

740-238
CAI Z 1
-63 B22

Brief to the Royal Commission
on Bilingualism and Biculturalism

Introduction

1.0 The Unitarian Churches of Montreal and Pointe Claire, Quebec, represent a liberal wing of Protestantism which has been in existence in Canada for about a century and a quarter. They have about 800 members. Their interest is in promoting rational, undogmatic religion in which a foremost aim is the development of tolerance and understanding between people of different backgrounds. They believe that religion should be concerned with social issues. They establish their beliefs on a respect for human values no matter in what language they are expressed and from what culture they have originated.

1.1 On the broader questions before our country at this present time we believe that Canada should maintain its historical role of developing a nation in which two peoples may live side by side in mutual respect, each of whom should have equal opportunity to develop its full potential.

1.2 Since in this country, and more so on the North American continent, the French language and culture are in a minority, English-speaking Canadians have a responsibility to help French-speaking Canadians to prevent the erosion of their culture under the mounting pressure of English influences. In so doing, English-speaking Canadians stand to gain an extra emphasis and dimension to their lives.

1.3 Conversely, it is our hope that French-speaking Canadians will not retreat into linguistic and cultural isolation, but will be willing to help English-speaking Canadians to acquire greater facility in the French language and a deeper knowledge of the history and aspirations of French Canada.

Our Common Heritage

2.0 Much of the present-day debate underscores the obvious differences between English-speaking Canadians and French-speaking Canadians. It is important that we enumerate some of the common features they share.

2.1 They have lived side by side for over two hundred years, and have been pioneers, discoverers and nation-builders in an enduring process which is still far from complete. They have engaged in the working out of a Confederation which has involved debate, bargaining and compromise, and there have been many examples of fruitful co-operation in local affairs and municipal government.

2.2 The two peoples are bound together in a common economic interdependence and each gains from the steady development of the other.

Introduction

1.0 The National Commission on the Status of Women, created in 1961, was charged with the task of studying the status of women in the United States and recommending ways to improve it. The Commission's report, "The Status of Women in the United States," was published in 1963. It is this report that we are now publishing in this form. The Commission's report was a landmark document in the history of women's rights in the United States. It was the first time that a government agency had produced a report on the status of women. The report was a comprehensive study of the status of women in the United States. It covered a wide range of topics, including education, employment, pay, discrimination, and family life. The report was a landmark document in the history of women's rights in the United States. It was the first time that a government agency had produced a report on the status of women. The report was a comprehensive study of the status of women in the United States. It covered a wide range of topics, including education, employment, pay, discrimination, and family life.

1.1 The Commission's report was a landmark document in the history of women's rights in the United States. It was the first time that a government agency had produced a report on the status of women. The report was a comprehensive study of the status of women in the United States. It covered a wide range of topics, including education, employment, pay, discrimination, and family life. The report was a landmark document in the history of women's rights in the United States. It was the first time that a government agency had produced a report on the status of women. The report was a comprehensive study of the status of women in the United States. It covered a wide range of topics, including education, employment, pay, discrimination, and family life.

1.2 The Commission's report was a landmark document in the history of women's rights in the United States. It was the first time that a government agency had produced a report on the status of women. The report was a comprehensive study of the status of women in the United States. It covered a wide range of topics, including education, employment, pay, discrimination, and family life. The report was a landmark document in the history of women's rights in the United States. It was the first time that a government agency had produced a report on the status of women. The report was a comprehensive study of the status of women in the United States. It covered a wide range of topics, including education, employment, pay, discrimination, and family life.

1.3 The Commission's report was a landmark document in the history of women's rights in the United States. It was the first time that a government agency had produced a report on the status of women. The report was a comprehensive study of the status of women in the United States. It covered a wide range of topics, including education, employment, pay, discrimination, and family life. The report was a landmark document in the history of women's rights in the United States. It was the first time that a government agency had produced a report on the status of women. The report was a comprehensive study of the status of women in the United States. It covered a wide range of topics, including education, employment, pay, discrimination, and family life.

The Commission's Findings

2.0 The Commission's report was a landmark document in the history of women's rights in the United States. It was the first time that a government agency had produced a report on the status of women. The report was a comprehensive study of the status of women in the United States. It covered a wide range of topics, including education, employment, pay, discrimination, and family life. The report was a landmark document in the history of women's rights in the United States. It was the first time that a government agency had produced a report on the status of women. The report was a comprehensive study of the status of women in the United States. It covered a wide range of topics, including education, employment, pay, discrimination, and family life.

2.1 The Commission's report was a landmark document in the history of women's rights in the United States. It was the first time that a government agency had produced a report on the status of women. The report was a comprehensive study of the status of women in the United States. It covered a wide range of topics, including education, employment, pay, discrimination, and family life. The report was a landmark document in the history of women's rights in the United States. It was the first time that a government agency had produced a report on the status of women. The report was a comprehensive study of the status of women in the United States. It covered a wide range of topics, including education, employment, pay, discrimination, and family life.

Similarly each suffers when the other is economically depressed. They share similar democratic institutions, government and due process of law. Their heritage in the arts, music, science and philosophy gained from Europe and the United States has been shaped by Canadian influences.

2.3 This heritage provides ground for the hope that Canada can maintain an independent existence and that her future progress and stability will not be jeopardized by differences which do in fact exist between the two cultures.

2.4 The prime need is to increase communications between the two cultures at many levels, particularly in the educational, political, economic and social fields to which we specifically address ourselves in this Brief.

Education

3.0 Since education is primarily a provincial matter, we shall comment mainly on education in Quebec. We feel, however, that there is a tremendous problem to be faced in educating Canadians everywhere, particularly English-speaking Canadians in the provinces west of Quebec, concerning the status due to the French language and culture in Canada. Thus we have included a section on education in Canada as a whole.

Education in Quebec - General Recommendations.

- 3.1 (a) There should be a common curriculum presented by means of common text books available in both French and English, especially in history and the sciences.
- (b) Parents should be free to choose between French and English schools without financial penalty or religious qualification.
- (c) Transferability between such schools should be practicable wherever necessary or desired.
- (d) Since an overall aim is to have leaders in all fields who are bilingual, the alternative language should be a compulsory subject introduced in the first grade and taught by the most effective methods available. Experimental programmes must be encouraged to determine the best language-teaching methods. Teachers who are fluent in the alternative language should be made available where they are most needed without the religious restrictions which at present exist, and without losing their standing in the school system to which they choose to belong.

3.1 (e) Public interest and support for experimental bilingual schools should be encouraged.

(f) Since religion is an important factor in the isolation of the two cultures, we recommend the establishment of public neutral schools, in addition to Roman Catholic and Protestant schools, for those families who do not wish to have religious instruction included in the public school curriculum.

Specific Recommendations

3.2 (a) Preschool

The theory that very young children can absorb a second language easily should be explored by encouraging parents to take advantage of local opportunities for mixed nursery and kindergarten schools and playgrounds. In addition, radio and television programmes designed to foster tolerance through shared fun and laughter can go a long way to prevent prejudice. "Chez Helene" is a good example of this type of programme.

(b) Public Schools - Grades 1 to 11

In addition to the pertinent general recommendations above we support the practice of neighbourhood school exchanges. Most pupils would enjoy and benefit from at least one day spent in class at a school where the predominant language is his second tongue.

(c) Technical Schools

Technical education should be made increasingly available equally to French-speaking and to English-speaking students.

(d) Teachers' Colleges

Teacher-training in Quebec should be given in English and in French divisions within common institutions. Ideally, all future teachers should be required to take a certain number of courses within each of the two language divisions. This would permit a close interchange between persons of the two cultures at a time when educational theory and techniques are being assimilated, so that teachers themselves could become examples to their pupils of bicultural understanding.

(e) Universities

Interchanges of staff and students between English and French institutions should be promoted. We applaud the development of

Departments of Canadian Studies within several Quebec universities and suggest that their work be encouraged and expanded to provide knowledge of Canada's history and culture.

(f) Adult Education

The success of the public school programmes in graduating tolerant, Bilingual students will depend a good deal on the attitude of adults. We urge continuing education in biculturalism. Adults should be given every opportunity to learn the alternative language and literature and provisions made to expand facilities for suitable courses as needed.

3.3. Education Throughout Canada

General Recommendations

- (a) There should be French and/or English-language schools publicly financed for sizeable minorities wherever they exist. The parents of children attending such minority schools should not pay school taxes to the majority system as well as to their own.
- (b) Exchange programmes for students of all ages should be established and publicized.
- (c) Because of our growing mobile population efforts to establish a common curriculum, at least in the fundamental subjects, should be accelerated.

3.4 Specific Recommendations

(a) Preschool

Good bilingual programmes on radio and television giving language instruction (such as "Chez Helene") should be available in all areas.

(b) Public Schools

The alternative language should be a compulsory subject from grade one in all public schools. Tape-recordings, radio and television programmes should be experimented with, possibly as a temporary means of instruction, until the supply of competent language teachers is adequate.

- | | | |
|------------------------|---|--|
| (c) Technical Schools | } | Student and staff exchanges should be encouraged by means of bursaries, scholarships and prizes from government and private sources. |
| (d) Teachers' Colleges | | |
| (e) Universities | | |

(f) Adult Education

Our comments with regard to adult education in Québec apply in all of Canada except, of course, that active bilingual associations are not so readily available as in Québec and some of the Maritime Provinces. Even where bilingualism is not so obvious a necessity, however, courses of study, public lectures and exhibitions interpreting particular parts of Canada to the rest of the country should be provided and encouraged.

Political and Economic Aspects

4.0 We expect our country to guarantee individuals of all ethnic backgrounds full personal rights and freedoms, including the right to enjoy their own languages and cultures. We feel that all Canadians can gain from the continued existence of varied cultural backgrounds in our country. For centuries, however, two founding groups have been recognized in Canada. Most immigrants arrive intending to learn one or both established Canadian languages. We do not therefore support increase of the number of official Canadian languages beyond those already recognized, namely French and English.

4.1 We wish to see in Canada's political structure and practice recognition of a two peoples principle. By this we do not imply a splitting of the political state. We believe that the major division defining the two peoples is their use of but one language, English or French. There is ample recognition of English as a Canadian language. The equally full acceptance and recognition of French as an official and thoroughly Canadian language appears to us just and necessary.

4.2 We advocate the following expressions of recognition of Canada's two languages:

(a) All Canadians aspiring to positions of national leadership should be fluent in both Canadian languages. We hope that before long a reasonable level of bilingualism will come to be considered a necessity for political leaders and cabinet ministers by all national parties.

(b) French-speaking and English-speaking Canadians should be able to find both languages spoken everywhere in Canada in those federal services most often encountered by the public. In Québec it is of course necessary that employees of the federal services and Crown corporations having contact with the public be bilingual.

Digitized by the Internet Archive
in 2022 with funding from
University of Toronto

- 4.2 (b) In all parts of Canada the National Parks Service, R.C.M.P., Department of Transport airports, Crown corporations such as C.N.R., Air Canada, and provincial tourist services should have personnel capable of communicating in both Canadian languages.
- (c) More bilingual capability should be infused into the federal civil services:
- (i) Training courses should be made available to civil servants across Canada to assist them in the learning of their second language.
 - (ii) Civil servants should be given pay incentives to stimulate their desire to acquire both languages.
 - (iii) Promotion policies should favour bilingual candidates for jobs across Canada where bilingual ability is most desirable, e.g. National Parks Superintendents, Wardens and Educational Staff, R.C.M.P. detachment officers. For jobs where bilingual ability is not so important, bilingual candidates should be given preference where other factors are equal.
 - (iv) Civil service examinations, questionnaires, interviews, etc., should be available in both Canadian languages so that candidates may choose to be examined in either. We would hope in this way to avoid placing Canadians, even bilingual ones, at the disadvantage of having to use their second language in the competition for jobs in the federal civil service.
- (d) Federal civil service correspondence, both external and internal, reports and documents should be permitted in either Canadian language. Documents for public distribution should be made available simultaneously in English and French versions.
- (e) The armed forces, at present being reconstituted, should encourage and reward bilingual ability in non-commissioned ranks and work towards eventually requiring it of all officers. Ways must be found to allow French-speaking Canadians to serve in the armed forces in their mother tongue. The Canadian Army and its Royal 22nd Regiment have the experience and personnel to expand opportunities for French-speaking Canadians in the armed forces. The College Militaire de St. Jean appears to have a constructive approach to officer-training in both languages. Such an approach could well be used more widely.

(f) All federally supported airports and highways, such as the Trans-Canada Highway, should have bilingual signs.

(g) In any province with a large enough demand it should be possible to obtain French language schooling, medical, legal and welfare services with sufficient government support to provide facilities of an equal quality to that of the majority.

(h) The continued co-operation between the two peoples may require the immediate and continuing reinterpretation and/or renegotiation of the terms and practices of Canadian Confederation. We do not know to what degree adjustments can be made through reinterpretation of existing constitutional documents.

We do not object in principle to further amendments of the B.N.A. Act or other constitutional documents, if and when it appears necessary or desirable. Should constitutional amendments become necessary, however, the two peoples concept should be an explicit feature of the amendment process, in order that neither English-speaking nor French-speaking Canadians effect unilateral amendments.

(j) Stronger efforts on the part of the Canadian business community are needed to see that customers everywhere in Canada, but especially in Quebec, are served in the Canadian language of their choosing. At present it is still quite common for representatives of large concerns to expect to use the English language only, even when selling to French-speaking individuals or companies in Quebec. This does not reflect the consideration that a customer has the right to expect.

(k) Employment and advancement opportunities should be made equally available to French-speaking Canadians. While it seems inevitable that skill in English will be useful and valuable in most businesses and technology in Quebec, real opportunities will best be afforded if French is used more as a working language. In Quebec Crown corporations, public utilities, private utilities and branches of nation-wide businesses should be prepared to have most of their Quebec employees work in the French tongue. Otherwise, having to seek employment and to work in English will lead French Canadians to estrangement from their culture. It should be possible in most firms to accommodate both languages so that

4.2 (k) each group can find opportunities.

Social Aspects

5.0 We take the view that culture is learned behaviour shared by members of a given group and provides understanding and communication among them. Where two sub-cultures exists, as in Canada, minor areas of misunderstanding are often exaggerated into causes of friction and anxiety. Such misunderstandings are frequently exploited and feelings aroused which result in the creation of social barriers.

5.1 One obvious difference between the two groups in Canada is the greater cultural diversity and geo-graphical dispersion of English-speaking Canadians. French-speaking Canadians, as a minority group until recently on the defensive, possess a greater cultural solidarity and geographical concentration.

5.2 Another difference lies in the comparative rates of cultural change. Far-reaching change is taking place among French-speaking Canadians; its tempo will increase as modernization progresses. In English-speaking Canada we expect a somewhat slower tempo will obtain. Current changes in French-speaking Canada are likely to bring emergent forces in French-Canada more clearly to the notice of the rest of the population, and to make their culture more understandable.

5.3 But we want to emphasize the importance of a conscious increase of mutual awareness of the different cultural values. We believe this kind of education to be possible, a goal to be achieved by attempts, on a person-to-person basis, to eliminate some of the barriers. We desire, therefore, to increase the quantity and quality of communication between the two founding groups in Canada.

5.4 Communication is not solely a matter of language; it is also concerned with roles, attitudes, values and responses. To be a member of a culture-group is to be in possession of a key to the code in which non-verbal ideas and perceptions are communicated. Tones of voice, rhythms of speech and gestures have to be learned as well as a basic vocabulary. Meanings must be inferred from type of clothing, use of rooms, colour preferences, symbolic art and traditional symbols, etc. It is our belief that at the level of these non-verbal elements communication between the two cultures is least.

5.5 While it is true that Canadians share many basic ideals, the

order of importance may differ between the two cultures. It is precisely this order of preference which no-one questions in his own culture. A different emphasis is placed by each culture on national symbols, wife and family, religion, democratic processes and money. Where these emphases and preferences do not coincide across the two cultures barriers to communication are erected. The following are a few examples:

(a) French-speaking Canadians generally consider that membership in the Roman Catholic Church is a distinguishing feature of their group. English-speaking Canadians have a more diversified religious affiliation and do not usually rank it quite so highly in their scale of values.

(b) Changing economic conditions are causing French-speaking Canadians to abandon family enterprises. In consequence the economic structure of French Canada and ancillary business institutions must adapt to new circumstances. They are being forced into sharper competition with national and continental enterprises; but they tend to interpret this change as an English-Canadian or English-American threat. While English-speaking firms have faced a similar change, it has not been so keenly felt because it occurs within a wider English-speaking community.

(c) French-Canadian firms have generally been considered to be directed specifically to French-speaking groups, whereas English-Canadian businesses have been directed more to the whole community.

5.6 The foregoing demonstrate that the difference between the two cultures is not one of language alone, and that bilingualism, treated as a separate entity, will not meet the country's problems. Bilingualism is a facet of a much wider biculturalism. If the latter is to work, we must deepen our esteem for one another, we must produce a climate of living conducive to the expansion and flowering of each culture. For this there must be greater and more intimate social contact between the two groups with a sharing of common experiences so that unifying national purposes may be created.

5.7 Canadians already share many things: alphabet, telephone and telegraph systems, road signs, railway signals, symbolic colours, the

Canadian Broadcasting Corporation and the National Film Board. The C.B.C. could foster greater intercultural appreciation by having more bicultural programmes and by publicizing these events in both languages. The National Film Board, which does excellent work in interpreting Canada abroad, could modify its terms of reference in order to promote its films more actively within this country so that Canada may be interpreted effectively to Canadians themselves.

5.8 At present communication between the two cultures could be improved in the following areas: schools and universities (see section on Education), theatres, cinemas, resort areas, hospitals, technical associations, concert halls, taverns, hotels, dance halls, transport, jails, courts, stadia, stores and churches.

6.0 We recommend the deliberate formation of groups whose express purpose is intercultural sharing and understanding, such as the Bicultural Association of Pointe Claire, Quebec, which brings English-speaking and French-speaking groups together in both public meetings and private homes. Such associations could also plan meetings in places where French-speaking and English-speaking Canadians are not living in close proximity.

6.1. We also recommend that people try to make contact with persons doing a similar job and of a similar interest in the other culture, that they go to places where they will be likely to meet people of the other culture, that they encourage their children in this, that they take newspapers and magazines in the other language, and finally, that they try by these methods to discover for themselves what it is that makes people in the other culture cross, embarrassed and friendly, and what for them is funny.

6.2 When we assume that similar stimuli elicit similar responses to ours in the other cultural group, we are merely providing evidence of our own cultural insularity. But when we are willing to recognize the possibility of different responses from our own in the words, gestures and customs of the other group, we are beginning to grow in cultural depth and variety. And when we can re-evaluate our own responses in the light of the other cultural values, we achieve a healthy self-criticism which is a necessary ingredient of the tolerant personality.

6.3 By means of these new levels of learned behaviour we shall be making a major individual contribution to the peaceful and co-operative

existence of French-speaking and English-speaking cultures side by side within the territorial boundaries of the state called Canada.

7.0 In conclusion, we wish to express the hope that the voices of informed, thoughtful, moderate and responsible groups and individuals throughout the country will not be drowned by the din of organized extremists. We urge those Canadians, of whatever origin, who believe in the peaceful and democratic settlement of the differences between our two founding nations, to express their conviction publicly and forcefully. We urge especially those who deal with young people in schools and universities, and those who help to shape public opinion through the Press and other mass media of communication, to present a true and balanced analysis of our current problems and their possible solutions, and to avoid all sensationalism in reporting the noisy activities and speeches of extremist groups and individuals. Only thus shall we be able to create a climate in which the two peoples can ultimately resolve their problems by democratic process, rather than by violent upheaval which is foreign to French and English Canadians alike.

Conclusion

This Brief was approved by 160 members of the Unitarian Churches of Montreal and Pointe Claire, Quebec, and opposed by 6. It was circulated to Unitarian Churches and Fellowships across Canada and approved by the following:

Unitarian Fellowship of Oshawa, Ont.

Don Heights Unitarian Congregation, Scarborough, Ont.

Unitarian Fellowship of Quinte, Ont.

Unitarian Fellowship of Sault Ste Marie, Ont.

Unitarian Fellowship of Kingston, Ont.

And opposed by none.

Submitted on behalf of the above by
the Reverend Leonard Mason,
Chairman of the Committee for the
Preparation of this Brief.

AUTHOR: THE UNITARIAN CHURCHES

BRIEF OF 11 pages;

REMARKS OF THE ANALYST:

The brief states that English-speaking Canadians have a responsibility to help French-speaking Canadians in preserving their culture. It stresses the necessity of increasing the quantity and quality of communication between the two founding groups in Canada for the purpose of national unity.

ATT. Research

- Verify: p.3, par. 3.2 (a): Statement about the programme: "Chez Hélène".
- Verify: p.10, par.6.0: Activities of the Bicultural Association of Pointe Claire, Que. See also Brief 740-239 from this Association.

TABLE OF CONTENTS:	PAGES
RECOMMENDATIONS:	
EDUCATION	
In Quebec	
-General recommendations	p.2, par.3.1
-Specific recommendations	p.3, par.3.2
Throughout Canada	
-General recommendations	p.4, par.3.3
-Specific recommendations	p.4,5: par.3.4
RECOGNITION OF CANADA'S TWO LANGUAGES	p.5 par.4.2
GROUPS FOR INTER-CULTURAL SHARING	p.10, par.6.0
INTER-PERSONAL SHARING	p.10, par.6.1

BRIEF:	
"INTRODUCTION".....	1
"OUR COMMON HERITAGE".....	1,2
"EDUCATION".....	2
"POLITICAL AND ECONOMIC ASPECTS".....	5-8
"SOCIAL ASPECTS".....	8-11
"CONCLUSIONS"....	11

S U M M A R Y

THE UNITARIAN CHURCHES OF MONTREAL AND POINTE CLAIRE

MEMBERS: ABOUT 300

REPRESENT A LIBERAL WING OF PROTESTANTISM

THE BRIEF was submitted by Reverend Leonard Mason, Chairman of the Committee for the Preparation of the Brief, on behalf of the Unitarian Churches of Montreal and Pointe Claire (of which 160 members approved and 6 opposed). The brief was also endorsed by:

Unitarian Fellowship of Oshawa, Ont.

Don Heights Unitarian Congregation, Scarborough, Ont.

Unitarian Fellowship of Quinte, Ont.

Unitarian Fellowship of Sault Ste Marie, Ont.

Unitarian Fellowship of Kingston, Ont.

AIM: Promoting rational, undogmatic religion towards tolerance and understanding between people of different backgrounds.

INTRODUCTION

-Belief in a nation with two peoples

-Because French language and culture are in minority in Canada and more so on the North American continent: responsibility of English-speaking Canadians to help French speaking Canadians keeping their culture.

-Hope that French speaking Canadians will be willing to help English-speaking Canadians to learn French and understand French Canada.

OUR COMMON HERITAGE

-We have differences but several common features. (Enumeration of some common features in history, economy, arts...)

-Prime need: to increase communications between the two cultures in the educational, political, economic and social fields.

Political and Economic Aspects

There is a right for everybody to enjoy one's own languages and cultures. However, 2 founding groups have been recognized.

Therefore, no support should be given to an increase of the present number of official languages. Recognition of a two peoples principle should be made. Thus there is a need for recognition of French as a thoroughly Canadian language.

Social Aspects

Culture: learned behaviour shared by members and providing understanding and communication among them.

French-Canadian culture has greater solidarity and geographical concentration and faster rate of tempo than English-Canadian culture. There is a need for increasing the quantity and quality of communication between the two founding groups.

The two cultures have differences. Examples: values relative to religion, economic conditions, business have a different rank order. Bilingualism only will not solve the country's problem.

Canadians share many things. C.B.C. and N.F.B. could be more active in interpreting Canadians to themselves - Communications could be improved in schools, universities, theatres, cinemas, resort areas, hospitals, technical associations, concert halls, taverns, hotels, dance halls, transport, jails, courts, stadia, stores and churches.

There is a need to express conviction publicly regarding belief in peaceful settlement. Sensationalism must be avoided.

BACKGROUND PAPERS

Brief #: 740-238

The Unitarian Churches
of Montreal and Pointe-
Claire

MONTREAL

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

A liberal wing of protestantism that groups about 800 members.

2. AIMS

To promote rational, undogmatic religion towards tolerance and understanding between people of different backgrounds.

To promote a religion concerned with social issues.

3. PREPARATION OF BRIEF

A committee was formed to prepare the brief. The brief was approved by 160 members of the Unitarian Churches of Montreal and Pointe-Claire and opposed by 6.

Brief was presented in French and English.

Brief was also approved by the following:

Unitarian Fellowship of Oshawa, Ontario.

Don Heights Unitarian Congregation, Scarborough, Ontario.

Unitarian Fellowship of Quinte, Ontario.

Unitarian Fellowship of Sault Ste Marie, Ontario.

Unitarian Fellowship of Kingston, Ontario.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

page 1
para.2

Q. 1 From whence does this responsibility spring, on the part of English Canadians to "help" French-speaking Canadians to prevent the erosion of their culture"?

p. 1
para. 2

Q. 2 "In so doing, English-speaking Canadians stand to gain an extra emphasis and dimension to their lives". Could you define more specifically what this would be and how that could be conveyed to people?

page 4
para. f

Q. 3 "We urge continuing education in biculturalism". How would you organize this? Through what agencies and under what auspices? Would you use television, for example? What other materials? How financed?

Q. 4 In your brief you emphasize the value for understanding of communication and culture contact. You have described a local experience in these means - do you know of any program on a national scale? Could one be organized, and how? In what ways would your own experience here described be applicable to a larger experience?

page 2
para. 3.I (a)

"There should be a common curriculum presented by means of common text books available in both French and English, especially in history and the sciences."

Q. 5 Explain.

page 3
para. 3.I (e)

"Public interest and support for experimental bilingual schools should be encouraged."

Q. 6 What do they mean by "bilingual schools"?

page 3
para. 3.I (f)

"We recommend the establishment of public neutral schools."

Q. 7 Explain.

Q. 8 What agencies would be able to carry out the reforms you suggest in the field of education, including the training of teachers? Would the help come from both the federal and provincial levels?

page 7
para. j

Q. 9 Would you see any obstacle as far as cost is concerned to bilingualism in business?

August 13, 1965

752-422

CA1 Z 1
-63B22



UNION
DES
SOCIETES SAINT-JEAN-BAPTISTE
CITE D'EASTVIEW

MARIE-MEDIATRICE
SAINT-CHARLES

NOTRE-DAME DE LOURDES
SAINT-ESPRIT

CA 21
-63 P22

MEMOIRE SOUMIS

A

LA COMMISSION ROYALE D'ENQUETE SUR LE
BILINGUISME ET LE BICULTURALISME

PAR

L'UNION DES
SOCIETES SAINT-JEAN-BAPTISTE D'EASTVIEW

JUILLET 1964

I N T R O D U C T I O N

A. "La ville la plus française de l'Ontario" (1)

Vous avez sûrement déjà tous entendu parler de la cité d'Eastview, flot de 25,500 personnes dont près des 70% sont de langue française - flot environné par la ville d'Ottawa sur trois côtés et le village de Rockcliffe sur l'autre.

Cette cité a été qualifiée dernière- (2)
ment, à juste titre nous semble-t-il, de
"la ville la plus française de l'Ontario".
Ce fait revêt à nos yeux une grande importance
en vertu du but que nous nous proposons ici.

B. Les Sociétés Saint-Jean Baptiste d'Eastview

(3)

La Société Saint-Jean-Baptiste a pu établir des cadres solides au sein de la population de langue française de ce milieu; elle a toujours été et demeure l'organisation-mère, en quelque sorte, jouissant de l'appui massif de cette population. Elle groupe aujourd'hui quatre Sociétés autonomes formant une Union: ce sont les Sociétés Marie-Médiatrice, Notre-Dame de Lourdes, Saint-Esprit et Saint-Charles, noms des quatre paroisses où elles existent.

Ces quatre Sociétés coopèrent par l'intermédiaire d'un co-ordonnateur; elles travaillent aussi en étroite collaboration avec la Société régionale de la ville d'Ottawa. Enfin, chacune d'elles est affiliée à la Fédération des Sociétés Saint-Jean-Baptiste de l'Ontario. Ainsi, tant par son AFFILIATION au plan régional et provincial que par son CARACTERE VRAIMENT REPRESENTATIF, notre Union constitue au sein d'Eastview un MOUVEMENT IMPORTANT canadien français.

(4)

Au nom de cette population qu'elles représentent, nos Sociétés Saint-Jean-Baptiste ne manquent aucune occasion de prendre la parole et d'agir, depuis plus de cinquante ans; elles défendent ses droits, réclament justice et travaillent à susciter un vrai patriotisme et à promouvoir ainsi l'épanouissement économique, social, culturel et religieux de la cité d'Eastview.

(5)

C. But et esprit du présent mémoire

C'est à ce titre également que notre Union (6)
vous soumet aujourd'hui le présent mémoire qui
veut AIDER A TROUVER UNE SOLUTION EQUITABLE aux
difficultés qui écrasent depuis trop longtemps
les MINORITES FRANCAISES d'Ontario et du Canada;
ce mémoire veut aussi aider à FAIRE RECONNAITRE
PARTOUT LES DROITS ELEMENTAIRES qui sont dus à
tous en STRICTE JUSTICE et que l'on pourrait ré-
sumer en quelques mots: L'EGALITE DE TRAITEMENT
POUR TOUS LES CITOYENS, - telle qu'elle existe
depuis longtemps au Québec, et- telle qu'elle
devrait exister partout, non seulement dans tou-
tes les provinces canadiennes, mais aussi dans le
monde entier selon l'esprit et la lettre de la
DECLARATION UNIVERSELLE DES DROITS DE L'HOMME
signée à Paris le 10 décembre 1948.

Les Sociétés Saint-Jean-Baptiste ne cachent (7)
pas leur attachement au christianisme et à l'Eglise;
elles s'en font, au contraire, un point d'honneur,
car elles y trouvent la lumière et la force qui
guident et soutiennent leur vie aussi bien indivi-
duelle que sociale. On ne s'étonnera donc pas que
le présent mémoire en réfère à l'enseignement de
feu Jean XXIII tel que proposé dans sa lettre Ency-
clique PACEM IN TERRIS, du 11 avril 1963.⁽¹⁾ Ce
document, comme tous le savent, a été accueilli
universellement comme un des textes capitaux du
XXème siècle en matière sociale. Le feu président
Kennedy, entre beaucoup d'autres, avait salué sa
parution avec enthousiasme.

(1) On trouvera en Annexe les passages de cette
Encyclique qui nous ont semblé les plus signi-
ficatifs pour notre travail.

P R E M I E R E P A R T I E

Notre situation en 1964

A. L'administration municipale à Eastview:

Un exemple à suivre.

Même si, du point de vue linguistique, (8)
 tout ne soit pas parfait dans notre administration municipale, nous sommes fiers de notre cité et nous pensons qu'elle pourrait être proposée en exemple à d'autres municipalités en ce qui concerne le bilinguisme. Il nous paraît, en un mot, qu'à Eastview, il existe une harmonie, perfectible bien sûr, mais harmonie quand même.

B. Le vrai problème

Cependant, si "tout était pour le (9)
 mieux dans le meilleur des mondes", il n'y aurait pas lieu de réclamer. Aussi, nous voulons signaler à votre attention une des difficultés régionales qui nous préoccupe grandement et qui pose le vrai problème du bilinguisme auquel nous tâcherons de répondre dans les pages qui suivent.

Un grand nombre de nos compatriotes (10)
de langue française sont des fonctionnaires
fédéraux. A cause de l'omniprésence de
l'anglais au Fédéral, ils DOIVENT ACCOMPLIR
TOUT LEUR TRAVAIL EN ANGLAIS. On comprend
facilement qu'à ce régime ils en viennent
rapidement à ne pouvoir PENSER que selon
une tournure d'esprit anglaise, au détriment
sérieux de leur propre mentalité française.

On comprend aussi que ce phénomène (11)
d'assimilation lente mais sûre ait forcément
des répercussions dans tous les secteurs de
la vie sociale et familiale de ces citoyens.
Avec le temps, la langue anglaise prédominant
tant dans le parler (travail, radio, commerce,
etc...) que dans l'écrit (journaux, revues,
livres, etc...) ou le "visuel" (affiches de
circulation, panneaux-réclame, cinéma, télé-
vision), l'assimilation sera totale.

C. Progrès de l'anglicisation

Selon les dernières statistiques fédé- (12)
rales (1961), en effet, le comportement lin-
guistique de la minorité française en Ontario
est alarmant. Cette minorité sait plus
l'anglais que le français (85.8% contre 66.0%)
et la proportion de ses membres à ne savoir
que l'anglais est beaucoup plus élevée que celle
de ceux qui ne savent que le français (33.6%
contre 13.7%).

Si l'on considère maintenant cette même (13)
 minorité sur une période de trente ans (1931 à
 1961), - "ici encore, on se heurte à la marche
 inexorable de l'anglais: le pourcentage de Franco-
 Ontariens à ne savoir que l'anglais est passé de
 20.2% à 33.6% alors que diminuait à chaque décennie
 la proportion des gens qui, dans cette minorité,
 savent le français. De même, l'anglais en tant que
 langue maternelle a porté son pourcentage - tou-
 jours au sein de cette minorité, de 22.2% à 37.7%,
 tandis que le français, au même poste, tombait de
 77.4% à 61.4%. Il est à noter aussi que le pour-
 centage des bilingues diminue constamment, de dix
 ans en dix ans, et cela non parce que la minorité
 franco-ontarienne ignore l'anglais - les statisti-
 ques démontrent le contraire - mais bien parce
 qu'augmente, à chaque recensement, la proportion
 de ses membres qui déclarent ne plus savoir le
 français." (2)

(2) ARES, R. Comportement linguistique des minorités
 françaises au Canada, in: Relations, avril, 1964,
 n° 280, p. 110. Ibid pour le tableau suivant:

a) Selon les langues officielles:

	<u>Ne sachant que l'anglais</u>	<u>Sachant le français</u>	<u>L'anglais et le français</u>
1931	20.2%	79.3%	67.1%
1961	33.6%	66.0%	52.2%

b) Selon les langues maternelles

	<u>Le français</u>	<u>L'anglais</u>
1931	77.4%	22.2%
1961	61.4%	37.7%

D E U X I E M E P A R T I E

Recommandations

Devant cette situation désespérante mais (14)
 forts des droits fondamentaux de tout homme,
 droits proclamés tant dans PACEM IN TERRIS que
 dans la DECLARATION UNIVERSELLE DES DROITS DE
 L'HOMME, à la lumière aussi de l'expérience
 acquise dans notre propre milieu, nous soumet-
 tons les remarques et recommandations qui sui-
 vent. Nous sommes persuadés qu'elles aideraient
 à construire le Canada. Nous avons conscience
 de formuler ainsi les réclamations justifiées
 des Franco-Ontariens de notre région au sujet
 de l'éducation, de la ligne de conduite à suivre
 dans les administrations municipales, provin-
 ciales ou fédérale et, enfin, au sujet des
 moyens de communication: radio, télévision et
 presse.

A. E D U C A T I O N

Le système d'éducation actuellement en (15)
 vigueur dans nos écoles franco-ontariennes
 est, nous semble-t-il, le premier grand res-
 ponsable de l'anglicisation mentionnée il y a
 un instant et que nous ne cessons de déplorer.
 Cette politique d'assimilation est, malheureu-
 sement, encore plus accentuée aux niveaux d'é-
 ducation secondaire et universitaire.

Or, nous dit JEAN XXIII,

(16)

"la nature revendique pour l'homme le droit d'accéder aux biens de la culture, et par conséquent d'acquérir une instruction de base ainsi qu'une formation technico-professionnelle correspondant au degré de développement de la communauté politique à laquelle il appartient", (3)

et nous savons que

"dans la vie en société tout droit conféré à une personne par la nature crée chez les autres un devoir, celui de reconnaître et de respecter ce droit." (4)

Avec un minimum de bonne volonté, donc, (17)
et dans un esprit de justice élémentaire, les solutions proposées ci-dessous pourraient être appliquées par l'administration provinciale; ce serait un grand pas fait dans la bonne direction, - à savoir:

- a) Que le français soit la LANGUE D'INSTRUCTION, DE COMMUNICATION ET D'EXAMEN dans nos écoles primaires et secondaires de langue française; l'anglais serait alors langue seconde;
- b) Que les manuels de classe soient tous des manuels "pensés" en français et non pas des traductions de manuels anglais (ou américains).

(3) JEAN XXIII, "Pacem in Terris", parag. 14, Cf. Annexe, p.22, parag. (36)

(4) Op. cit., parag. 32. Cf. Annexe, p. 22, parag. (37).

- c) Que les articles 91 et 92 de notre Constitution soient revus de façon à accorder de meilleurs revenus aux provinces qui pourraient en affecter une part plus grande à l'éducation;
- d) Que l'article 93 de la Constitution soit modifié de manière à y inclure la reconnaissance de la langue française, et non seulement celle de la confessionnalité des écoles;
- e) Que toutes les universités canadiennes, sans distinction de langue ou de religion, jouissent des même barèmes pour l'attribution d'octrois;
- f) Que dans n'importe quelle partie du Canada, le Gouvernement fédéral, avec le consentement de la (ou des) province (s) en cause, puisse établir et administrer des écoles de langue française à l'intention de minorités isolées.

g.) que l.-f. exerce comme une
langue vivante de communⁱⁿ
with Eng pub schools

B. ADMINISTRATION PROVINCIALE ET MUNICIPALE

Il est superflu d'insister sur le caractère (18)
 bilingue de l'administration municipale d'East-
 view. Cependant, nous ne pouvons que déplorer
 l'unilinguisme qui prévaut dans la ville voisine,
 la capitale de notre pays qui se dit "bilingue",
 ainsi que dans beaucoup de villes et villages où
 les Canadiens français constituent plus du tiers
 et parfois la moitié de la population.

Il nous a semblé déceler certaines tendan- (19)
 ces vers la reconnaissance du français dans l'ad-
 ministration provinciale ontarienne; mais le che-
 min à parcourir est encore long.

Nous tenons compte, également, du fait que (20)
 l'administration municipale est celle qui traite
 directement avec le public et qui peut donc,
 mieux qu'une autre, adapter ses procédures admi-
 nistratives aux conditions linguistiques locales.

Pour ces raisons et en nous souvenant que (21)
 "toute politique tendant à contrarier la vi-
 talité et l'expansion des minorités constitue
 une faute grave contre la justice" (5),

notre Union propose:

- a) Que le français soit reconnu comme langue
 officielle de l'administration provinciale
 et municipale:

(5) Op. cit., parag. 92. Cf. Annexe, p.23,
 parag.(40).

- b) Que le français soit reconnu comme langue officielle dans toutes les délibérations et réunions publiques des Conseils municipaux, dans les débats parlementaires de toutes les provinces et que les procès verbaux, les registres et les journaux respectifs de ces chambres soient rédigés dans les deux langues;
- c) Que les lois, les documents officiels et les circulaires et publications de ces gouvernements soient imprimés et publiés dans les deux langues;
- d) Que toute formule destinée à l'usage du public - telle que les demandes de permis, demandes d'emplois, etc., Y COMPRIS LES AFFICHES DE CIRCULATION - soit rédigée dans les deux langues;
- e) Finalement, que le français soit reconnu comme langue officielle pour les dépositions, les plaidoiries et les procédures devant tous les tribunaux.

f) -----
 2 par de les juges belugas sont
 nomme ou il y a une populations
 une parti. 1/3

C. ADMINISTRATION FEDERALE (Service civil).

Très rares sont les bureaux ministériels, (22)
les commissions ou corporations de la Couronne
où le français soit reconnu comme langue de
travail. Par suite, après plusieurs années de
ce régime, les fonctionnaires de langue française
se sentent incapables d'entreprendre un travail
semblable dans leur propre langue; d'autant plus
que les manuels et autres ouvrages de référence
sont d'habitude rédigés en anglais (ou sont
des traductions d'ouvrages anglais).

Notre mouvement, où l'on compte un bon (23)
nombre de fonctionnaires fédéraux, est con-
vaincu, selon les paroles de PACEM IN TERRIS,
qu'il n'y a

"rien de plus conforme à la justice que
l'action menée par les pouvoirs publics
pour améliorer les conditions de vie des
minorités ethniques, notamment en ce qui
concerne leur langue, leur culture, leurs
coutumes, leurs ressources..." (6)

C'est pourquoi notre mouvement soumet les re-
commandations suivantes:

- a) Que les examens d'entrée au Service civil
soient adaptés à la mentalité française
et cessent ainsi d'être au préjudice des
candidats de langue française;
- b) Que les candidats de langue française
soient entrevus par des représentants
du Service civil parlant couramment le
français;

(6) Op. cit., parag. 93. Cf. Annexe, p.23,
parag. (41).

- c) Que soient disponibles des manuels
pensés et composés en français, em-
preints ainsi de la mentalité et de
l'esprit français;
- d) Que soient créés des postes bilingues
suivant des normes de compétence of-
ficiellement reconnues par des auto-
rités universitaires;
- e) Que des services parallèles de langue
française soient établis dans tous les
ministères où il n'y aurait pas déjà
de service bilingue;
- f) Que des cours de perfectionnement
soient offerts dans les deux langues;
- g) Que le bilinguisme soit exigé des
fonctionnaires ^{relevant} au service des Af-
faires extérieures. ^{et} ✓

=====

D. MOYENS DE COMMUNICATION: (Radio, télévision, presse)

Il est certain que Radio-Canada, par sa (24)
puissance de rayonnement au moyen de la radio
et de la télévision, est l'organisme qui a
déjà et peut encore chez nous, mieux que tout
autre, promouvoir la culture en général et,
plus particulièrement, le véritable bilinguisme.

On doit constater, cependant, que quantité (25)
de nos jeunes préfèrent trop souvent les pro-
grammes de langue anglaise (en provenance égale-
ment des Etats-Unis). Il faut en conclure que
leur penchant pour les programmes, genre roman
ou amateur par exemple, ne peut trouver satis-
faction en français. Nous n'avons aucunement
l'intention ici d'approuver ou de condamner ce
goût; il s'agit simplement d'une donnée qui
s'impose à l'observation et fait ressortir la
nécessité d'un travail novateur en ce domaine.

Tout adulte est naturellement porté à (26)
suivre ou à écouter les programmes réalisés
en sa langue maternelle, et les Canadiens
français ne font pas exception à la règle.
Cependant, leur intérêt pour les programmes
radiophoniques ou télévisés français, - de
même que pour les autres véhicules de la cul-
ture tels que journaux, revues et livres, -
ne saurait, comme il est normal, se maintenir
longtemps sans un renouvellement constant et
créateur au niveau de la réalisation.

Nous souvenant, avec Jean XXIII, que

(27)

"tout être humain a droit au respect de sa personne, à sa bonne réputation, à la liberté dans la recherche de la vérité, dans l'expression et la diffusion de la pensée, dans la création artistique, et à une information objective," (7)

les faits cités à l'instant nous poussent à proposer les recommandations suivantes qui nous semblent aptes à favoriser le renouveau nécessaire:

- a) Que le réseau français de télévision de Radio-Canada soit étendu d'un océan à l'autre et du nord au sud;
- b) Que ce même réseau mette au point des programmes divers, susceptibles d'intéresser un plus grand nombre d'auditeurs de langue française;
- c) Que soient "repensés" les programmes télévisés du réseau français destinés aux jeunes et aux adolescents;
- d) Que Radio-Canada organise un plus grand nombre d'échanges de programmes entre les réseaux anglais et français de télévision, non seulement de programmes de variétés musicales mais aussi, par exemple, de théâtre choisi ou de discussions où chaque participant parlerait sa propre langue;

(7) Op. cit. parag. 13, Cf. Annexe, p. 22, parag. (34).

- e) Que Radio-Canada élabore, à l'intention du grand public, des programmes de "Bon parler français" ainsi que des cours de conversation française élémentaire et pratique à l'intention des auditeurs de langue anglaise;
- f) Qu'un groupe d'éducateurs dûment nommés puissent faire au Parlement, en temps et lieu, une critique appropriée de ces programmes, au point de vue éthique, culturel et linguistique;
- g) Que tout langage français mal venu (patois, argot, jargon) soit banni des ondes de Radio-Canada pour que rayonne une véritable culture canadienne française;
- h) Qu'une agence de presse de langue française soit mise sur pied pour que la langue de nos journaux cesse d'être trop souvent une traduction ou une "retraduction" à partir du français;
- i) Que les journaux canadiens, dans la mesure du possible, adoptent dans leurs articles de fonds, une attitude ouverte, objective et libre de préjugés afin que les relations entre les deux groupes ethniques officiels du pays s'améliorent sans cesse;
- j) Enfin, que des échanges interprovinciaux et intermunicipaux soient organisés entre étudiants de diverses régions du Canada, afin que les dirigeants de demain apprennent à se connaître et soient ainsi conscients des difficultés réelles qui surgissent entre deux mentalités différentes.

E. AUTONOMIE CANADIENNE

Avant de terminer notre exposé, une dernière et double recommandation nous semble à sa place ici: (28)

- a) Il faut, sans plus de délai, que le Canada devienne le seul maître chez lui et puisse lui-même modifier sa propre constitution sans être obligé d'en référer à un gouvernement étranger. A cette condition seulement pourra-t-il enfin accéder à l'état de peuple adulte qui seul lui convient désormais, toute communauté politique ayant "droit à l'existence, au développement, à la possession des moyens nécessaires pour le réaliser, - à la responsabilité première de leur mise en oeuvre" (8)

comme le dit si bien PACEM IN TERRIS.

- b) Il faudra également, au moment où notre constitution sera revue, qu'un de ses articles se lise comme suit:

"Aucune modification additionnelle ne pourra être apportée à cette Constitution sans le consentement unanime de toutes les provinces"

de façon à ce que les diverses communautés politiques provinciales du Canada, "dans la poursuite de leurs intérêts se gardent" - non seulement - "de se causer du tort les unes aux autres", mais mettent "en commun leurs projets et leurs ressources pour atteindre les objectifs qui leur seraient autrement inaccessibles. Dans

(8) Op. cit., parag. 83. Cf. Annexe, p.23, parag. (39).

ce cas, toutefois, on évitera par-dessus tout que des arrangements avantageux pour tel ou tel groupe ne se soldent pour d'autres par plus de dommages que de profits." (9)

(9) Op. cit., parag. 96. Cf. Annexe, p.23, parag. (42).

C O N C L U S I O N

En terminant ce mémoire, nous tenons à (29)
rappeler que les recommandations qui s'y trouvent formulées nous paraissent apporter un début de solution à la situation injuste où se débattent - et périssent - un grand nombre des nôtres. Il n'était pas question pour nous d'être exhaustifs, mais simplement de manifester qu'en tant que membres de la Société Saint-Jean-Baptiste nous gardons à coeur les principes sur lesquels toute société digne de ce nom doit être construite: justice, vérité, liberté et amour.

Comme le dit si bien PACEM IN TERRIS: (30)

"La dignité de la personne humaine exige que chacun agisse suivant une détermination consciente et libre. Dans la vie de société, c'est surtout de décisions personnelles qu'il faut attendre le respect des droits, l'accomplissement des obligations, la coopération à une foule d'activités. L'individu devra y être mû par une conviction personnelle, de sa propre initiative, par son sens des responsabilités, et non sous l'effet de contraintes ou de pressions extérieures.

Une société fondée uniquement sur des rapports de force n'aurait rien d'humain: elle comprimerait nécessairement la liberté des hommes, au lieu d'aider et d'encourager celle-ci à se développer et à se perfectionner." (10)

(10) Op. cit., parag. 36-37. Cf. Annexe, p. 22 et 23, parag. (37) et (38).

Nous nous rendons compte, évidemment, (31)
 que la mise en application des recommanda-
 tions qui seront adoptées par la présente
 enquête est impossible dans une évolution -
 voire même une révolution - dans la menta-
 lité de nombreux Canadiens. Nous avons
 cependant espoir que cette évolution se fera.

Toutefois, nous sommes persuadés que (32)
 seule une politique d'ensemble, engageant
 tous les gouvernements, une politique vraiment
 canadienne, ACCEPTEE DE TOUTES LES PROVINCES
 ET AXEE SUR LA RECONNAISSANCE DE FAIT DE LA
 COMMUNAUTE CANADIENNE FRANCAISE PARTOUT AU
 CANADA, pourra arrêter l'avalanche et changer
 le cours actuel de l'histoire qui nous mène
 droit au suicide du groupe francophone et,
 par suite, du Canada lui-même.

~~~~~

# A N N E X E

Nous regroupons ici, dans leur ordre original, les passages de PACEM IN TERRIS dont nous nous sommes surtout inspirés. Leur numérotation fait suite à la numérotation des paragraphes du mémoire. Nous citons l'Encyclique d'après l'édition parue dans l'édition hebdomadaire de l'Osservatore Romano du 12 avril 1963 (n° 695).

"Tout être humain a droit au respect de sa personne, à sa bonne réputation, à la liberté dans la recherche de la vérité, dans l'expression et la diffusion de la pensée, dans la création artistique, les exigences de l'ordre moral et du bien commun étant sauvegardées; il a droit également à une information objective". (34)

"La nature revendique aussi pour l'homme le droit d'accéder aux biens de la culture, et par conséquent d'acquérir une instruction de base ainsi qu'une formation technico-professionnelle correspondant au degré de développement de la communauté politique à laquelle il appartient. Il faut faire en sorte que le mérite de chacun lui permette d'accéder aux degrés supérieurs de l'instruction et d'arriver, dans la société, à des postes et à des responsabilités aussi adaptés que possible à ses talents et à sa compétence." (35)

"Dans la vie en société, tout droit conféré à une personne par la nature crée chez les autres un devoir, celui de reconnaître et de respecter ce droit. Tout droit essentiel de l'homme emprunte en effet sa force impérative de la loi naturelle qui le donne et qui impose l'obligation correspondante. Ceux qui, dans la revendication de leurs droits, oublient leurs devoirs ou ne les remplissent qu'imparfaitement, risquent de démolir d'une main ce qu'ils construisent de l'autre." (36)

"La dignité de la personne humaine exige que chacun agisse suivant une détermination consciente et libre. Dans la vie de société, c'est surtout de décisions per-



sonnelles qu'il faut attendre le respect des droits, l'accomplissement des obligations, la coopération à une foule d'activités. L'individu devra y être mû par une conviction personnelle, de sa propre initiative, par son sens des responsabilités, et non sous l'effet de contraintes ou de pressions extérieures."

"Une société fondée uniquement sur des rapports de force n'aurait rien d'humain: elle comprimerait nécessairement la liberté des hommes, au lieu d'aider et d'encourager celle-ci à se développer et à se perfectionner."

(38)

"La vérité doit présider aux relations entre les communautés politiques. Cette vérité bannit notamment toute trace de racisme; l'égalité naturelle de toutes les communautés politiques en dignité humaine doit être hors de conteste. Chacune a donc droit à l'existence, au développement, à la possession des moyens nécessaires pour le réaliser, à la responsabilité première de leur mise en oeuvre. Chacune revendiquera légitimement son droit à la considération et aux égards."

(39)

"A ce propos, Nous devons déclarer de la façon la plus explicite que toute politique tendant à contrarier la vitalité et l'expansion des minorités constitue une faute grave contre la justice, plus grave encore quand ces manoeuvres visent à les faire disparaître."

(40)

"Par contre rien de plus conforme à la justice que l'action menée par les Pouvoirs publics pour améliorer les conditions de vie des minorités ethniques, notamment en ce qui concerne leur langue, leur culture, leurs coutumes, leurs ressources et leurs entreprises économiques."

(41)

"Ainsi, il ne suffit pas que les communautés politiques, dans la poursuite de leurs intérêts se gardent de se causer du tort les unes aux autres. Il leur faut mettre en commun leurs projets et leurs ressources, pour atteindre les objectifs qui leur seraient autrement inaccessibles. Dans ce cas, toutefois, on évitera par-dessus tout que des arrangements avantageux pour tel ou tel groupe de communautés politiques ne se soldent pour d'autres par plus de dommages que de profits."

(42)

## S O M M A I R E

P A G EI N T R O D U C T I O N :

|                                                |   |
|------------------------------------------------|---|
| A. "La ville la plus française"                | 2 |
| B. Les Sociétés Saint-Jean-Baptiste d'Eastview | 3 |
| C. But et esprit du présent mémoire            | 4 |

P R E M I E R E     P A R T I ENotre situation en 1964

|                                                  |   |
|--------------------------------------------------|---|
| A. Municipalité d'Eastview - Un exemple à suivre | 5 |
| B. Le vrai problème                              | 5 |
| C. Progrès de l'anglicisation                    | 6 |

D E U X I E M E     P A R T I ERecommandations

|                                                        |    |
|--------------------------------------------------------|----|
| A. Education                                           | 8  |
| B. Administration provinciale et municipale            | 11 |
| C. Administration fédérale (Service civil)             | 13 |
| D. Moyens de communication (Radio, télévision, presse) | 15 |
| E. Autonomie canadienne                                | 18 |

|                            |    |
|----------------------------|----|
| <u>C O N C L U S I O N</u> | 20 |
|----------------------------|----|

|                    |    |
|--------------------|----|
| <u>A N N E X E</u> | 22 |
|--------------------|----|



SOYONS FIERs

DE

NOTRE LANGUE



TITRE: "Mémoire soumis à la Commission royale d'enquête sur le bilinguisme et le biculturalisme."

AUTEUR: L'Union des Sociétés Saint-Jean-Baptiste d'Eastview Ontario.

CA 1 3 1  
- 5622

Mémoire de 24 pages; 30 recommandations

REMARQUES DE L'ANALYSTE: Les revendications énoncées dans ce mémoire ressemblent à celles exprimées par la Société Saint-Jean-Baptiste de l'Ontario relativement aux droits des Canadiens-français dans le domaine de la vie municipale, provinciale et fédérale. Les auteurs insistent sur le bien-fondé de leurs recommandations; celles-ci méritent qu'on leur porte une attention particulière.

Bien que les auteurs citent à maintes reprises la lettre encyclique 'Pacem in Terris', ils ne font pas de cas des paragraphes ayant trait aux devoirs et au rôle des minorités.

"...nous sommes persuadés que seule une politique d'ensemble, engageant tous les gouvernements, une politique vraiment canadienne, ACCEPTÉE DE TOUTES LES PROVINCES ET AXÉE SUR LA RECONNAISSANCE DE FAIT DE LA COMMUNAUTÉ CANADIENNE FRANÇAISE PARTOUT AU CANADA, pourra arrêter l'avalanche et changer le cours actuel de l'histoire qui nous mène droit au suicide du groupe francophone et, par suite, du Canada lui-même." (Dernier paragraphe - Page 21)

#### A L'ATTENTION DE LA RECHERCHE:

Page 6 à 7 (Paragraphe 12 et 13): Progrès de l'anglicisation; Statistiques citées de R. Arès.

#### TABLE DES MATIERES:

|                                                    | <u>PAGES</u>      |
|----------------------------------------------------|-------------------|
| RECOMMANDATIONS:                                   | 8-18              |
| "A. Education"                                     | 8-10              |
| "B. Administration provinciale et municipale"      | 11-12             |
| "C. Administration fédérale"                       | 13-14             |
| "D. Moyens de communication"                       | 15-17             |
| "E. Autonomie canadienne"                          | 18-19             |
| MEMOIRE:                                           |                   |
| "Introduction"                                     | 2-4               |
| "A. La ville la plus française"                    | 2                 |
| "B. Les Sociétés Saint-Jean-Baptiste d'Eastview"   | 3                 |
| "C. But et esprit du présent mémoire"              | 4                 |
| "Première Partie - Notre situation en 1964"        | 5-7               |
| "A. Municipalité d'Eastview - Un exemple à suivre" | 5                 |
| "B. Le vrai problème"                              | 6                 |
| "C. Progrès de l'anglicisation"                    | 7                 |
| Préambules aux recommandations                     | 8, 11, 13, 15, 18 |
| "Conclusions"                                      | 20                |
| "Annexe" (Paragraphe cités de 'Pacem in Terris')   | 22                |



La cité d'Eastview a une population de 25,500 personnes dont près des 70% sont de langue française.

L'Union se compose des quatre Sociétés Saint-Jean-Baptiste paroissiales de la cité. Par son affiliation régionale et provinciale et par son caractère représentatif, l'Union constitue un mouvement important au sein d'Eastview.

Ce mémoire "veut aider à trouver une solution équitable selon l'esprit de la Déclaration universelle des droits de l'homme". De plus, l'Union ne cache pas son attachement à l'Eglise et le présent mémoire réfère à la lettre Encyclique "Pacem in Terris."

"Première Partie - Notre situation en 1964"

Pages 5 à 7

A) Bilinguisme à Eastview

Eastview "pourrait être proposée en exemple à d'autres municipalités en ce qui concerne le bilinguisme."

B) "Le vrai problème"

Les fonctionnaires fédéraux de langue française doivent exécuter leur travail en anglais et deviennent peu à peu incapables de penser en français. Avec le temps l'assimilation sera totale, résultat de la prédominance de l'anglais "tant dans le parler...que dans l'écrit...ou le visuel."

C) "Progrès de l'anglicisation"

La minorité canadienne-française en Ontario "sait plus l'anglais que le français (85.8% contre 66.0%).". Le progrès de l'anglicisation devient plus évident lorsque l'on considère les statistiques sur une période de trente ans (1931 à 1961). (page 7)

"Deuxième Partie"pages 8, 11,  
13, 15, 18Préambules aux recommandations"A. Education"

page 8

Le système d'éducation actuellement en vigueur dans les écoles franco-ontariennes est le premier responsable de l'anglicisation. Cette politique d'assimilation est encore plus accentuée aux niveaux d'éducation secondaire et universitaire.





"B. Administration provinciale et municipale"

Page 11

L'unilinguisme qui prévaut dans la capitale voisine du pays est déplorable.

"Il nous a semblé déceler certaines tendances vers la reconnaissance du français dans l'administration provinciale ontarienne; mais le chemin à parcourir est encore long" (Page 11;, paragraphe 19)

"C. Administration fédérale"

Page 13

Le français est rarement reconnu comme langue de travail dans la fonction publique fédérale. - Citation du paragraphe 93 de 'Pacem in Terris'.

"D. Moyens de communication"

Page 15

La Société Radio-Canada a déjà fait beaucoup pour le développement de la pratique du bilinguisme dans notre région. Néanmoins on constate une préférence pour les programmes de langue anglaise chez trop de nos jeunes. Si l'on veut maintenir l'intérêt des Canadiens français pour la culture française, Radio-Canada devra faire un travail novateur dans le domaine de la réalisation radiophonique et télévisée.

"E. Autonomie canadienne"

Page 18

Aucun préambule

"Conclusion"

Page 20

Les recommandations qui se trouvent dans ce mémoire n'apportent "qu'un début de solution à la situation injuste où se débattent --et périssent -- un grand nombre des nôtres."



DOCUMENTS PREPARATOIRES

750-493

Union des Sociétés  
Saint-Jean-Baptiste  
Cité d'Eastview

Ottawa

A. RENSEIGNEMENTS SUR LE MEMOIRE

1. NATURE DE L'ASSOCIATION

- a) L'Union est le groupement des quatre sociétés patriotiques d'Eastview, établies sur une base paroissiale, qui ont voulu coordonner leurs efforts sur le plan municipal.

2. MEMOIRE

- a, L'Union englobe un total de quelque 2,500 sociétaires
- b) Les cadres supérieurs de l'Union comprennent un coordinateur et deux représentants de chaque des quatre sociétés.

3. PREPARATION DU MEMOIRE

- a) Le mémoire est le fruit des discussions qui eurent lieu à un colloque tenu au printemps 1964 sur les problèmes de bilinguisme et de biculturalisme.

B. RESEARCH SECTION

(No comment)





C. Manuels de classe

Manuels de classe

- p.9  
para.17  
b) (1) re Manuels de classe "pensée" en français  
Origine de ces manuels: conçus en Ontario?  
importés du Québec?
- p.10  
para.17  
d) (2) re Confessionnalité vs langue dans le système d'éducation  
Les écoles françaises en Ontario doivent-elles être nécessairement confessionnelles?  
Possibilité d'une juxtaposition des deux systèmes, confessionnel et non-confessionnel, pour les étudiants franco-ontariens?
- p.10  
para.17  
e) (3) re La création d'un ministère fédéral de l'éducation  
La création d'un ministère fédéral de l'éducation? Quelles minorités isolées?  
Pourquoi pas toutes les minorités?
- p.11  
para.19 (4) "Il nous a semblé déceler certaines tendances vers la reconnaissance du français dans l'administration provinciale ontarienne. Dans quels domaines?
- p.16  
para.27  
c) (5) Des suggestions pour "repenser" les programmes télévisés du réseau français destinés aux jeunes et aux adolescents pour qu'ils soient mieux adaptés à leurs besoins? Impressions générales sur la radio et la télévision d'Etat dans la région.
- p.17  
para.27  
f) (6) "Que les journaux canadiens, dans la mesure du possible, adoptent dans leurs articles de fonds, une attitude ouverte, objective et libre de préjugé afin que les relations entre les deux groupes ethniques du pays s'améliorent sans cesse."  
Comment parvenir à ce résultat?



270 282  
CH 282

PRINCIPE P4  
(101)

M E M O I R E

à la Commission Royale d'Enquête sur  
le Bilinguisme et le Biculturalisme,

soumis au nom de

l' Union des pasteurs canadiens français

par le

Pasteur André Poulain, D.D.

6316, 30<sup>e</sup> Avenue

Montréal 36 P.Q.





## MEMOIRE

de l' Union des pasteurs canadiens français  
à la Commission Royale d' Enquête sur  
le bilinguisme et le biculturalisme

-----

En tant que représentants de la minorité protestante canadienne française nous tenons à remercier le Gouvernement du Canada de s' être penché sur le problème du bilinguisme et du biculturalisme et nous espérons que les minorités de langue française pourront accéder plus facilement à la culture française.

### 1. Notre situation

Nous avons en effet été victimes d' une fausse identification entre catholiques et français, entre protestants et anglais. Mais tandis que par leur nombre les catholiques de langue anglaise réussissaient à obtenir des écoles dans la Province de Québec, les protestants de langue française dans le Québec ont été longtemps et ~~sont~~ encore la minorité la moins considérée. Pendant longtemps ils n'ont eu d'autre ressource que de s'angliciser et ont été impitoyablement rejetés de la communauté canadienne française, soit par les catholiques français soit par les protestants qui ne leur ouvraient pas leurs écoles. Il a fallu attendre l'année 1956 pour qu' à Montréal, et à Montréal seulement, s' ouvre une école sous forme d' expérience avec 46 élèves, après des années de lutte contre des conceptions fixes et retardataires. Mais l'expérience tentée dans les conditions les plus défavorables est devenue un succès et actuellement 1,400 élèves fréquentent à Montréal les écoles protestantes françaises dans trois écoles primaires et une secondaire et il sera possible dès cette année aux élèves de passer l'examen de fin d'études secondaires en français. Cependant, là, d'autres problèmes se posent qui seront sans doute résolus si les recommandations de la Commission Parent sont adoptées, mais actuellement le problème



se pose de l'entrée à l'Université de Montréal étant donné que la Commission Scolaire Protestante n'a pas d'équivalent aux Collèges Classiques.

7  
A Montréal le problème est en partie résolu et les jeunes canadiens français protestants peuvent recevoir un enseignement dans leur langue maternelle mais dans d'autres régions de la Province ils sont encore obligés de fréquenter des écoles anglaises et la situation est vraiment déplorable. A Narmur, par exemple, village protestant canadien français où la langue maternelle de 90% des enfants est le français, l'enseignement se fait en anglais. Le résultat, c'est que les enfants de développement moyen ou au-dessous de la moyenne n'acquièrent aucun instrument de pensée. Même si beaucoup d'entre eux arrivent à converser dans les deux langues, la plupart ne dépassent pas le niveau de la 5e ou de la 6e année. Dans plusieurs centres de la Province, il n'y a pas d'enseignement en français malgré une population protestante française de quelque importance et dans la capitale de la Province il semble que le but recherché soit de préparer les enfants de langue française ignorant totalement l'anglais à pouvoir suivre plus tard les classes anglaises.

7  
Cependant, les protestants de langue française ont tendance à augmenter dans la Province de Québec. Ils sont passés, d'après les recensements fédéraux, de 13,242 en 1931, à 17,225 en 1941, à 24,904 en 1951, à 35,941 en 1961.

Tous souhaitent que les enfants de ces familles puissent acquérir une instruction de base dans leur langue maternelle pour qu'ils puissent accéder à une certaine culture.

## 2. La langue maternelle

Il est en effet nécessaire pour un enfant d'avoir une instruction de base dans sa langue maternelle afin d'être susceptible d'acquérir un jour une langue seconde. Car autrement il risque de rester en état d'infériorité en n'ayant pas d'instrument de pensée. Car "la langue maternelle comme véhi-





culc est un dogme pédagogique". Il faudrait que partout des enfants protestants canadiens français puissent acquérir une bonne formation dans la langue qu'ils parlent à la maison.

Un certain bilinguisme n'est possible pour des enfants de niveau moyen qu'à partir d'une instruction de base dans la langue maternelle et il devrait être inconcevable que dans une Province en majorité française comme celle du Québec un enfant de langue française puisse être dans l'impossibilité, à cause de sa religion, d'être instruit dans sa langue maternelle. Tout devrait être fait pour que tous les enfants de langue française aient accès à la culture française.

### 3. Le bilinguisme est-il possible pour tout le Canada?

Il nous faut aussi dénoncer la possibilité pour le peuple de devenir bilingue et d'acquérir une double culture. Il n'y a pas d'exemple de peuple bilingue au sens où partout dans un même pays deux langues sont parlées indifféremment. Les pays appelés bilingues sont des pays où il y a deux langues parlées, chacune l'étant dans une région différente du pays. Comme on l'a dit, si le bilinguisme et le biculturalisme peuvent constituer un enrichissement pour l'individu, ils ne peuvent qu'être une catastrophe pour une communauté. Pour que le Canada devienne bilingue et biculturel en tant que nation il faudrait reconnaître des zones unilingues, c'est-à-dire que chaque province (ou même dans certains cas des secteurs d'une province, mais cela apparaît plus difficile) devrait avoir le droit de décider de la langue qui sera la langue de communication de la province, soit l'anglais, soit le français. Dans l'état actuel des choses l'on aboutirait probablement à ce résultat d'avoir neuf provinces de langue anglaise et une province de langue française, le Québec, et il serait toujours possible à une autre province si sa population de langue française augmentait de décréter le français au lieu de l'anglais comme langue obligatoire. Il nous apparaît que c'est la seule solution pour que le Canada soit



vraiment un pays bilingue et biculturel.

4. Dissociation des termes français et catholique

*Masson*  
Il est indispensable qu'au Canada le fait français soit dissocié de l'Eglise catholique. Nous sommes reconnaissants du rôle de la presse canadienne française pour soutenir nos revendications à l'égard de la Commission Scolaire Protestante de Montréal et de l'ouverture de plus en plus grande des journaux canadiens français aux nouvelles concernant le protestantisme d'expression française. Mais nous demeurons ulcérés des refus répétés de nous accorder ne fut-ce que cinq minutes pour une émission protestante au réseau français de Radio-Canada. En cette période d'oecuménisme il y a là un barrière inadmissible.

Il y a pourtant, d'après les statistiques fédérales de 1961, 221,000 protestants de langue française au Canada, ce qui représente un chiffre qui, vu l'importance du protestantisme dans l'ensemble du Canada, devrait légitimer l'acceptation par Radio-Canada d'une émission hebdomadaire protestante. En Italie où il y a 100,000 protestants environ sur 50 millions d'habitants il y a émission hebdomadaire régulière à la Radio. Pourquoi n'y a-t-il rien au Canada? Pourquoi toujours vouloir continuer à laisser entendre que langue et religion vont de pair et que la langue française s'identifie à la religion catholique romaine? Si l'on répète volontiers dans la Province de Québec que la minorité anglaise a été favorisée alors que les minorités françaises le sont moins dans les provinces anglaises, on ne se rend pas compte à quel point le Canada français a persécuté les minorités francophones en les ignorant purement et simplement. Il y a là une injustice à redresser.

5. Le rôle de la langue française

Dans tout le pays, les éléments francophones et anglophones devraient avoir la possibilité d'acquérir un enseigne-





ment de base dans leur langue maternelle, même dans les régions où une des deux langues est déclarée langue officielle de communication. Les deux cultures française et anglaise sont suffisamment riches pour que tout être cultivé cherche à acquérir les deux langues et si possible les deux cultures. Si l'on songe que l'anglais et le français sont considérés comme les deux langues universelles porteuses d'une grande culture, toute personne cultivée devrait être au Canada, et ceci dans toutes les provinces, en mesure d'acquérir d'une façon convenable les deux langues. Après une bonne formation de base dans une des deux langues, l'acquisition de la langue seconde devrait être rendue obligatoire à un certain niveau et les méthodes employées pour permettre une vraie connaissance de la deuxième et la possibilité de la bien parler.

6. Bilinguisme au fédéral

au niveau fédéral, le bilinguisme devrait être requis. Tous les employés des services fédéraux devraient avoir une connaissance sûre des deux langues officielles du Canada. Il en serait de même dans le domaine militaire.

7. Nos recommandations

- a) que les enfants canadiens français protestants puissent partout avoir accès à l'enseignement en français et que des mesures soient prises en ce sens;
- b) que des zones linguistiques soient créées où une ou l'autre langue officielle du Canada sera déclarée langue officielle;
- 2 c) que le protestantisme canadien français ait accès à la presse et à la radio;
- d) que le Gouvernement canadien accorde à l'Union des pasteurs de langue française une émission d'un quart d'heure au réseau français de Radio-Canada;

(par semaine)

autres points plus tard

acquérir  
deux  
cultures?  
(comment?)

n'importe où? cf. *Colombie Britannique?*



- e) que partout les méthodes pour enseigner la seconde langue soient développées afin qu'au niveau universitaire il soit possible à tous les étudiants canadiens de devenir bilingues;
- f) que dans les services fédéraux la connaissance des deux langues officielles du Canada soit requise.

Montréal, le 24 Février 1965

Mémoire soumis au nom de l'Union des pasteurs canadiens français par le

Pasteur André Poulain, D.D.  
6316, 30e Avenue  
Montréal 36, Qué





DOCUMENTS PREPARATOIRES

Mémoire #: 740-285

Union des pasteurs  
canadiens-français

MONTREAL

A. RENSEIGNEMENTS SUR L'ORGANISATION

1. MEMBRES

L'Union groupe des laics et les pasteurs des églises protestantes de langue française des régions de Montréal et d'Ottawa.

2. PREPARATION DU MEMOIRE

Le mémoire a été soumis par le pasteur André Poulain, de l'église presbytérienne réformée St-Luc de Montréal, au nom de l'Union.

B. QUESTIONS...

... EN PROVENANCE DU SERVICE DES AUDIENCES

- |                 |      |                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
|-----------------|------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| p. 1<br>para. 1 | Q. 1 | "... et il sera possible dès cette année aux élèves de passer l'examen de fin d'études secondaires en français". What text books have the students been using in the French Protestant schools? Have the teachers been able to procure accreditation by the Protestant School Board of Greater Montreal? or by la Commission des Ecoles catholiques de Montréal?                                                                                                         |
| p. 2            | Q. 2 | Where are the large communities of French-speaking Protestants outside Montreal? What is the population of Namur, for example?                                                                                                                                                                                                                                                                                                                                           |
| p. 2, 3         | Q. 3 | In the provinces outside Quebec French-speaking groups have told the Commission about the necessity for children to have a solid base in their own language before learning a second, just as you have done here. Only the circumstances differ. Many of these groups now feel that language must be the basis for school rights rather than religion. Would you agree to the complete separation of religion and education, whether it be Protestant or Roman Catholic? |
| p. 3            | Q. 4 | "il faudrait reconnaître des zones unilingues" - Would it be realistic to establish New Brunswick or Ontario as unilingual provinces (English or French) considering the large groups of either language in each area.                                                                                                                                                                                                                                                   |



Q. 5      On page 6 (f) you recommend that federal services should be bilingual and on page 5, the acquisition of a second language. --And yet, on page 3 you recommend that unilingual zones be established. How do you reconcile these recommendations?

p. 4

Q. 6      On page 4 you say "il est indispensable qu'au Canada le fait français soit dissocié de l'Eglise catholique," and yet you ask for Protestant broadcasts on Radio-Canada. Is this not more of the same?



THE CANADIAN NATION  
Some Opinions of Canadian University  
Students of Ukrainian Descent



# BRIEF

Presented to the Royal Commission on Bilingualism  
and Biculturalism 1965

By the

UKRAINIAN CANADIAN UNIVERSITY  
STUDENTS' UNION      TORONTO      1965







# СОЮЗ УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

## UKRAINIAN CANADIAN UNIVERSITY STUDENTS' UNION

83-85 Christie Street  
Toronto 4, Ont.

August 10, 1965

Royal Commission on  
Bilingualism and Biculturalism,  
OTTAWA, Canada

Gentlemen:

The Ukrainian Canadian University Students' Union has the honour to submit this brief for your attention. It represents some of the major opinions of Canadian university students of Ukrainian descent. This group includes persons who are second and third generation Canadians as well as naturalized citizens.

The brief was completely prepared by students; the assistance of our Advisory Council of Professors was not requested. Our membership consists of Ukrainian student clubs at the following Canadian university cities: Toronto, Montreal, Ottawa, London, Hamilton, Windsor, Fort William (under application), Winnipeg, Saskatoon, and Edmonton.

We realize that many of our observations will be a repetition of views already expressed. (Of course this in itself is of value because it confirms the strength of these views.) However, if we may contribute but a few small but original ideas we will be most satisfied.

Our criticisms are not intended to question the value of this Royal Commission. We sincerely feel that the Commission has stimulated an immense measure of soul searching on the part of all Canadians which has led to a greater and deeper interest in the history of Canada.

We have limited most of our discussion to the Ukrainian Canadians, not because we are unaware of the larger questions facing Canada and this Royal Commission, but because we are most familiar with the problems and aspirations of this group.

May we express our gratitude for the Commission's courtesy, cooperation and patience.

Respectfully submitted,

*Andrew Gregorovich*

Andrew Gregorovich  
National President



## BACKGROUND INFORMATION

### HISTORY

The Ukrainian Canadian University Students' Union (UCUSU or SUSK) was founded in Winnipeg in 1953. The first national president was Miss Vera Zarowski. The National Headquarters was later transferred to Montreal and is now in Toronto at 83-85 Christie Street.

### CHARACTER

The UCUSU is a non-profit, non-political organization of Canadian university and college students of Ukrainian descent. It upholds the traditions of Christianity, Democracy and Canadian national unity.

The UCUSU is an independent organization affiliated with no other except that it is a member of the Ukrainian Canadian Committee in Winnipeg and recognizes it as the national representative body of all Ukrainian Canadians. It cooperates with other organizations, in particular with the scholarly societies: The Ukrainian Free Academy of Sciences, Winnipeg, The Shevchenko Scientific Society, Toronto and the Ukrainian Canadian Research Foundation, Toronto.

### OBJECTS

1. To unite, represent and assist Ukrainian Clubs at all Canadian universities and to promote cooperation among them.
2. To develop pride in the Ukrainian ancestral heritage of the students.
3. To promote the study, appreciation and preservation of the finest features of the Ukrainian cultural heritage, and to help contribute these to the development of Canadian culture.
4. To encourage the growth of Slavic studies and the study of the Ukrainian language, literature, culture and history in Canada's universities. Of special concern to the UCUSU is the teaching and study of the history of Ukraine and of the Ukrainian Canadians in the schools and universities of Canada.

### NATIONAL EXECUTIVE 1963 - 1965

President: Andrew Gregorovich  
Vice Presidents: Boris Sorokiwsky, Ihor Stecura  
Recording Secretary: Marta Yurchuk  
Corresponding Secretary: Oksana Baranovsky (Christina Solonyinka)  
Treasurer: Roman Maksymiw  
Executive Member: Anastasia Shkilnyk  
Cultural and Press Director: Bob Sorokolit  
Auditing Committee: George Dzioba (Head), Natalka Bandera, Yaroslav Kit, Eugene Chorostil, Michael Wawryshyn.  
Professorial Advisory Council  
Dr. C.H. Andrusyshen, University of Saskatchewan  
Dr. M. Antonovich, Montreal  
Dr. C. Bida, University of Ottawa  
Dr. V.J. Kaye, Ottawa  
Dr. G. Luckyj, University of Toronto  
Dr. E.B. Roslycky, London (Head of Council)  
Dr. J.B. Rudnyckyj, University of Manitoba  
Dr. O. Starchuk, University of Alberta  
Senator Paul Yuzyk, PhD, Winnipeg





## MEMBERSHIP

The membership of the Ukrainian Canadian University Students' Union consists of the Ukrainian Clubs at Canadian universities. At the present time (1964-65) there are approximately 3,200 Canadian university and college students of Ukrainian descent out of a total enrolment of 158,270 at our universities and colleges.

The Ukrainian Clubs at the following Canadian universities are members of the Ukrainian Canadian University Students' Union:

University of Toronto, Sir George Williams (SUSK Montreal), University of Ottawa, University of Western Ontario (London), McMaster University (Hamilton), University of Waterloo, Lakehead University (Port Arthur), University of Manitoba (SUSK Winnipeg), University of Saskatchewan (Saskatoon), University of Alberta (Edmonton).

Some cities such as Montreal and Winnipeg have more than one Ukrainian university club so they have a local SUSK coordinating council. The UCUSU also has two national Ukrainian Canadian student societies of a religious and intellectual character as members.

## THE UKRAINIAN CANADIAN HERITAGE

We think it is appropriate to draw the attention of the Royal Commission to the reality of a Ukrainian Canadian heritage. It consists of certain valuable traditions in the fields of music, dance, philosophy, religion and literature which are inherited from Ukraine.

Canadians of Ukrainian descent helped pioneer the Canadian West. They helped to win two World Wars for Canada. They have participated in the arts, business, professions and education of this nation.

Despite the fact that about 10,000 Ukrainian Canadians fought for Canada in World War I they were disenfranchised in 1917 and classed as enemy aliens. However, this maltreatment did not cause lasting antagonism towards the government on the part of the citizens of Ukrainian descent. In World War II about 40,000 enlisted, a higher proportion than some other Canadian ethnic groups.

In their long history in Canada these Canadians have demonstrated a remarkable loyalty to Canada. The small communist minority has always been overbalanced by Ukrainian Canadians devoted to the Canadian way of life. The Ukrainian Canadians demand equality with other citizens simply because they are entitled to it. Their contribution to Canada cannot be ignored.

Editor Claude Ryan of LE DEVOIR has made an important observation which relates chiefly to the Ukrainian Canadians:

"Thinking in particular of the Slavic groups, I would consider giving them a certain form of recognition at the national level and some additional, practical forms of recognition at the provincial and local levels."

"It is in the long term interest of Canada to maintain and develop in this country some vital connection with the Slavic cultural family. Let us not forget that the Slavic group has been one of the most expansive in the last century and is now playing a key role in the international community."

(Toronto Daily Star, March 14, 1964)

"The future of Canada, I believe, depends very largely upon the cultivation of a national spirit."

Edward Blake

## THE CANADIAN NATION

Among the nations of the world Canada is a Doubting Thomas. Is there a Canadian culture? Is there a Canadian literature? Is there a Canadian people? Is there a Canadian nation?



A democratic nation can survive only if it has some unity in language, culture or spirit. Canadians cannot count on our two languages as a strong element in our unity. It is claimed that Canada is at least bi-cultural or probably multi-cultural so here also we have no uniting force. (Canada's biculturalism is perhaps European and North American.)

A national spirit is the major uniting element which can make the English Canadian, the French Canadian and the Ukrainian Canadian proud to say that they are "Canadian" whenever they travel abroad. Douglas V. LePan, Principal of University College, Toronto, has expressed this well in explaining the varied origins of the Canadian people:

"...One can speak English or French or Ukrainian or Polish or Chinese and still be a Canadian. One can, in fact, be almost anyone and still be a Canadian; and to be a Canadian is to have a passport to the whole world." (The Atlantic, November 1964)

We Canadians are proud of our ancestral origin. Unlike the American break with and rejection of European values, the Canadian has always affirmed his tie to Europe and its values. John Conway, of York University, says that, "This is the deepest and most meaningful difference between Canada and the United States."

Among Canadian values one of the most precious is our freedom. Along with all the American freedoms we also have the freedom of not disappearing in a melting pot. Quebec's very existence has guaranteed this freedom for all Canadians.

One of the most significant facts about Canada today is the composition of the population. The three major elements are: British 44%, French 30% and Third Element 26%. Canada will remain a mosaic for many centuries until one day, just as the Angles, Jutes, Saxons and Normans became the English people of today, our English, Ukrainian and Italian ethnic groups of today will become the Canadians of tomorrow.

## LANGUAGE

The Canadian Bill of Rights guarantees Canadians the freedom of speech. This implies also freedom of language, since it is legal to speak or print any language in Canada.

Canada is fortunate in having as its official languages two world languages, English and French. Canada is also fortunate that it has many citizens fluent in other major languages such as Ukrainian, German, Italian, Portuguese and Chinese.

Students from these cultural backgrounds already have a motivation and often a fundamental knowledge of their ancestral language. Should they be encouraged to develop these languages, or should schools insist that only the other official language be learned as a second language?

In the modern world the multi-lingual asset Canada possesses is one guarantee that we will not become isolated and ignorant of events around the world. It is a narrow-minded view that the teaching of many languages in our schools will lead to a balkanization of our nation. Canada will never become a linguistic Babel simply because every student who studies other languages already knows either English or French.

## BILINGUAL SCHOOLS

Attempts were made in the Canadian West to establish bilingual schools combining English with various other languages. In Manitoba, bilingual Ukrainian-English readers were authorized and published for use in these schools.





These bilingual schools proved unsuccessful for several reasons: They had unqualified or incompetent teachers, they were overcrowded (sometimes with 60 pupils to one teacher), had large classes; also, there was poor school attendance (due to seasonal farm work) and Protestant opposition. The following table from Bi-Lingual Schools in Canada, by C. B. Sissons page 141 is important in understanding these schools.

Bilingual Schools Manitoba 1915

| Language         | Schools-Districts | Teachers | Pupils | Pupils per teacher |
|------------------|-------------------|----------|--------|--------------------|
| French           | 126               | 234      | 7,393  | 31.1               |
| German           | 61                | 73       | 2,814  | 38.5               |
| Ukrainian-Polish | 111               | 114      | 6,513  | 56.2               |

(Adapted from Sissons)

We would like to suggest that a proper research be made of these Ukrainian bilingual Manitoba and Saskatchewan schools and their faults so that we would better understand the factors in the success or failure of bilingualism in Canada. In these schools Ukrainian was used as a language of instruction, apparently without official approval. Today it would be desirable to maintain it only as a subject of study.

#### UKRAINIAN LANGUAGE

Rupert Brooke, the young English poet, during his visit to Canada called Ukrainian "a swift lovely language". With about forty-two million speakers, Ukrainian is the second largest Slavic language and the fourteenth spoken language in the world.

In Canada the Ukrainian language is fourth for the number of speakers but third, after English and French, as a language of publication. This is partly indicated by the considerable number of Ukrainian language periodicals and books printed in Canada. It is interesting that Toronto has six Ukrainian bookstores (four of them excellent) and only one French bookstore.

Ukrainian has a modern literary tradition of almost two centuries and counts some genius among its writers. For example, the poet Taras Shevchenko, the novelist Ivan Franko and the poetess Lesia Ukrainka. Since Ukraine is an industrial nation the Ukrainian language is also used for scientific work in chemistry, physics and agricultural research.

We would urge the Royal Commission to consider the possibility of preserving knowledge of the Ukrainian language in Canada by:

1. Recommending the Ukrainian language be accredited for university entrance at Canadian universities.
2. Recommending that public schools add the Ukrainian language wherever feasible. It is now offered in the provinces of Alberta and Saskatchewan and is under consideration in Manitoba and Quebec.

In a survey of Slavic studies we have found that Ukrainian language and literature is offered in these Canadian universities: Alberta (5 courses), Saskatchewan (4), Manitoba (4), Ottawa (3), Toronto (3), Lakehead, Montreal, Waterloo (?). Other universities such as McGill, McMaster and British Columbia have Russian and Slavic Studies but have offered no Ukrainian, although British Columbia has announced its intention to add such a course.

We are pleased to note that the Saskatchewan Department of Education offers a Correspondence Course in Ukrainian on the high-school level.

There is a good possibility that university courses in Ukrainian would have greater enrollment once more high schools provided a proper foundation in the language.





Another point of importance is that voluntary organizations teach Ukrainian to thousands of students in after-school hours at Ridna Shkola. The quality and content of these courses should be of vital concern to the Royal Commission because they are an important factor in developing the character and attitudes of these Canadian children. The Royal Commission should make itself aware of these classes and perhaps consider the relation they may have in introducing the language to students before high school age.

## HISTORY

One Canadian has said that the history and literature of a country is the chief Alma Mater of the national spirit, and should be fostered by every intelligent means. This is a contrast to the colonial mind of the past as expressed in 1928 by R.B. Bennett who said: "Canada is as nothing without the little grey islands in the North Sea. This talk of Canadian Nationhood is dangerous nonsense. Canadians are British first, last and all the time."

Canada forms part of the "most famous Stream" which has brought the British tradition of parliamentary freedom to many peoples of the world. It is for this reason that most Canadians, including the Ukrainian Canadians, would agree with the Rt. Hon. Vincent Massey when he says, "I know that the British connection is a precious heritage treasured by Canadians whatever language they may speak..."

Yet sometimes this British heritage is reflected in our history texts in an unsatisfactory way. We would like to point out three faults in the Canadian historiographical tradition which the Commission should take into consideration.

1. Canadian school history texts have stressed two viewpoints: the English (or Protestant), and the French (or Catholic). As a result of this basic conflict of views Canadians suffer from a lack of unity of their history interpretation.

2. Canadian historians have tended to ignore the fact that almost one-third of Canadians are not of French or British origin. Only a few, like Professor A.R.M. Lower, have taken note of the Third Element.

3. The history of "Europe" studied in Canadian schools has largely been that of Western Europe or even just Britain and France. It seems that this bias is being eliminated, although the history of Eastern Europe is still a terra incognita and largely neglected. In fact, the little that is mentioned, is often inaccurate. It should be pointed out that some new texts are excellent. Three recent good textbooks are: *Decisive Decades*, by A.B. Hodgetts (1960), *Old Worlds-New Vistas*, by C.L. McCaffray (1962) and *Selected Studies in Regional Geography*, by L.A. Swatridge and others (1963). The latter book astounded many Ukrainian Canadians because it was the first Canadian school textbook that gave so much space to Ukraine (40 pages).

We will not attempt to rationalize for authors why Ukraine and other East European nations are omitted from their text books. It is, no doubt, due to a lack of knowledge or judgement and perhaps of bias.

An important point of concern that troubled us was that we could not discover a single course on the history or culture of Ukraine offered at any Canadian university. Courses are offered in Polish, Czechoslovakian, Russian and USSR history, but no separate course on Ukrainian history was listed in Canadian university calendars, 1964-1966. We wish to draw this to the attention of the Royal Commission in the hope that some means could be found to establish such a course.



## LIBRARIES

The libraries of a nation are a good measurement of the cultural and intellectual level of its people. The new National Library of Canada has removed a blot on our national pride. We were pleased to note that in recent years the Canada Council has given grants to Canadian universities towards their Slavic collections. The following figures indicate the meagerness of our library resources in this field in 1962: Manitoba, 7,984 books, Toronto, 7,927 books (25,000 in 1965 according to the Centre for Russian and East European Studies), British Columbia, 6,000; Alberta, 5,713, Dalhousie 2,000 and Victoria 385. These figures, now out of date, are from The Humanities in Canada. McGill, Saskatchewan, Queen's and Montreal have collections which are "in their infancy" according to Edwin E. Williams.

## CONCLUSIONS AND RECOMMENDATIONS

1. Canada is a nation of two official languages and a diverse cultural heritage which can be united only by a national spirit.

RECOMMENDATION: All Canadians should have the right to maintain their cultural identity. However, we should develop pride in Canada as she develops into a distinctive national entity.

2. The national spirit (or Canadian Nationalism) must be developed by symbols such as the flag and anthem, but primarily through the study of our history and literature.

RECOMMENDATION: A National Office of Education should be established to co-ordinate text books and investigate criticisms. The teaching of history in Canada should be investigated.

3. National unity cannot survive in a Canada where some citizens have a badge of superiority. All phrases such as "founding races", "historical rights" and "not like the others" contradict the democratic principle and should be discarded.

4. We believe that ethnic origin, not mother tongue should be the basis of enumerating the size of Canadian ethnic groups, contrary to the suggestion of the Working Paper No. 4 of this Royal Commission. Many Canadians maintain their ancestral traditions despite the loss of language. Cultural values and traditions may survive without the mother tongue as is shown by many Canadians of Ukrainian, Scots and Irish ancestry.

5. The Ukrainian Canadians are concerned about preserving their language and their cultural heritage. We feel that all such groups deserve the assistance of the national government.

RECOMMENDATIONS: a. Financial grants should be given to assist bodies such as the Ukrainian Canadian Committee.

- b. Encouragement should be given to the teaching of languages such as Ukrainian in our schools.





Ukrainian in our schools.

c. Ukrainian language should be taught wherever feasible and it should be an accredited subject in highschools and universities.

d. The C B C should provide national time for programs of special interest to the Third Element. The CJBC Toronto controversy indicates the problem. This station would probably be a commercial failure. Because the government is backing it Toronto taxpayers of the third element are called on to pay for it, although they are six times as numerous in the area and receive no such special benefits.

e. The National Film Board should produce more documentaries on the Third Element. Films on subjects such as Ukrainian Canadian church architecture, folk dancing, Easter egg decoration or artists such as Winnipeg's sculptor Leo Mol, or Toronto's painter William Kurelek would be of interest to all Canadians.

6. Canadian national pride should be encouraged in every possible way.

RECOMMENDATION: a. A study of Canadian nationalism should be made.

b. For the Centennial some commemorative volumes of typographical beauty and thoughtful content should be published. Books with themes similar to The Book of Canadian Achievement, by Helen Palk, Notes on the Canadian Family Tree, by the Citizenship Branch and Karsh and Fisher See Canada.

7. The Canadian Centennial will bring to many Canadian citizens the question asked by the Hon. Vincent Massey: "What does it mean to be a Canadian?" Every opportunity should be taken to help Canadians find an answer to this question.

8. As well as giving economic aid, Canada could help the world to know our way of life better by presenting a basic collection of 100 or 200 books on Canada to other nations.

9. A Permanent Commission on Canadian Culture (or a Ministry of Culture) might be established to provide continuing research on the Canadian people, and thus help us to understand ourselves.

10. In conclusion we wish to recommend that a complete set of the documents of this Royal Commission on Bilingualism and Biculturalism be deposited in two locations such as the University of Toronto and McGill to enable further research work to be carried on.





# UKRAINIAN NATIONAL YOUTH FEDERATION OF CANADA

NATIONAL EXECUTIVE  
295A COLLEGE STREET, TORONTO 2B, ONTARIO.

CAI Z 1  
-63622

June 29th, 1964.

The Royal Commission on  
Biculturalism and Bilingualism,  
Ottawa, Ontario, Canada.

Gentlemen:

We, The Ukrainian National Youth Federation of Canada, in accordance with our request dated October 28th, 1963, to examine and make recommendations upon certain matters related to Canadian Biculturalism and Bilingualism, herewith submit to the Royal Commission the enclosed report.

We hope you will find our recommendations useful and worthy of consideration in your final summarization of findings among Canadian people.

A UNYF Conference with members present from Saskatoon to Montreal to study the subject matters was held in Windsor, May 16, 17, and 18, 1964, and most of the recommendations and opinions expressed over the weekend are duly formed in our presentation.

At this time we would like to underline that 90 per cent of our membership are second and third generation Canadians of Ukrainian ancestry and we do not therefore, classify ourselves as the New Canadian element.

Submitted respectfully

by

UKRAINIAN NATIONAL YOUTH FEDERATION OF CANADA  
NATIONAL EXECUTIVE,

*Natalie N. Burdza*

Natalie N. Burdza,  
National President.

NNB\*jh

• 10000

CANADA'S CULTURE

AS VIEWED BY YOUTH OF UKRAINIAN ORIGIN

A BRIEF SUBMITTED TO THE ROYAL COMMISSION ON BICULTURALISM & BILINGUALISM

BY THE

UKRAINIAN NATIONAL YOUTH FEDERATION OF CANADA

TORONTO JUNE 1964





## SUMMARY OF SUBMISSION RECOMMENDATIONS

-----

- |                                                                                                                                                                                                                                                 | <u>PARAGRAPH</u> |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------|
| 1. The Canadian Citizenship Branch should be given continued support by the government. The Branch should initiate, sponsor and commission research studies of a historical-sociological nature on the various elements of the Canadian people. | (7)              |
| 2. The Branch should immediately undertake a program to publish ten uniform studies on the major elements of the Canadian people.                                                                                                               | (8)              |
| 3. A new revised edition of NOTES ON THE CANADIAN FAMILY TREE should be published.                                                                                                                                                              | (10)             |
| 4. An Institute for the Study of the Canadian people should be established.                                                                                                                                                                     | (11)             |
| 5. A Royal Commission should be appointed to investigate the teaching of history in Canadian schools and universities.                                                                                                                          |                  |
| 6. Schools where a large number of students have a home background in some specific language such as Ukrainian or Italian, that language should be offered as a subject.                                                                        | (21)             |
| 7. Provincial and federal subsidization should be given to schools maintained by voluntary organizations.                                                                                                                                       | (23)             |
| 8. An advisory board of representatives of all elements of the Canadian people should be set up to investigate and advise on CBC radio and TV programs.                                                                                         | (24)             |
| 9. The National Film Board should cover more fully the social and cultural life of Canadians of all origins to make Canadians aware of their contributions to our nation.                                                                       | (26)             |
| 10. The UNYF would like to make a specific recommendation to the CBC to re-establish as a weekly feature the television program RHAPSODY or a similar one.                                                                                      | (27)             |

THE  
FEDERAL  
BUREAU OF  
INVESTIGATION  
WASHINGTON, D. C.

TO : DIRECTOR, FBI  
FROM : SAC, NEW YORK  
SUBJECT: [Illegible]  
[Illegible text block containing several lines of a memorandum format, including fields for TO, FROM, and SUBJECT, followed by a body of text that is mostly illegible due to fading.]

RE: [Illegible]  
[Illegible text block containing a second memorandum or a continuation of the first, with fields for TO, FROM, and SUBJECT, followed by a body of text that is mostly illegible.]

11. The National Film Board should consider the production of a film for the Centennial Year 1967, depicting the contributions of Canadian ethnic groups towards the building of Canada during the past century. (28)
12. It is suggested that the National Museum's program to collect, record and preserve the Folklore of Canada be expanded to include the collection of folk songs and folk dances and also to make the finest examples available in books, recordings and films. (29)
13. The National Film Board should be given authority to assign annually limited funds to cultural museums and libraries. (33)
14. The Canada Council should give greater support to scholarly projects which are the obligation of the Citizenship Branch to carry out but are not being done. (36)
15. The Government, through the Canadian Citizenship Branch, should prepare a directory of voluntary organizations in Canada. (40)
16. A new distinctive Canadian flag should be chosen before 1967. (41)
17. Canadian parliamentary traditions which contradict the equality of Canadian Citizens should be rejected. (47)

THE JOURNAL OF THE

ROYAL SOCIETY OF MEDICINE

AND ITS AFFILIATED SOCIETIES

VOLUME 10

PART I

1917

LONDON: H. K. LEWIS, 10, BLENHEIM STREET, W.

1917

1917

1917

1917

1917

1917

1917

1917

1917

1917

1917

1917

1917

1917

1917

1917



# PRELIMINARY REMARKS

-----

The Ukrainian National Youth Federation of Canada (UNYF) has participated in the cultural and social life of Canada for a third of a century. People of Ukrainian origin have been in North America for 300 years and in Canada in 1891 is accepted as the start of mass Ukrainian immigration to Canada. The majority (77%) of Canada's citizens of Ukrainian origin are Canadian born<sup>2</sup>. Most members of the UNYF are not only born in Canada but are third generation Canadians.

Therefore, the UNYF objects to the generalized use of the term "New Canadians". If anything, we are old Canadians as a people in Canada although in actual years our members average 20 years of age.

This brief was prepared entirely by UNYF members with no assistance from older persons. It is a tribute to the vitality of our Canadian youth that such a project was undertaken with interest and enthusiasm.

A Bicultural Conference was held in Windsor, May 15-18, 1964, in order to discuss Biculturalism in Canada. About 65 persons from as far away as Montreal and Saskatoon participated in the group discussions. Special materials were printed especially for the conference, for example, the Canadian Bill of Rights. A keynote address, "What is the Ukrainian Canadian view of Biculturalism?" was given by Andrew Gregorovich, National President of the Ukrainian Canadian University Students' Union.

We feel that our Conference (with open discussion to assemble materials for this brief) was in keeping with the best principles of Democracy.

Questions that puzzled and troubled our members were certain phrases often used in the press such as "Biculturalism", two founding races", and their

1870  
1871  
1872  
1873  
1874  
1875  
1876  
1877  
1878  
1879  
1880  
1881  
1882  
1883  
1884  
1885  
1886  
1887  
1888  
1889  
1890  
1891  
1892  
1893  
1894  
1895  
1896  
1897  
1898  
1899  
1900

1901  
1902  
1903  
1904  
1905  
1906  
1907  
1908  
1909  
1910  
1911  
1912  
1913  
1914  
1915  
1916  
1917  
1918  
1919  
1920  
1921  
1922  
1923  
1924  
1925  
1926  
1927  
1928  
1929  
1930

1931  
1932  
1933  
1934  
1935  
1936  
1937  
1938  
1939  
1940  
1941  
1942  
1943  
1944  
1945  
1946  
1947  
1948  
1949  
1950  
1951  
1952  
1953  
1954  
1955  
1956  
1957  
1958  
1959  
1960

1961  
1962  
1963  
1964  
1965  
1966  
1967  
1968  
1969  
1970  
1971  
1972  
1973  
1974  
1975  
1976  
1977  
1978  
1979  
1980  
1981  
1982  
1983  
1984  
1985  
1986  
1987  
1988  
1989  
1990

"historic rights and privileges". Knowing well the fact that in 1867 Canada had people of Indian, Eskimo, German, Dutch, and other origins, our members rejected completely the idea that Canada is a "Bicultural" nation created by "two founding races".

Canada's foundation has been laid over the entire past century and Ukrainian pioneers helped "found" Canada's west. The term "founding races" seems of questionable validity and goes completely contrary to the equality of Canadian citizenship declared in the Canadian Bill of Rights.

Members of the UNYF also felt that there is no such thing as "historic rights or privileges" for any particular element of the Canadian population. If such an idea were carried to its logical historical precedent Canada is historically Indian and Eskimo. The "historic" rights of these two groups extend much farther back than English or French "historical rights" for example.

The UNYF believes that the Terms of Reference of the Royal Commission on Bilingualism and Biculturalism understates the place of the almost five million Canadians who are of neither British nor French origin. Over one-quarter of Canada's population (25.8% in 1961) has been slighted in this way.

The 1961 Census of Canada gives 4,701,232 Canadians or 25.8% with an origin other than British or French. It is clear that Canada is a multicultural country and the Commission should not have been established with the misnomer "bilingualism and biculturalism".

We were disappointed to note in the Working Paper of this Commission the "proper perspective" suggested which uses mother tongue rather than ethnic origin in judging the importance of groups. This reduces the THIRD ELEMENT from 25.8% of the Canadian population

... ..  
... ..  
... ..  
... ..

... ..  
... ..  
... ..  
... ..  
... ..

... ..  
... ..  
... ..  
... ..  
... ..  
... ..  
... ..

... ..  
... ..  
... ..  
... ..  
... ..  
... ..  
... ..

... ..  
... ..  
... ..  
... ..  
... ..  
... ..  
... ..

... ..  
... ..  
... ..  
... ..  
... ..  
... ..  
... ..

down to 14% (4,701,232 to 2,454,562).

We reject this suggestion completely, as it leads to a fallacy. Language, although important, is only one factor in culture. It is possible for persons of Ukrainian origin to maintain their spiritual values, traditions and arts despite the loss of language. Many persons who have been deprived of the opportunity of learning the Ukrainian language of their ancestors still are part of the Ukrainian cultural community in Canada.

The Scots in Canada may serve as an example since they have lost their original language. However, they are still proud of their traditions, the bag-pipes, plaid costume and folk dances. They celebrate Robert Burns day every year in honor of the poet just as Ukrainian Canadians celebrate the birth of the poet Taras Shevchenko. The Governor General of Canada, Lord Tweedmuir (himself a Scot) said in 1936:

"I wish to say one thing to you.... I do not believe that any people can be strong unless they remember and keep in touch with all their past. Your traditions are all valuable contributions towards our Canadian culture which cannot be a copy of any one old thing -- it must be a new thing created by the contributions of all the elements that make up a nation."

"You will all be better Canadians for being also good Ukrainians."<sup>3</sup>

The UNYF wishes to affirm its belief in Canada and its unity as one nation. We note with displeasure the violence used by the separatist extremists in Quebec. We also condemn the view of the Communist Party of Canada that Canada consists of "two nations."<sup>4</sup>

Definitions of our usage of certain terms may be in order. ETHNIC GROUP refers to any group of people with common origins, language or traditions constituting part of a nation. There are in Canada, for example, the Ukrainian, French, Italian, German, Dutch, Irish and English ethnic groups. "National" or "minority" groups





and Ukrainians.

In Canada all Canadians are part of the minority groups, including the French and English because neither constitutes 50% of our population.

The term THIRD ELEMENT is used in reference to Canadians of other than British and French origin, who constitute more than one-quarter of Canada's population. Because of the presence of this five million we suggest Canada is not Bicultural but MULTICULTURAL.

In conclusion, despite any criticism the UNYF may make, we feel that this Royal Commission has made an important contribution by stirring Canadians into a reassessment of themselves and their nation. There has been a notable growth of interest in Canada, its history, culture and people, which is directly attributable to this Royal Commission.

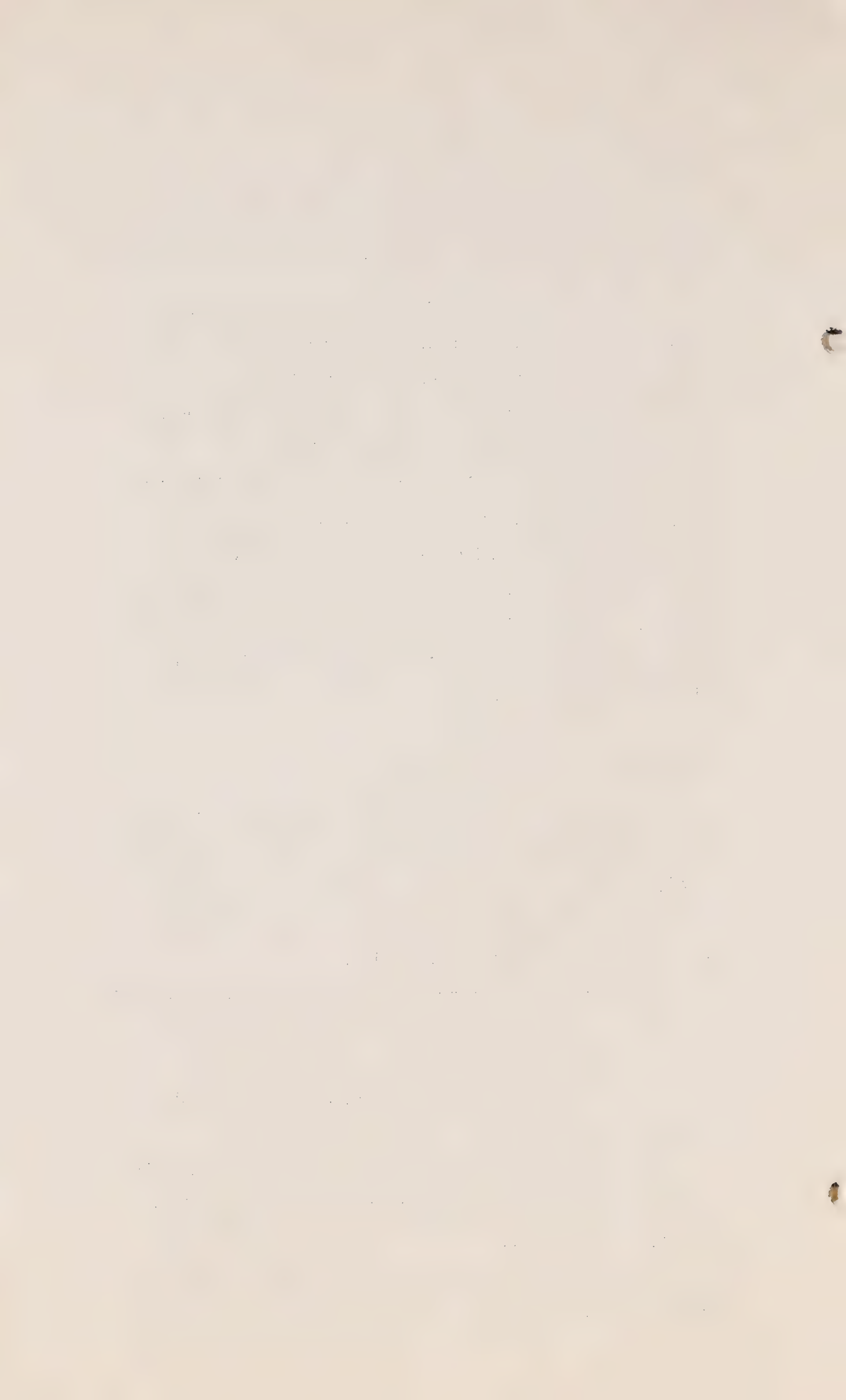
#### BACKGROUND

The Ukrainian National Youth Federation of Canada (UNYF) was founded in 1934 by Canadian Youth of Ukrainian origin. Unity and cooperation, particularly members of the Ukrainian Catholic and Ukrainian Orthodox Churches have remained a keynote of the UNYF.

The UNYF has 25 branches across Canada, nine of which are Junior. Branches are located in Montreal, Oshawa, Toronto, Hamilton, St. Catharines, Windsor, Sudbury, Port Arthur, Fort William, Winnipeg, Regina, Moose Jaw, Saskatoon and Edmonton.

The UNYF is a non-profit and non-sectarian organization of Canadian youth of Ukrainian descent based on Christian principles.

Faith in Canada, Democracy, Christianity, Cultural Traditions, Liberty of All Peoples and Liberty of Ukraine



as well as Belief in the Dignity of the Individual are all keynotes of the UNYF idea.

Canada's former Prime Minister, the Hon. John Diefenbaker, said of the UNYF in November, 1961:

"I commend the efforts of the Ukrainian National Youth Federation as it fosters the highest standards of Canadian citizenship."

The Rt. Hon. Lester B. Pearson, Prime Minister of Canada, said in May, 1954,

"I am very conscious of the fact that the people of Canada owe a great deal to our Canadians of Ukrainian descent and, in particular, to such organizations as your Ukrainian National Youth Federation which does much to develop the best qualities of young Canadians."

The aims of the UNYF are:

1. To organize and educate the youth to be devoted citizens of Canada conscious of their Ukrainian background;
2. To promote the appreciation and preservation of the finest of the Ukrainian cultural traditions as a contribution to the development of Canada's culture;
3. To further understanding between Canadians of Ukrainian descent and those of other origins;
4. To oppose communism, fascism and other subversive ideologies which lead to the suppression of the freedom of nations and of the individual;
5. To support the cause of liberation of all nations captive of Soviet Russia imperialism, particularly Ukraine.

These aims shall be achieved by:

1. Sponsoring choirs, folk dancing, dramatics, sport leagues, summer camps and education courses;
2. Organizing conventions, conferences, meetings, concerts, cultural displays, contests, public addresses, discussions, debates;
3. Publishing newspapers, magazines, books, pamphlets, and establishing libraries and reading rooms;





1. Informing fellow Canadians about Ukraine.

The UNYF is affiliated with the Ukrainian National Federation of Canada Incorporated (UNF). The UNYF owes allegiance to any organization outside of Canada.

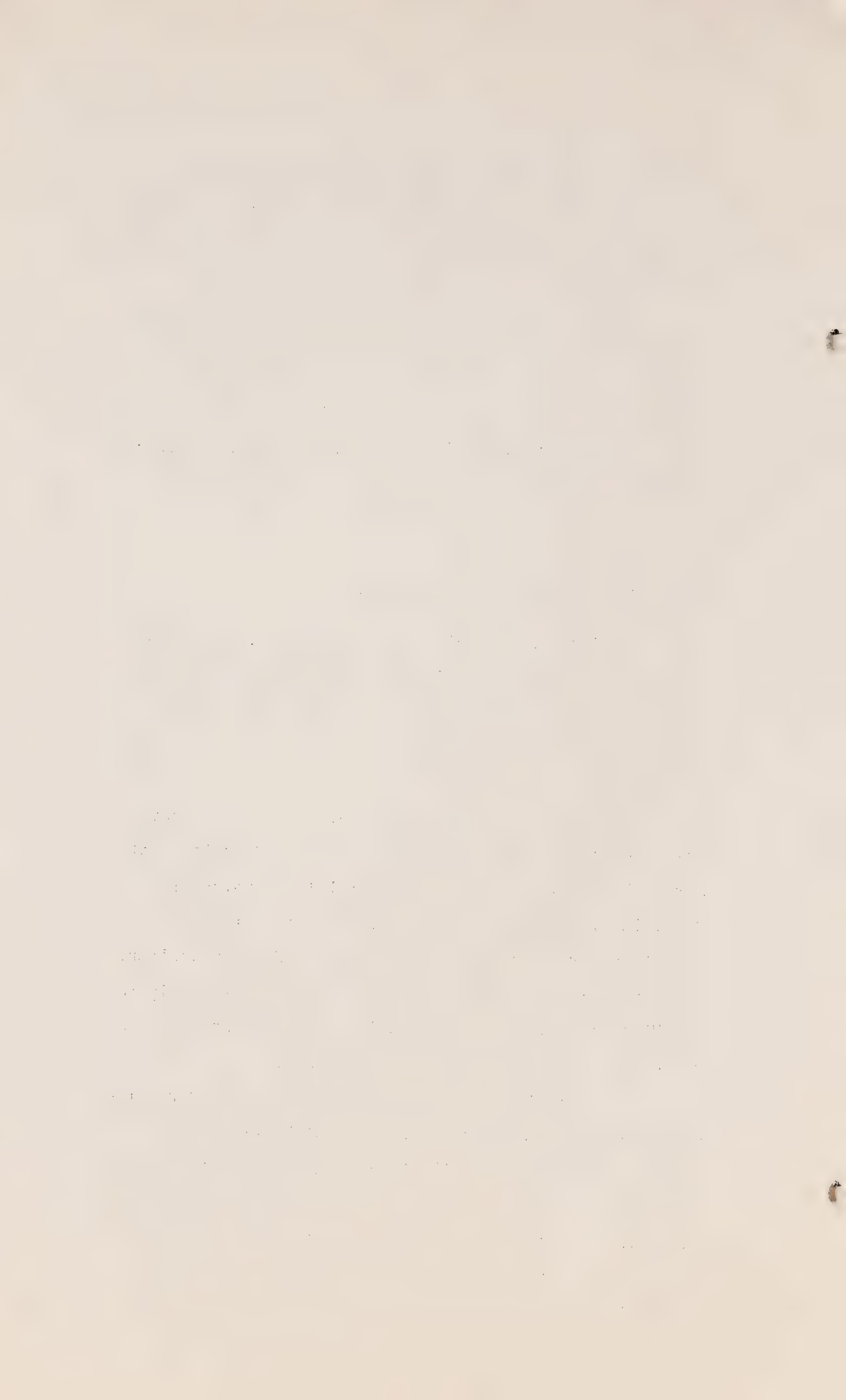
In addition, the UNYF participates in programs of The Canadian Citizenship Council, The Canadian Council of Christians and Jews, The Federal and Provincial Citizenship Departments, The United Nations Association and is a voting member of The Canadian Centenary Council planning the 1967 Centennial.

#### THE UKRAINIAN CONTRIBUTION TO CANADA -----

The Ukrainian people came to Canada with willingness to work hard and to learn. They brought with them certain spiritual values based on ancient traditions, a love of freedom, some skills, and particularly, a love of the soil.

One of the most important contributions to Canada was as pioneers *in the* development of the Canadian West. Although 1891 is taken as the official beginning of Ukrainian immigration to Canada, there is evidence that they were in North America and Canada much earlier. The lonely western prairie was as cold and unfriendly to the Ukrainian Pioneers as Ontario and Quebec has been in an earlier day to the English and French.

It was in the years 1895 to 1905 that the Ukrainian pioneers helped to turn the North West Territories (today's Alberta and Saskatchewan) into the vast wheatlands of today. Professor C.H. Andrusyshen of the University of Saskatchewan has estimated that over 40% of our prairie wheatland was brought under cultivation by Ukrainian pioneers.



Canada is also indebted to Ukraine for the basic strains of early ripening wheat which was developed into Red Fife and Marquis thus making possible the successful cultivation of wheat in Canada.

The pioneers from Ukraine came to Canada to find freedom. Their faith in democracy and freedom is shown by their loyalty to Canada in joining the Armed Forces<sup>5</sup> for service in both World Wars and Korea.

The distinguished President of Acadia University, Dr. Watson Kirkeconnell wrote in a booklet published under authority of the Minister of National War Services in June 1941:

"Federal Statistics early in the War showed that in the West a minority group like the Ukrainians was more than contributing its quota."<sup>6</sup>

When King George V pinned the Victoria Cross on the uniform of Philip Konowal in 1917, he did more than bestow Britian's greatest honour on one man. Konowal's courage symbolized the patriotism of 10,000 ~~Ukrainian Canadian~~ who fought for Canada in World War I and 40,000 in World War II.

Although in 1941 the Ukrainians in Canada formed only 2.7% of the population, it is estimated that they comprised about 4.48% of the Armed Forces. This is a proud record.

Until recently Canadians of Ukrainian origin were predominantly a rural and agricultural people. The 1961 census shows this is no longer true. They have become almost exactly average Canadians in this regard with two-thirds living in urban areas. In many ways they have come closer to the Canadian average in their educational, cultural, economic and political status in Canada.

There are many prominent Canadian scholars, professionals and artists of Ukrainian background.



For example, Prof. B. Bociurkiw (Political Science), Prof. G.S.N. Luckyj, (Slavic Studies), Dr. Peter Smylski (Dentistry), and the *late* Dr. T.K. Pavlychenko (Agriculture) ~~are still active and making major contributions in scholarly circles.~~

Among artists, painters William Kurelek and Myron Lev of Toronto and sculptor Leo Mol of Winnipeg are highly regarded. In music, dance and entertainment conductor Ivan Kabanoff, ball singer Galina Samsova, violinist Donna Greco and CBC television singer Juliette and Marcelle Blais.

There are fine Canadian writers and poets of Ukrainian descent but most are unknown because they write in Ukrainian. However, Ilyia Kiriak, Vera Lysenko, George Ryga and Yar Slavutych, for example, have been published in English while others such as M.I. Mandryka and Ulas Samchuk are publishing in Ukrainian. We would like to note our agreement with the principle adopted by the National Library of Canada which considers works written in Ukrainian by Canadians as *a part* of Canadian literature with priority for their collection.

There are Ukrainian Professional and Businessmen's Associations in many cities across Canada to which hundreds of lawyers, doctors and engineers belong.

The foundation of Slavic Studies in Canadian Universities was largely laid by Ukrainians. It is appropriate that in the field of Slavic Scholarship at our universities that four out of the most important Slavic Study Departments are headed by Ukrainians: Dr. Orest Starchuk at Alberta, Dr. C.H. Andrusyshen at Saskatchewan, Dr. C. Bida at Ottawa, and Dr. J.B. Rudnyukyj at Manitoba.

From the above outline it is clear that the contributions of Canadians of Ukrainian descent to the





to the development of Canada have been positive. They will continue to play their part in Canada's future.



# SUBMISSION

1. The frame of reference of the Royal Commission suggests that it should take:

(a) "into account the contribution made by the other ethnic groups, to the cultural enrichment of Canada" and inquire into

(b) "the measures that should be taken to safeguard that contribution".

2. The Ukrainian National Youth Federation believes that the Commission should take under consideration the following points relating to these two points in the frame of reference.

3. In our opinion, Canada has not as yet established a clearly defined culture. There is evidence that a distinctive Canadian culture is developing. In this development we feel that every element of the Canadian population has the right to contribute to our nation's culture.

4. Therefore, the government should continue to recognize the ideal that Canada is of a multicultural nature and that its policies should be devoted to the integration rather than assimilation of the Third Element.

5. It is desirable, firstly, that the Canadian people should know as much as possible about the various races and the part they have played and continue to play in our history, traditions, social, economic and cultural life, and achievements.

6. It is the opinion of the UNYF that the Government of Canada has made valuable contributions towards this end. We would like to note in particular the activities of the Canada Council and the Canadian Citizenship Branch which has helped the various elements of Canada





to find their place in our national life.

7. The Canadian Citizenship Branch should be given continued support by the government and its activities should be better publicized. The Branch should initiate, sponsor and commission research studies of a historical-sociological nature on the various elements of the Canadian people. It should then make these studies available in published monographs. The Branch could make a major contribution to the knowledge and understanding of the Canadian people in this way.

8. The UNYF is of the opinion that the Branch should undertake immediately a program to publish ten uniform studies of the major elements of the Canadian people. These studies would trace the history, sociology, cultural, economic and social contributions of the ten largest Canadian ethnic groups including one on our native Eskimos and Indians. The UNYF feels that ten and fifteen thousand dollars per study would be a fair investment in such a project.

9. The UNYF feels that there is a great need in Canada for books such as CANADIAN MOSAIC by John Murray Gibbon and THE EUROPEAN HERITAGE by Watson Kirkconnell. We are pleased to note that the Canadian Citizenship Branch recognized this need by publishing in 1960 NOTES ON THE CANADIAN FAMILY TREE (Rameaux de la Famille Canadienne).

10. May we recommend that the Canadian Citizenship Branch publish a new revised edition of Notes on the Canadian Family Tree. Some suggested improvements are that it should be brought up to date, each chapter should be lengthened, illustrations should be added and a basic bibliography added for each group. This new edition should be printed for the 1967 Centennial.

11. There is a paucity of scholarly information available on the various elements comprising the people of



Canada. If the Canadian Citizenship Branch is not organized in such a way as to initiate scholarly research work of this kind, The UNYF recommends that the government consider the establishment of a special institute for the Study of the Canadian People.

12. Such an institute would provide a central assembling of materials and scholars to permit continuing research on the ethnic groups of Canada. It would be desirable to have such an institute in Central Canada, for example, Winnipeg. Perhaps it could be attached to a University but with its own charter and funds supplied by the national government.

13. The UNYF feels that the Royal Commission should recommend the establishment of such a permanent institute which will permit the creation of a body of material on the Canadian people and their origins, history, traditions, and culture over the years. Such an institute could also study the existence (or lack of) Canadian nationalism, national consciousness and pride among our citizens.

14. The UNYF believes that it is desirable that Canadians broaden their awareness of Canada's history. However, we feel that Canadian historians have generally not been completely objective in their studies, and in particular, they have tended to neglect the part played by Canadians other than those of British and French origin in our Nation's story.

15. Care must be taken to ensure that the record of the contribution to Canada by every element of our population be given credit. We therefore respectfully recommend that the government investigate the teaching of history in Canadian schools and Universities. History is the key to national feeling and pride and



and the present state of history instruction in Canada appears to be lacking in adequacy.

#### LANGUAGE

16. One of the most precious natural resources that Canada has is its treasury of languages. There is probably no other nation, excepting the U.S.A., which has such a great number of languages in general daily use.

17. The value of knowing several languages is growing in our shrinking modern world. Language is the great key to knowledge and multilingual Canadians have the opportunity to achieve broader, and thus more intelligent outlook on the world.

18. Canada has the opportunity to develop the national resource of languages by careful investment in educational facilities. On the other hand, our nation can squander and deplete our language resources by neglecting to recognize their value and also failing to take positive steps for their conservation.

19. The UNYF accepts the principle that Canada's parliament is bilingual (French and English) and that the provincial governments have the authority to specify what languages are official in their legislatures. We feel that it is a great advantage to Canadian children to start learning a second language, such as French, early in their school careers.

20. However, we feel that there is great value in knowing any language which has a literary or scientific tradition. For this reason it is suggested that it is essential that Canadian schools teach languages such as German, Italian, Ukrainian, Spanish, Portuguese



THE UNIVERSITY OF CHICAGO

THE DIVISION OF THE PHYSICAL SCIENCES

1954

THE UNIVERSITY OF CHICAGO

THE DIVISION OF THE PHYSICAL SCIENCES

THE UNIVERSITY OF CHICAGO

THE DIVISION OF THE PHYSICAL SCIENCES

THE UNIVERSITY OF CHICAGO

THE DIVISION OF THE PHYSICAL SCIENCES

THE UNIVERSITY OF CHICAGO

THE DIVISION OF THE PHYSICAL SCIENCES

THE UNIVERSITY OF CHICAGO

THE DIVISION OF THE PHYSICAL SCIENCES

THE UNIVERSITY OF CHICAGO

THE DIVISION OF THE PHYSICAL SCIENCES

THE UNIVERSITY OF CHICAGO

THE DIVISION OF THE PHYSICAL SCIENCES

THE UNIVERSITY OF CHICAGO

THE DIVISION OF THE PHYSICAL SCIENCES

THE UNIVERSITY OF CHICAGO

THE DIVISION OF THE PHYSICAL SCIENCES

THE UNIVERSITY OF CHICAGO

THE DIVISION OF THE PHYSICAL SCIENCES

THE UNIVERSITY OF CHICAGO

THE DIVISION OF THE PHYSICAL SCIENCES

THE UNIVERSITY OF CHICAGO

THE DIVISION OF THE PHYSICAL SCIENCES

THE UNIVERSITY OF CHICAGO

THE DIVISION OF THE PHYSICAL SCIENCES

THE UNIVERSITY OF CHICAGO

and Chinese, as well as, Parliament's two official languages.

21. In particular, the UNYF would like to suggest that schools where a large number of students have a home background in some specific language, that language should be offered as a subject in school.

22. Voluntary organizations have expended much effort and money in maintaining language schools. For example, a Ukrainian School (Ridna Shkola) may be found in most Ukrainian community or cultural centres and Churches across Canada.

23. The Province of Quebec, apparently recognizes the value of these Ukrainian schools and has subsidized them by contributing funds. The UNYF would like to suggest that this principle of provincial or federal subsidization should be extended across Canada.

#### RADIO, TELEVISION, FILMS -----

24. The UNYF feels that the present programming of CBC Radio and Television is inadequately informing Canadians about contributions to our nation by the various elements other than British and French.

Therefore, we recommend that an advisory board of representatives of all ethnic groups be set up to study:

1. The Type and content of programs about the various elements of the Canadian people.
2. The Scheduling of the types of programs, e.g., amount of time allotted per month or week.

25. It is desirable that Canada maintain its International Broadcasts in languages such as Ukrainian to contribute towards international knowledge of Canada and our way of life.

26. The National Film Board should cover more fully the social and cultural life of Canadians of all origins to make



Canadians aware of their contributions to our nation. The NFB for example could focus attention on folk dances, costumes, customs and church architecture in Canada.

27. The UNYF would like to make a specific recommendation to the CBC to re-establish as a weekly feature the television program RHAPSODY or a similar one. Rhapsody, directed by Ivan Romanov, was of high quality and the excellence of the performers was notable. The program was of great value in bringing home to Canadians the diversity of music, songs and dances existing in Canada.

28. The UNYF recommends that the National Film Board consider the production of a film for the Centennial Year 1967, depicting the contributions of Canadian ethnic groups towards the building of Canada during the past century.

#### NATIONAL MUSEUM OF CANADA -----

29. The UNYF wishes to commend the National Museum of Canada for its interest in Canada's folklore. It is suggested that the National Museum's program to collect, record and preserve the Folklore of Canada be expended to include the collection of folk songs and folk dances and also make the finest examples available in books, recordings and films.

30. The UNYF also believes that it is desirable for the National Museum to help record the history of Canada's pioneering past by urging each Canadian Province to establish a Pioneer Museum as Alberta has, and also Pioneer Villages. Such institutions would bring Canadian history back to life visually and more realistically than books are able to do.





## ORGANIZATIONAL MUSEUMS

-----

31. The UNYF wishes to inform the Royal Commission of the existence of the Ukrainian Cultural and Educational Centre (UCEC) in Winnipeg. This is a museum which was established two decades ago.

32. Through the years a wealth of manuscripts, books, pamphlets, music, art works, handicrafts and pioneer objects have been assembled. Due to limited funds and facilities the activities of the UCEC have been seriously hindered and its development has been checked. To our knowledge only one other Ukrainian Museum Library of this nature (the Basilian Fathers' Museum of Mundare, Alberta) is in existence in Canada.

33. May the UNYF recommend that the National Museum be given authority to assign annually limited funds to institutions of this nature to assist in their upkeep.

34. Annual grants, even token amounts such as \$250.00 would be evidence of the government's moral support of such institutions preserving the history and culture in material objects of a segment of Canada's people.

35. As well as museums, and libraries, the UNYF feels that there are other projects for which the federal government should contribute funds. In some cases the Canada Council has given assistance but this has not been regular and adequate enough.

36. Specifically, the Canada Council should give greater support to scholarly projects which are the obligation of the Citizenship Branch to carry out but are not being done. For example, there is a need for greater financial support of scholarly research and publishing being done by recognized organizations.



37. The Ukrainian Canadian Research Foundation (UCRF) of Toronto under the presidency of Mr. Stephan Pawluk is a good example of work being done on the highest level. The Canada Council recognized the importance of their projects by a grant towards the research of Dr. V.J. Kaye on his work EARLY UKRAINIAN SETTLEMENTS IN CANADA 1895-1900 being published by the University of Toronto this year. This study is exactly the type of work the Citizenship Branch should be initiating and carrying out. Since it is not doing the job, the government should find means to financially assist the actual sponsors of such works, the Ukrainian Canadian Research Foundation (570 Rogers Road, Toronto) as in this case.

38. It might be mentioned that this is only one of several projects under UCRF sponsorship involving a total budget of \$50,000.00. These are:

1. Early Ukrainian Settlements in Canada by V.J. Kaye
2. Sociological study of the Ukrainians in Toronto, a doctoral study by B.Wangenheim, University of Toronto.
3. Studies on Ukrainians by the Sociology Department of the University of Alberta.
4. Dictionary of Ukrainian Canadian Biography.
5. Publication of Material on Dr. J. Oleskiw
6. Ukrainian Canadian participation in the two World Wars.

These projects are all under way and some are nearing completion.

39. There are other societies such as the Shevchenko Foundation of the Ukrainian Canadian Committee and also the Ukrainian Free Academy of Sciences, Winnipeg which have projects planned that should have government support..



## VOLUNTARY ORGANIZATION DIRECTORY

---

40. The UNYF is of the opinion that the government should recognize the importance of the contributions of voluntary, cultural and educational organizations in Canadian life. It should consult with them and assist them in certain ways. It would be desirable, for example, if the government, through the Canadian Citizenship Branch were to prepare a directory of voluntary organizations in Canada. It is true that the Canadian Almanac and Directory does list such organizations but the information supplied is too limited. Such a directory published every few years would facilitate communications between organizations and be indispensable to reference libraries, scholars, newspaper editors, and government officials.

41. The UNYF wishes to recommend the government give consideration to maintaining the Canadian Centenary Council to serve (after 1967) as a permanent clearing house of information on projects being planned or undertaken by voluntary organizations. It could become a Canadian Cultural Council with annual membership, project news, conferences and symposiums.

## BRITISH NORTH AMERICA ACT

---

42. There is increasing awareness that the BNA Act is inadequate as a constitution for Canada. The UNYF would like to suggest:

1. The BNA Act be studied by a government commission for the purpose of examining it and recommending improvements, or, preferably,



BRITISH NORTH AMERICA ACT

There would be a significant communication between the BNA and the

is inadequate as a constitution for Canada. The UNYF

would like to suggest that the UNYF

The BNA Act be studied by a government

commission for the purpose of examining it and

five schools to maintain or improve

contemporary (1967) as a person

clearing house of information on projects being

planned or undertaken by voluntary organizations

it could become a Canadian cultural Council with

annual membership, project news, conferences and

symposiums

in Canada

and

it is

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

2. That the Canadian Bill of Rights be safeguarded by inclusion in the BNA Act or Constitution.
3. That the Coat of Arms, National Flag and National Anthem also be safeguarded by their inclusion in the constitution.

#### NATIONAL FLAG

-----

43. The UNYF passed a resolution (see appendix) favouring a distinctive flag for Canada that would contribute to national pride and unity and also to international recognition of our sovereignty. It is desirable that the new flag of Canada be chosen before the 1967 Centennial.

44. The Maple Leaf is acceptable to UNYF members as a national emblem on the flag.

#### GOVERNMENT TRADITION

-----

45. The Minister of Citizenship and Immigration in a speech of February 27, 1964 stated that:

"There is a tradition of long standing in this Parliament, that the speaker's function in the House of Commons and in the other place is entrusted in turn to representatives of the two most important ethnic groups in this country.

According to another tradition, the mover and the seconder of the address in reply to the Speech from the Throne are chosen among representatives of the two most important racial groups in Canada."

46. This is an extremely shocking revelation, as Senator Paul Yuzyk said, that such open discrimination exists in our national parliament. The equality of Canadian Citizens proclaimed in our Bill of Rights has been completely flouted by the Minister.

...the ...  
...the ...  
...the ...

...the ...  
...the ...  
...the ...  
...the ...  
...the ...

...the ...  
...the ...  
...the ...  
...the ...  
...the ...

...the ...  
...the ...  
...the ...  
...the ...  
...the ...

...the ...  
...the ...  
...the ...  
...the ...  
...the ...

47. In a democratic country such as Canada, all Canadians should have the right to the positions of Governor General, Speaker of the House of Commons and of the Senate, and mover and seconder of the address in reply to the Speech from the Throne.

48. As Canadians, we submit these suggestions and ideas to the Royal Commission with the hope that they will contribute to Canada and its destiny as the "true North strong and free".

AG\*jh

\*\*\*\*\*

#### FOOTNOTES

1. Ukrainian Immigrants in the United States, By. Y. CHYZ, Scranton, 1939. p. 2.
2. 1961 Census of Canada
3. Canadian Mosaic, By J.M. Gibbon, Toronto, 1938, P. 307
4. Road to Socialism in Canada, Toronto, 1960, p. 12
5. The Ukrainian Canadians and the War, by Watson Kirconnel, Toronto, Oxford University Press, 1940
6. Canadians All, by Watson Kirconnel, Ottawa, 1941, p. 18
7. Debates of the Senate, March 3, 1964, Maiden Speech of Hon. Paul Yuzyk.





RESOLUTION FOR A DISTINCTIVE FLAG

---

WHEREAS CANADA IS A SOVEREIGN NATION AND A DISTINCTIVE NATIONAL SYMBOL SUCH AS A FLAG IS NECESSARY FOR THE REPRESENTATION OF A NATION, AND:

WHEREAS CANADA AS A DEMOCRATIC NATION DESIRES THAT THE PEOPLE EXPRESS THEIR OPINION, AND:

WHEREAS CANADA IS A MULTICULTURAL NATION OF MANY PEOPLES AND CULTURES WHICH HAVE CONTRIBUTED TO THE BUILDING OF THIS GREAT NATION, AND:

WHEREAS THE UKRAINIAN PEOPLE HAVE PIONEERED WESTERN CANADA AND HAVE CONTRIBUTED GREATLY TO THE ECONOMY, CULTURE AND PROGRESS OF OUR NATION, AND:

WHEREAS CANADIAN YOUTH OF UKRAINIAN DESCENT ARE CONCERNED ABOUT THE FUTURE OF OUR NATION, AND:

WHEREAS MEMBERS OF THE UKRAINIAN NATIONAL YOUTH FEDERATION OF CANADA ASSEMBLED AT THE UNYF BICULTURAL CONFERENCE IN WINDSOR ON MAY 17, 1964, HAVE DELIBERATED ON THE MATTER OF A FLAG, AND:

WHEREAS BY UNANIMOUS VOTE IT WAS AGREED THAT A DISTINCTIVE FLAG IS DESIRABLE FOR CANADA, THEREFORE BE IT RESOLVED THAT THE PRIME MINISTER OF CANADA BE INFORMED THAT MEMBERS OF THE UKRAINIAN NATIONAL YOUTH FEDERATION OF CANADA DESIRE A DISTINCTIVE CANADIAN FLAG BEARING NO SYMBOLS OF ANY FOREIGN NATION: ONE THAT IS UNIQUELY CANADIAN AND THAT WILL PERMIT THE ASSERTION OF OUR NATIONHOOD.



TITLE: CANADA'S CULTURE AS VIEWED BY YOUTH OF UKRAINIAN ORIGIN  
AUTHOR: THE UKRAINIAN NATIONAL YOUTH FEDERATION OF CANADA  
Toronto.

Brief of 20 pages; 17 recommendations

---

REMARKS OF ANALYST:

The members of the UNYF believe in Canada and its unity as one nation. However Canada has a multicultural character. The cultural and social contributions of the ethnic groups other than French or English origin should be recognized and encouraged officially. More research studies should be done on this "third element".

Bilingualism (French & English) at the Federal level is accepted. The advantages of knowing French and its instruction, as well as that of other languages, in schools, is recognized.

---

ATT.: RESEARCH

- Verify the assertion that the Ukrainian schools are subsidized in the province of Quebec. (par. 23, page 14).
- Existence of Museum Libraries of Ukrainian culture in Winnipeg and Mundare, Alberta - p. 16.

---

| <u>TABLE OF CONTENTS:</u>                          | <u>PAGES</u>       |
|----------------------------------------------------|--------------------|
| RECOMMENDATIONS: - summary of main recommendations | back of title page |
| BRIEF:                                             |                    |
| PRELIMINARY REMARKS                                | 1-4                |
| BACKGROUND                                         | 4-6                |
| THE UKRAINIAN CONTRIBUTION TO CANADA               | 6-9                |
| SUBMISSION                                         | 10                 |
| LANGUAGE                                           | 13-14              |
| RADIO, TELEVISION, FILMS                           | 14-15              |
| NATIONAL MUSEUM OF CANADA                          | 15                 |
| ORGANIZATIONAL MUSEUMS                             | 16-17              |
| VOLUNTARY ORGANIZATION DIRECTORY                   | 18                 |
| BRITISH NORTH AMERICA ACT                          | 18                 |
| NATIONAL FLAG                                      | 19                 |
| GOVERNMENT TRADITION                               | 19                 |
| <u>Appendix:</u> RESOLUTION FOR A DISTINCTIVE FLAG | last page          |



SUMMARY

750-489

BACKGROUND

- p. 4-6

- The Ukrainian National Youth Federation of Canada (UNYF) was founded in 1934. The UNYF has 25 branches across Canada, from Montreal to Saskatoon, nine of which are Junior. It is a non-profit and non-sectarian organization of Canadian Youth of Ukrainian descent based on Christian principles.
- The aims of the UNYF - p. 5.
- How these aims will be achieved p. 5-6.
- The UNYF is affiliated with the Ukrainian National Federation of Canada Incorporated (UNF). The UNYF owes no allegiance to any organization outside of Canada.

PRELIMINARY REMARKS - p. 1-4

- The Ukrainian National Youth Federation of Canada (UNYF) has participated in the cultural and social life of Canada for a third of a century. The year 1891 is accepted as the start of mass Ukrainian immigration to Canada. The majority (77%) of Canada's citizens of Ukrainian origin are Canadian born. Most members of the UNYF are third generation Canadians. "Therefore, the UNYF objects to the generalized use of the term 'New Canadians'". Our members average 20 years of age, and this brief was prepared entirely by UNYF members.

A Bicultural Conference was held in Windsor, May 15-18, 1964. (About 65 persons, from Montreal to Saskatoon, participated). Our members rejected completely the idea that Canada is a "Bicultural" nation created by "two founding races". The term "founding races" is contrary to the equality of Canadian citizenship declared in the Canadian Bill of Rights.

- If "historic rights or privileges" had a meaning, the Indian and Eskimo would have priority.
- The Terms of Reference understate the place of over one-quarter of Canada's population (25.8% in 1961) - of neither British nor French origin. This 25.8% shows that Canada is a multicultural country.





- We reject the 'proper perspective' suggested in the Working Paper of this Commission, which uses mother tongue rather than ethnic origin in judging the importance of groups. This approach reduces the THIRD ELEMENT from 25.8% of the Canadian population down to 14% (4,701,232 to 2,454,562).

Language, although important, is only one factor in culture. It is possible for persons of Ukrainian origin to maintain their spiritual values, traditions and arts despite the loss of language, and still be part of the Ukrainian cultural community in Canada. The Scots in Canada would serve as another example.

- "The UNYF wishes to affirm its belief in Canada and its unity as one nation". We condemn the violence used by the separatist extremists in Quebec, and the view of the Communist Party of Canada that Canada consists of "two nations".

Definitions:

- ETHNIC GROUP refers to any group of people with common origins, language or traditions constituting part of a nation. "National" or "Minority" groups are synonyms. "In Canada all Canadians are part of the minority groups, including the French and English because neither constitutes 50% of our population".
- THIRD ELEMENT: Canadians of other than British and French origin. "Because of the presence of this five million we suggest Canada is not Bicultural but MULTICULTURAL".

THE UKRAINIAN CONTRIBUTION TO CANADA - p. 6-9

- One of their most important contributions to Canada was as pioneers in the development of the Canadian West.  
"Professor C. H. Andrusyshen of the University of Saskatchewan has estimated that over 40% of our prairie wheatland was brought under cultivation by Ukrainian pioneers".
- "Their faith in democracy and freedom is shown by their loyalty to Canada in joining the Armed Forces for services in both World Wars and Korea". .... "Although in 1941 the Ukrainians in Canada formed only 2.7% of the population, it is estimated that they comprised about 4.48% of the Armed Forces". p. 7



- "Until recently Canadians of Ukrainian origin were predominantly a rural and agricultural people. The 1961 census shows this is no longer true. They have become almost exactly average Canadians in this regard with two-third living in urban areas". p. 7
- There are many prominent Canadian scholars, professionals and artists of Ukrainian background. -examples p. 8 -
- The foundation of Slavic Studies in Canadian Universities was largely laid by Ukrainians.
- The contributions of Canadians of Ukrainian descent to the development of Canada have been positive. They will continue to play their part in Canada's future.

#### SUBMISSION - p. 10

- Terms of reference.
- In our opinion Canada has not as yet established a clearly defined culture. However, a distinctive Canadian culture is developing. In this development every element of the Canadian population has the right to contribute to our nation's culture. "Therefore, the government should continue to recognize the ideal that Canada is of a multicultural nature and that its policies should be devoted to the integration rather than assimilation of the Third Element".
- It is desirable that the Canadian people should know as much as possible about the various races and the part they have played and continue to play in Canada.
- The Government of Canada has made valuable contributions towards this end - mainly through the activities of the Canada Council and the Canadian Citizenship Branch.
- The Canadian Citizenship Branch should be given continued support by the government and its activities should be better publicized. The Branch should initiate research studies of a historical-sociological nature on the various elements of the Canadian people. (???)
- It should publish ten uniform studies of the major elements of the Canadian people - the ten largest Canadian ethnic groups including one on our native Eskimos and Indians. (\$10,000 or \$15,000 per study).





- The Branch should publish a new revised edition of Notes on the Canadian Family Tree (Rameaux de la Famille Canadienne) published in 1960, for the 1967 Centennial.
- There is a paucity of scholarly information available on the various elements comprising the people of Canada. If the Canadian Citizenship is not organized to do research of this kind, the UNYF recommends that the government consider the establishment of a special institute for the Study of the Canadian People. It would be desirable to have such an institute in Central Canada, for example, Winnipeg. -- p. 12.
- Teaching of history: Care must be taken to ensure that the record of the contribution to Canada by every element of our population be given credit. We recommend that the government investigate the teaching of history in Canadian schools and Universities.

LANGUAGE - p. 13-14

"One of the most precious natural resources that Canada has is its treasury of languages". Knowing several languages is the key to a more intelligent outlook on the world.

Canada has the opportunity to develop the national resource of languages by careful investment in educational facilities. "The UNYF accepts the principle that Canada's parliament is bilingual (French and English) and that the provincial governments have the authority to specify what languages are official in their legislatures". It is an advantage for Canadian children to learn French in school.

- However, there is great value in knowing any language which has a literary or scientific tradition. It is essential that Canadian schools teach languages such as German, Italian, Ukrainian, Spanish, Portuguese, and Chinese.

Where a large number of students have a home background in some specific language, it should be offered as a subject in school.

- We find a Ukrainian School in most Ukrainian communities across Canada. In the Province of Quebec, apparently these schools receive subsidies by the Province. This principle should be extended throughout Canada at the provincial and federal levels.



RADIO, TELEVISION, FILMS - p. 14-15

- The present programming of CBC Radio and Television is inadequately informing Canadians about contributions to our nation by the various elements other than British and French. In this connection, Recommendations are made. (par. 24-28).

NATIONAL MUSEUM OF CANADA - p. 15.

- summarized by recommendation 12

ORGANIZATIONAL MUSEUMS - p. 16-17

- The UNYF wishes to inform the Royal Commission of the existence of the Ukrainian Cultural and Educational Centre (UCEC) in Winnipeg.... To our knowledge only one other Ukrainian Museum Library of this nature (the Basilian Fathers' Museum of Mundare, Alberta) is in existence in Canada.
- The National Museum should be given authority to assign annually limited funds to institutions of this nature.
- "The Canada Council should give greater support to scholarly projects which are the obligation of the Citizenship Branch to carry out but are not being done". (...)  
Mention is made of several projects under The Ukrainian Canadian Research Foundation (UCRF) sponsorship involving a total budget of \$50,000 - (par. 37-38).
- Projects of other societies should have government support... (para. 39).

A. VOLUNTARY ORGANIZATION DIRECTORY should be prepared. p. 18.

- Recommendations (par. 40-41)

THE BRITISH NORTH AMERICA ACT should be amended to safeguard The Bill of Rights and National Symbols. p. 18

- 3 recommendations (par. 42)

NATIONAL FLAG - p. 19

- A new distinctive Canadian flag should be chosen before 1967.

GOVERNMENT TRADITION - p. 19

- Open discrimination exists in our national parliament. Canadian parliamentary traditions which contradict the equality of Canadian



Citizens should be rejected. All positions should be open to all Canadians regardless of origin. (rec. 17).

Appendix:

RESOLUTION FOR A DISTINCTIVE FLAG -- last page.





B R I E F

to the

ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

PRESENTED BY

UKRAINIAN CULTURAL AND EDUCATIONAL CENTRE

935 Main St.,  
Winnipeg, Manitoba

December 29, 1964.

1.

2.

3.

4.

5.

6.

## GENERAL INFORMATION about THE UKRAINIAN CULTURAL AND EDUCATIONAL CENTRE

The Ukrainian Cultural and Educational Centre is a Canadian cultural and educational, non-profit, institution, with a charter under the laws of the Province of Manitoba, and with members in all parts of Canada. It has been active in its work among Canadians of Ukrainian cultural background for twenty years.

The Ukrainian Cultural and Educational Centre has a large and valuable research library, including many rare books of historical importance, that are unavailable anywhere else in the world. Those who use the research library of the Centre include university students, scholars and men of letters who are doing research in this area of Canadian or general Ukrainian culture. The Centre also has a large museum containing valuable and authentic Ukrainian historical and contemporary art. Its archives contain many collections of materials, manuscripts, rare editions, personal archives of outstanding individuals, etc. The book value of all these assets is placed at approximately half a million dollars, although many items are priceless and irreplaceable.

The Ukrainian Cultural and Educational Centre conducts elementary and advanced summer courses in Ukrainian language and culture for those who wish to retain this part of their heritage which was brought to Canada by Ukrainian pioneers who played such an important part in the building of the Canadian West and Canada as a whole. So far there have been 17 such summer cultural courses held, in which students from all parts of Canada and the United States took part.

The work of the Ukrainian Cultural and Educational Centre is financed from dues of its members and from contributions of other public-spirited Canadians. The lecturers generously give of their talent and service mostly without remuneration. Unfortunately the Centre does not yet receive recognition and support by grants from public monies such as the Canada Council or other similar bodies.

The President of the Ukrainian Cultural and Educational Centre, for ten years, is the Hon. Senator Paul Yuzyk who has devoted his life-time to the study of history and culture of Ukrainian Canadians. The Board of Directors includes other outstanding Canadians,

Dr. I. Hlynka, an outstanding Canadian research scientist, author and lecturer.

Dr. J. B. Rudnyckyj, Head of Slavic Department at the University of Manitoba, is an eminent linguist, writer and teacher.





Dr. M. Mandryka, leading Canadian poet in the Ukrainian language, a writer, lecturer and jurist.

Mr. A. Kachor, is a specialist in the economics of co-operatives.

Mr. B. Kossar, has devoted his life-time of service as a leader in the Ukrainian Canadian community.

Mr. B. Bilash, is a noted educationist, and a leading advocate for the recognition of the Ukrainian language in the Manitoba school system.

Mr. W. Klymkiw, is a noted educationist who has become one of the leading exponents of Ukrainian choral art in Canada.

Other noted Canadians who have given of their time, talent and money could be mentioned.

#### R E C O M M E N D A T I O N S

The Ukrainian Cultural and Educational Centre, has carefully examined the background and the present status of Canadians of Ukrainian cultural background, and respectfully submits the following recommendations which are entirely in keeping with the concepts of a fully democratic nature of Canadian Citizenship.

1. Canada must preserve her unity, as one nation, comprising all her constituent components.

2. Canada (with the exception, to some extent, of the Province of Quebec) as a nation, has an ethnically and culturally heterogeneous population all of whom contributed to the building and development of this country. The culture of Canada is thus composed of the sum total of all the individual cultures of the specific ethnic groups. Therefore further progress and growth of the composite Canadian culture requires the assurance or guarantee of the progress and development of the culture of her constituent ethnic groups based on the principle of equality and mutual respect among them.

3. As a consequence of the foregoing principle, the Canadian Constitution should recognize the languages of those ethnic groups who entered as large communities to form an integral or organic part of Canadian life. The languages of these Canadians should be offered in schools in the areas where there is a demand on an equal basis with English or French, because language is the foundation of the development of culture.

10 etc  
How long should it be -



4. The Ukrainian language, being the language of a large and an important segment of the Canadian population, should receive recognition as specified in recommendation (3) above: cultural institutions, establishments and associations of Ukrainian Canadians should receive support from public monies similar to that now being provided to like institutions of English and French culture on a proportionate basis to the population. The claim to the public treasury is based on the fact that the Ukrainian Canadians, like all Canadians, are taxpayers.

5. The Province of Quebec, where the majority of the population is French and is therefore predominantly homogeneous, should have a different status than that of the other nine Provinces of Canada for the development of its culture on the basis of French language, historical traditions and sociological structure, with recognition of full rights in Quebec of other ethnic groups as specified in recommendation (3) above.

6. The English language should be the common bond in all parts of Canada among Canadians of all ethnic origins, with some exception in the Province of Quebec.



До Корол. Комісії

Б С Т У Г

ОУКО є просвітно добродійною /нон профіт/ установою, зачартерованою в Провінції Манітоби і з членством по цілій Канаді; діяльність провадить двадцять років.

Має велику бібліотеку з цінними раритетами. Нею користають між іншим студенти університету й наукові дослідники. Також має великий музей з експонатами українського мистецтва історичної й сучасної мистецької вартости. Архів з багатьма збірками матеріалів: рукописів, давних видань, особистих архівів визначних людей і т. ін. Вартість всього цього доходить до п'яти сот тисяч доларів.

ОУКО провадить літні вищі курси української мови й культури. Таких курсів, на яких вчилися студенти й студентки з усіх кінців Канади /частина з ЗДА/, переведено вже 17.

Працю ОУКО провадить на членські вкладки своїх членів та на добровільні жертви громадянства. Викладачі курсів дають свою працю безплатно. Жодних допомог від Канадійської Ради чи від інших подібних установ ОУКО не дістає.

Президентом ОУКО є сенатор, проф. П. Юзик. Членами Президії: Др. І. Глинка, Др. Я. Рудницький, Др. М. Мандрика, інж. А. Качор, інж. В. Коссар, Б. Білаш М.Е., і інші.





До Корол. Комісії

ОУКО

## І Н Ф О Р М А Ц І Ї

1. Канада має зберегти свою суцільність, як одна держава у всіх її частинах.

2. Канада, за виключенням провінції Квебеку, є державою гетерогенного - етнічно і культурно - населення, що її остаточно збудувало й сформувало. Культура Канади складається тому з елементів специфічних культур її етнічних груп. Тому дальший поступ і розвиток канадської культури вимагає забезпечення поступу й розвитку культур її етнічних груп на принципі рівноправності кожної з них.

3. Згідно з цим /точка 2/ мають бути признані конституційно мови тих етнічних груп Канади, що органічно увійшли в структуру її життя великими масами, з рівними правами тих мов на державну підтримку і вивчення в школах, в місцевостях їх поширення, на рівні з мовами англійською й французькою, бо мова народу є основою розвитку його культури.

4. Українська мова, як мова великої частини канадського населення, має набути права згідно з точкою 3-ю, а культурні установи, заклади й заходи канадців українського походження мають діставати державну підтримку й опіку нарівні з такими ж англомовного й французькомовного населення, у відповідній пропорції.

5. Провінція Квебек, яка населена компактно французькою етнічною масою і є моногенною, має дістати спеціальний статус щодо розвитку своєї культури на основі французької мови, історичних традицій і соціальних установ, з забезпеченням етнічним меншостям прав, як зазначено в точці 3-й.

6. Англійська мова в цілій Канаді, поза Квебеком, має бути спільним лучником всіх етнічних груп Канади.



BACKGROUND PAPERS

Brief #: 760-641

Ukrainian Cultural  
and Educational Centre

WINNIPEG

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

- Active among Canadians of Ukrainian background for 20 years - membership from all parts of Canada. President is Senator Paul Yuzyk. Dr. Rudnyckyj is on Board of Directors as well as other prominent Ukrainian Canadians
- Dr. Mandryka who submitted a personal brief is also a member of the Board of Directors
- Financed by dues from members and other individuals.

2. ACTIVITIES

- Operates large research library, archives and museum of Ukrainian historical and contemporary art.
- Conducts elementary and advanced summer courses in Ukrainian language and culture - students come from all parts of Canada and the U.S.A.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

p.2  
3e rec.

"The languages of these Canadians (other than French and English) should be offered in schools in the areas where there is a demand on an equal basis with English or French."

Q. 1 Faut-il entendre que l'enseignement de ces langues se fera sur une base égale à l'anglais ou au français en tant que langue seconde (ex: français / anglais et troisième langue) ou ces langues tiendront-elles lieu de seconde langue dans le système d'éducation (ex: anglais / ukrainiens)?

Quel usage comptent-ils faire de cette langue maternelle?

p.3  
5e rec.

Re a different status for Québec

Q. 2 Qu'entendent-ils par ce statut différent et quelles sont ses implications?

Q. 3 A leurs yeux le Canada est-il fondamentalement un pays bilingue et biculturel, multiculturel, anglo-saxon avec une enclave française, etc.?

Q. 4 Existe-t-il telle chose que le Canada français, et quelles sont ses limites (au sens de qui en fait partis)?





C. RESEARCH SECTION

Would you agree to have your museum collections deposited in a central museum, for example, in Ottawa, so other Canadians may get acquainted with them.

Do you publish and distribute at regular intervals the index of holdings in your library; if so, who is on the distribution list (universities, government agencies, similar ethnic institutes, etc.)

Your request for the inclusion of the Ukrainian language in the high school program seems to imply that such action will lead to a great increase of interest in the study of the language. Latest studies of the foreign language teaching in universities prove that the interest in tongues other than French, Spanish, German and Russians is very small. For example, in 1962-63 six institutions offered courses of the Ukrainian language - only 56 students took the opportunity and enrolled for the courses. In the same year the number of students enrolled for any type of course (extension, summer, regular) reached 285.

Do you really think that a stronger emphasis on the legal aspect of language teaching will improve the situation considerably?

Division VIIIA



BACKGROUND PAPERS

Brief #: 760-641

Ukrainian Cultural  
and Educational Centre

WINNIPEG

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

- Active among Canadians of Ukrainian background for 20 years - membership from all parts of Canada. President is Senator Paul Yuzyk. Dr. Rudnyckyj is on Board of Directors as well as other prominent Ukrainian Canadians
- Dr. Mandryka who submitted a personal brief is also a member of the Board of Directors
- Financed by dues from members and other individuals.

2. ACTIVITIES

- Operates large research library, archives and museum of Ukrainian historical and contemporary art.
- Conducts elementary and advanced summer courses in Ukrainian language and culture - students come from all parts of Canada and the U.S.A.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

p.2  
3e rec.

"The languages of these Canadians (other than French and English) should be offered in schools in the areas where there is a demand on an equal basis with English or French."

Q. I Faut-il entendre que l'enseignement de ces langues se fera sur une base égale à l'anglais ou au français en tant que langue seconde (ex: français / anglais et troisième langue) ou ces langues tiendront-elles lieu de seconde langue dans le système d'éducation (ex: anglais / ukrainiens)?

Quel usage comptent-ils faire de cette langue maternelle?

p.3  
5e rec.

Re a different status for Québec

Q. 2 Qu'entendent-ils par ce statut différent et quelles sont ses implications?

Q. 3 A leurs yeux le Canada est-il fondamentalement un pays bilingue et biculturel, multiculturel, anglo-saxon avec une enclave française, etc.?

Q. 4 Existe-t-il telle chose que le Canada français, et quelles sont ses limites (au sens de qui en fait partis)?



C. RESEARCH SECTION

Would you agree to have your museum collections deposited in a central museum, for example, in Ottawa, so other Canadians may get acquainted with them.

Do you publish and distribute at regular intervals the index of holdings in your library; if so, who is on the distribution list (universities, government agencies, similar ethnic institutes, etc.)

Your request for the inclusion of the Ukrainian language in the high school program seems to imply that such action will lead to a great increase of interest in the study of the language. Latest studies of the foreign language teaching in universities prove that the interest in tongues other than French, Spanish, German and Russians is very small. For example, in 1962-63 six institutions offered courses of the Ukrainian language - only 56 students took the opportunity and enrolled for the courses. In the same year the number of students enrolled for any type of course (extension, summer, regular) reached 285.

Do you really think that a stronger emphasis on the legal aspect of language teaching will improve the situation considerably?

Division VIIIIa

July 21, 1965





A D D E N D U M  
to the Brief of the  
UKRAINIAN CULTURAL AND EDUCATIONAL CENTRE

The Canadian Confederation of 1867 was essentially a compromise reached by two groups of people - the British and the French. At that time Canada was basically bilingual and bicultural, but it must be remembered that there were also prominent groups of Indians, Eskimos and Germans. The immigration policies of the Canadian governments since 1867 have brought into our country many other peoples, preponderantly from Europe; these ethnic groups settled the vast empty lands and have substantially contributed to the rapid development of all aspects of Canadian life. They are therefore builders of Canada, along with the British and the French, and can be regarded as the Third Element of the Canadian population, having generally similar relations with the British and French Elements. During the past one hundred years Canada has therefore gradually evolved into a multicultural nation. The concept of a "bilingual, multicultural Canadian nation" is realistic and the very essence of a dynamic Canadianism, having the support of the Department of Citizenship and Immigration, Prime Minister L.B. Pearson, former Prime Minister John G. Diefenbaker, Premier Jean Lesage, and other Canadian leaders. The application of the principle "unity in diversity", the basis of our democracy, can only lead Canada to a brighter and better future.

Even a casual examination of the statistics of the past seven Canadian censuses will reveal significant trends in our population and the fact that it is multicultural. The following is the percentage distribution of the three elements of the Canadian population (catalogue 92 - 545 of the 1961 census, D.B.S.)

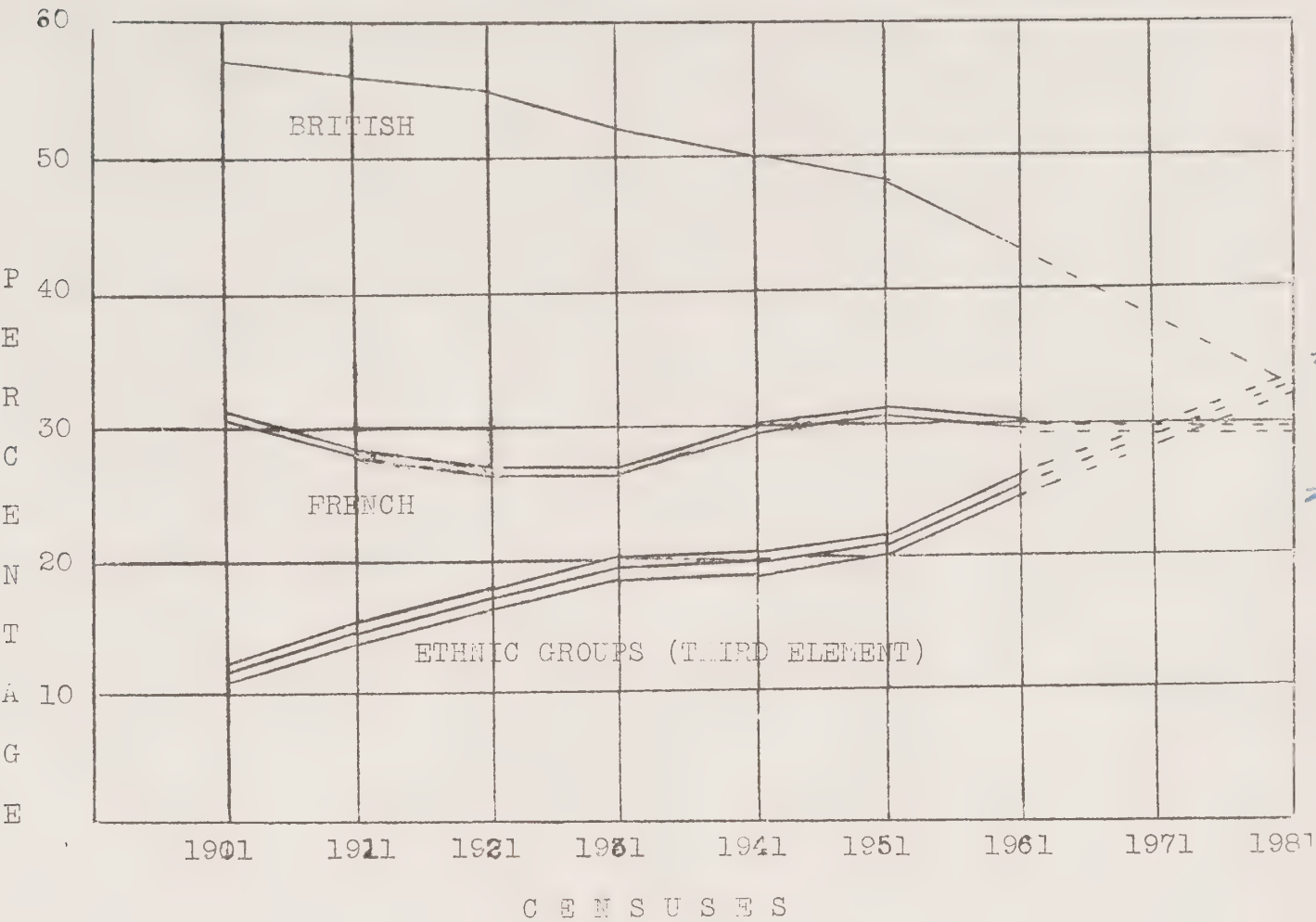
|               | 1901 | 1911 | 1921 | 1931 | 1941 | 1951 | 1961 |
|---------------|------|------|------|------|------|------|------|
| British       | 57   | 56   | 55   | 52   | 50   | 48   | 44   |
| French        | 31   | 29   | 28   | 28   | 30   | 31   | 30   |
| Third Element | 12   | 15   | 17   | 20   | 20   | 21   | 26   |

A look at the accompanying graph shows that the British Element during the past 60 years has steadily decreased, not in number but in proportion from 57 per cent to 44 per cent. The French Canadian Element has constantly held its own proportion, about 30 per cent. The Third Element, on the other hand, has steadily increased from 12 per cent to over 26 per cent, more than doubling itself, and is quickly approaching the numerical and proportional position of the French Canadians. The second table shows that the largest ethnic groups, with the exception of the Italians who came to Canada in large numbers only recently, are preponderantly Canadian-born and that the vast majority of the settlers has rapidly acquired Canadian citizenship. Demographically, present-day Canada is a country of numerous minorities and therefore multicultural in fact. Canada's growth, progress and prosperity have been associated with a steady flow of settlers to our country, encouraged by our governments. It is apparent that Canadian governments will continue to promote large-scale immigration in order to develop our rich natural resources and economy. This means that the Canadian nation will continue to develop, rather than a melting-pot, a composite culture, rich in variety, beauty and harmony, reflecting the principle of compromise inherent in the Canadian Confederation.

The Ukrainian Cultural and Educational Centre believes that the various cultures and languages are a rich asset in the development of a distinctive Canadian culture and identity. In order to preserve and promote these cultural treasures as component parts of the Canadian cultural pattern and to give direction to our cultural evolution, we believe that the time has come for the Canadian Parliament to establish a Ministry of Culture.



CANADIAN POPULATION TRENDS



ETHNIC GROUPS (THIRD ELEMENT)

|              | Population | Percentage | Canadian-born | Canadian Citizenship |
|--------------|------------|------------|---------------|----------------------|
| German       | 1,049,599  | (5.9%)     | 73%           | 87%                  |
| Ukrainian    | 473,377    | (2.6%)     | 77%           | 97%                  |
| Italian      | 450,351    | (2.5%)     | 41%           | 61%                  |
| Netherlander | 429,679    | (2.4%)     | 64%           | 81%                  |
| Scandinavian | 386,534    | (2.1%)     | 73%           | 93%                  |
| Norwegian    | 148,681    |            |               |                      |
| Swedish      | 121,757    |            |               |                      |
| Danish       | 85,473     |            |               |                      |
| Icelandic    | 30,623     |            |               |                      |
| Polish       | 323,517    | (1.8%)     | 60%           | 90%                  |
| Indian       | 220,121    | (1.2%)     | 100%          | --                   |
| Jewish       | 173,344    | (1.0%)     | 62%           | 93%                  |
| Judaic Faith | 254,368    | (1.4%)     |               |                      |





BRIEF SUBMITTED TO THE ROYAL COMMISSION ON BILINGUALISM AND  
BICULTURALISM BY THE UKRAINIAN WOMEN'S ASSOCIATION OF CANADA

The Ukrainian Women's Association of Canada is a national organization founded in 1926. The National Executive office is presently located in the city of Hamilton, in the province of Ontario. The Association represents a membership of approximately 5000, with 5 provincial executives and 150 local branches.

The objectives of the Association are:

- (a) To promote education, culture, and a pride in national origin and heritage amongst Ukrainian women and to encourage them to take an active part in Canadian life in general.
- (b) To foster, promote, maintain, and perpetuate in the National life of Canada, the finest cultural elements and traditions of the Ukrainian people, more particularly the Ukrainian language, music, dancing, handicrafts, and other domestic arts and crafts, as a distinctive contribution to the enrichment of the national culture of Canada.

SUMMARY OF CONCLUSIONS AND RECOMMENDATIONS

1. The Ukrainian Women's Association of Canada objects to the terms of reference of the Royal Commission on Bilingualism and Biculturalism where only Canadians of British and French origin are recognized, disregarding the basic fact that Canada today is a multicultural and multilingual nation.

WE RECOMMEND that the remaining 26% of the Canadian people be given equal consideration.

2. We cannot accept the "equal partnership" theory as expressed in the Commission's terms of reference.

WE RECOMMEND equal cultural privileges for all Canadian citizens subject only to section 133 of the British North American Act.



SUMMARY OF CONCLUSIONS AND RECOMMENDATIONS (continued)

## 3. Culture cannot be subject to legislation.

Canada is a multicultural nation and WE RECOMMEND that it so remain.

## 4. We disagree with the narrow interpretation given to the term "Bilingualism".

WE RECOMMEND that bilingualism be interpreted to mean English and one's ethnic language whatever this may be (in our case the Ukrainian language) or a second language of one's own choice. We further recommend the teaching of the Ukrainian language on a fully accredited basis in those schools, from primary to universities, wherever a sufficient number of students would warrant instruction in the said language.

CONCLUSIONS AND RECOMMENDATIONS - ELABORATED1. Terms of Reference

The terms of reference are biased because equal status is suggested for English and French relegating the remaining 5 million Canadians to a secondary or inferior position.

2. Equal Partnership

We cannot accept the "equal partnership" theory as expressed in the Commission's terms of reference. These terms imply that full equality would be extended only to two racial groups. This leaves the remaining 5 million Canadians of non-French and non-British origin in a position of being culturally discriminated against, thereby making it virtually impossible for them to make a contribution of their own to the cultural life of Canada. The only basis for a just and harmonious future for all is that of equal partnership among all citizens with no one relegated to a status of inferiority. The Canadian Citizenship Act of 1947 recognizes the equality of all the Canadian citizens and the Bill of Rights 1961 guarantees equal rights "without discrimination of race, national origin, color, religion or sex".



CONCLUSIONS AND RECOMMENDATIONS - ELABORATED (continued)3. Biculturalism

If "biculturalism" were to be accepted as inferred by the Commission's terms of reference then all Canadians would be expected to become culturally integrated into either the English or French group. This would not be consistent with democracy and equality of all citizens. Canada is now and will probably remain a multicultural nation. The Canadian Ukrainians have made an invaluable contribution to the development of Canada and we strongly feel that this contribution should be safeguarded by the continuous fostering and development of their distinctive cultural heritage.

4. Bilingualism

The Ukrainian Women's Association of Canada accepts bilingualism as provided for in Section 133 of the British North American Act.

Canada's multilingualism should be preserved rather than restricted to a state of bilingualism.

CONCLUSION

We, the members of the Ukrainian Women's Association of Canada are gravely concerned about the psychological effect on the future generations of Canadians of Ukrainian origin who would be humiliated by having their racial origin ignored and be compelled to be identified with either English or French speaking groups while they are of neither English or French descent.

Every Canadian should love and be proud of his country but he should also retain pride in his cultural heritage and racial origin. The Ukrainian language, literature, and drama should have a definite place in Canadian schools, theatres, radio and television, thus enriching Canada.

Let us make Canada a land where languages and cultural heritages are encouraged and preserved. Above all, let every Canadian group share the dignity of being equal and enjoy unity in diversity.

---

July, 1964.





TITLE: Brief submitted to the Royal Commission on bilingualism and biculturalism, by the

AUTHOR: Ukrainian Women's Association of Canada,  
Hamilton, Ontario.

Brief of 3 pages; 4 recommendations

REMARKS OF ANALYST:

This brief rejects the "equal partnership" theory expressed in the Commission's terms of Reference "where only Canadians of British and French origin are recognized . . ." "Canada today is a multicultural and multilingual nation." All its languages and cultural heritages should be encouraged and preserved.

ATT.: RESEARCH

TABLE OF CONTENTS:

PAGES

|                               |       |
|-------------------------------|-------|
| RECOMMENDATIONS: . . . . .    | 1 - 2 |
| BRIEF: Introduction . . . . . | 1     |
| Conclusion . . . . .          | 3     |

P.S. The Ukrainian Women's Association of Canada was founded in 1926. It claims a membership of approximately 5,000 in a hundred and fifty branches located in five provinces. The national executive office is located in Hamilton.



BACKGROUND PAPERS

Brief #: 750-488

Ukrainian Women's  
Association in  
CanadaTORONTOA. INFORMATION ON ORGANIZATION1. MEMBERSHIP

Over 5,000 women of Ukrainian Greek-Orthodox faith in 150 branches in 5 provinces. There is a branch in almost every parish; and it probably represents about 25% of Ukrainian women.

2. OBJECTS

Founded in 1926, to promote Ukrainian culture, language, music, etc. and to encourage Ukrainian women to take an active part in Canadian life. It serves as the ladies' auxiliary to the Ukrainian Orthodox church, and is currently encouraging students to take advantage of language courses at high schools and universities. They publish a monthly magazine, PROMIN.

3. PREPARATION OF BRIEF

Information not available.

B. QUESTIONING OF WITNESS(ES)1. PROGRAMME & LIAISON SECTIONQuestions

1. Did the Association send out questionnaires to the members in the five provinces in order to get basic information on their views on B and B or was the brief written by the National Executive?

2. Terms of Reference page 1.

As Canadian citizens, don't the members of the Association feel that they are given equal consideration? If not, why? Would they give some example? Do they feel that the Commission's Terms of Reference endangers equality given by citizenship?

3. Equal partnership Page 2 - para. 2.

What does the Association mean, specifically, by equal cultural privileges?

4. Biculturalism p. 3

"Would be expected to become integrated into either the English or French group."

Integration means forming a necessary part of a whole. Now, some other ethnic groups expressed in their briefs that integration is necessary in order to form a country, a Canada, while they





objected to any form of assimilation, which means something completely different: ~~it~~ means to become similar, or to be absorbed.  
Would the Association make the same difference between the two meaning?

5      Bilingualism p. 3

"Canada's multilingualism should be preserved".....  
Any concrete idea, suggestion as to how it should be preserved?

3-16-65



790-911  
711

B R I E F

to

the ROYAL COMMISSION on BILLINGUALISM and  
BICULTURALISM

presented by

the UKRAINIAN CANADIAN COMMITTEE  
VANCOUVER BRANCH

772 West 52nd. Avenue,  
Vancouver 14, British Columbia

1964



SUMMARY

This Brief by the Vancouver Branch of the Ukrainian Canadian Committee points out that the terms of reference of the Laurendeau-Dunton Commission are seriously biased against Canadians who are of neither British nor French ethnic origin.

Bilingualism and biculturalism as applying to only English and French is rejected. Recognition is given to the multiracial, multilingual, and multicultural character of the Canadian nation, with emphasis on the democratic equality of all Canadians, without distinction of ethnic origin, cultural background, or arrival into Canada.

Factors which serve as a common denominator and which provide a basis for the unity of all Canada are recognized.

Since we are building a basis for Canada of the future we must take into full partnership not two ethnic groups, but all Canadians.

Any legislation or recommendations which do not take into account all Canadians would simply provide a legal basis for racial discrimination.

The recommendations in this Brief are based on the recognition of the democratic equality of all Canadians.





I. BODY SPONSORING THIS BRIEF

The Vancouver Branch of the Ukrainian Canadian Committee has the honor to present this Brief to the Royal Commission on Bilingualism and Biculturalism.

In order to identify further the body which we represent, the following brief information is offered. As one of the branches of the nation-wide organization, the Ukrainian Canadian Committee, the Vancouver Branch of the Ukrainian Canadian Committee confines its interests and activities to the greater Vancouver area, including Richmond, Burnaby, New Westminster and Whalley in particular and to the Province of British Columbia in general. It is the co-ordinating and representative body of 13 Ukrainian organizations active in cultural, educational, youth, service club, and general community work in Vancouver and vicinity.

The following is a list of organizations, which are members of the Vancouver Branch of the Ukrainian Canadian Committee.

1. Ukrainian National Federation, 604 Cordova Street
2. Ukrainian War Veterans Association, 604 Cordova Street
3. Ukrainian Women's Organization, 604 Cordova Street
4. Ukrainian National Association, Branch 498, 604 Cordova Street
5. Ukrainian Catholic Brotherhood, 431 Princess Street
6. Ukrainian Catholic Women's League, 431 Princess Street
7. Ukrainian Community Centre, 154 East 10th. Avenue
8. Ukrainian Women's Association "Lesya Ukrainka", 154 East 10th.
9. Ukrainian Self Reliance League, 154 East 10th. Avenue
10. Canadian League for Ukraine's Liberation, 3150 Ash Street
11. Women's Organization of the Canadian League for Ukraine's Liberation, 3150 Ash Street
12. Ukrainian University Student Society "Alpha Omega",  
University of B.C.
13. Ukrainian Society "Prosvita", 531 Frances Road, Richmond, B.C.

All youth organizations, choir, folk dance, drama and orchestra groups of both the Ukrainian Catholic and Ukrainian



-3- -1

[Handwritten marks]

Orthodox Churches in Vancouver, Richmond, Burnaby, New Westminster, and Whalley participate participate and fully endorse the work of the Ukrainian Canadian Committee, even though they are not formally affiliated with it.

II.

PREAMBLE

Today, more than ever before, it is recognized that the many ethnic groups making up the population of Canada have played a vital part in the historic development of Canadian life and culture.

In Canada they found freedom and friendliness, of which they are justly proud. They were free to develop in their own way and realized that it was their duty to work in harmony with all their fellow citizens to build a strong united Canadian nation, without distinction of race, color, or creed.

Now one of the ethnic minority groups raises its voice in protest that the terms of the BNA Act are not complied with, that their language and culture are slowly disappearing.

After careful study of the terms of reference as set forth in the Order-in-Council, one begins to wonder whether the Royal Commission on Bilingualism and Biculturalism considers the rights and privileges issuing from Canadian citizenship as a birthright to be equal for all Canadians.

Many questions about our basic civil liberties and fundamental human rights in Canada have arisen and remain unanswered.

III. PROTECTION OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS

FOR ALL CANADIANS

Because the terms of reference of the Royal Commission on Bilingualism and Biculturalism appear to threaten an infringement on the democratic rights of large sections of the Canadian population on account of their racial origin, mother tongue, cultural heritage, and religion, it is pertinent for us to recall that the "Canadian Bill of Rights", passed in 1960 by the Parliament of Canada, specifically declares that "in Canada there have existed and shall continue to exist, without discrimination





by reason of race, national origin, colour, religion or sex, the following human rights and fundamental freedoms..." etc., noting in particular, freedom of religion, freedom of speech, freedom of assembly and association, etc.

All these guarantees should apply equally to all Canadians -- English, French, Ukrainian, etc., both individually and in association.

Furthermore, the precedence of the Bill of Rights over any other law enacted by the Parliament of Canada is clearly stated. "Every law of Canada shall....be so construed and applied as not to abrogate, abridge or infringe or to authorize the abrogation, abridgment or infringement of any of the rights or freedoms herein recognized and declared...."

This last provision requires a new interpretation of all Canadian or British or French Acts in the light of Modern Canadian Democracy, whatever special status may have been provided for before Canada evolved to the status of a democratic nation.

#### IV. BIAS OF THE TERMS OF REFERENCE

As Canadian citizens, it is our duty to express our disappointment and displeasure in the lack of neutrality in the terms of reference that apply to "an equal partnership between the two founding races".

The implication is that full equality is to be extended only to two racial groups. This leaves the remaining five million Canadians of non-French and non-British origin in a subordinate position placing them unfairly in a defensive position.

Under a democratic system of government all Canadians are entitled to have not only the same duties and responsibilities but also the same equal rights and privileges. Any legislation or recommendations which do not take into account all Canadians -- English, French, Ukrainian, etc. would simply provide a legal basis for racial discrimination.

The very name of the "ROYAL COMMISSION ON BICULTURALISM AND BILINGUALISM" disregards the basic fact that Canada is a multiracial, multicultural, and multilingual country, in which



there are many types of bilingualism -- English-French, English-Ukrainian, English-German, English-Italian, etc.

Furthermore, the word "Bicultural" is a misnomer. The British group is actually multicultural -- English, Scots, Irish, and Welsh; the Indians and Eskimos have been with us throughout our history, and with the settling of people from various countries of the world, Canada undoubtedly is multicultural.

Any projection of the idea that Canada is bicultural, not only excludes the non-British and non-French groups, but denies the multicultural character of the British group.

We cannot force the people to become either English or French, but we can make them all good Canadians, who want to give their best towards the building of a stronger, united Canadian nation.

The foregoing are only some of the examples of the serious bias in the Order-in-Council, which set up the Royal Commission on Biculturalism and Bilingualism.

V.

#### THE CANADIAN FACT

Our interpretation of the "existing state of bilingualism and biculturalism" is based on the fact that, constitutionally, Canada has evolved from a colonial status to that of an independent, and self-governing democratic nation. This means that the 8 million Canadians of British origin, the 6 million of French origin, and 5 million Canadians of other ethnic origins are democratically entitled to have not only equal duties and responsibilities but also to have equal rights and privileges, perhaps not under the colonial constitution of 1867, but most certainly on the written and unwritten constitutional basis of 1964, to which we have evolved.

By recognizing the diversities of all Canadians and by taking them all into full partnership, we will give them an opportunity to not only develop naturally but also to preserve their finest qualities for the enjoyment, enrichment and betterment of all Canadians.



VI.

REGIONAL BASIS OF CANADA

Because Canada differs from one province to another, the specific differences, of settlement and development of all ten provinces must be taken into account and respected uniformly.

Quebec for example, has a majority population consisting of people of French ethnic origin, whereas British Columbia has an overwhelming majority of British origin, with the Germans constituting the second largest language group. Furthermore, British Columbia has the largest Chinese settlement of Canada. In Manitoba the second language and cultural group is Ukrainian. In the Northwest Territories the first Canadians, the Eskimos, are the majority. All these people are Canadian citizens, the great majority by birthright.

As Canadians "from sea to sea" we must meet together more often and become better acquainted thereby developing a mutual understanding, friendship and goodwill towards each other. Basically, we all have the same problems and in order to find the answer to our problems we need each other.

VII.

THE BRITISH COLUMBIA FACT

British Columbia, Canada's third largest province, next to Quebec and Ontario in size, is so many things at once -- lumberman's paradise, fishing ground, most springlike climate, cosmopolitan population and Canada's gateway to the Pacific.

In the first great flow of population into British Columbia in 1858 there were people from various ethnic groups, races and colors, with untold abilities to work, to build, and to create industries and farms, homes, schools, and churches. These people also brought with them their native talents to sing, dance, and to play music, to prepare foods of varied and exotic tastes, to make costumes and handicrafts, and to paint and sculpt in the image of the folk art of their native lands.

They accepted the English language as the language of instruction and education, administration and commerce, because it was a common medium of communication, a practical, economic and social necessity.





Bilingualism as defined by the Order-in-Council, in terms of reference for the Laurendeau-Dunton Commission, according to the BNA Act does not exist in British Columbia, nor any other province of Canada, except Quebec, where the majority of the population is French speaking. The English language, therefore, serves as a common denominator for all Canadians, not only across Canada, but virtually over the entire continent.

VIII. THE UKRAINIAN FACT IN BRITISH COLUMBIA

Ukrainian Canadians have contributed in many ways to the life, growth and development of British Columbia.

Even in the early days when the Ukrainian settlements were just beginning to take root, each colony had a community hall around which choral societies, orchestras, dramatic groups, language and folk dance classes were organized.

In British Columbia, as in other provinces of Canada, Ukrainian cultural groups have contributed their talents for many years. The first Ukrainian opera "Natalka Poltavka" was performed in Vancouver in 1904. Since then, Ukrainian choirs, orchestras, and individual artists have taken many top awards in the British Columbia Music Festival. They have performed on Radio and Television and participated in many community efforts - the Ukrainian folk dance group was chosen as well as the Scottish and German dance group to perform before Her Majesty Queen Elizabeth II and His Royal Highness Prince Philip.

Unfortunately none of the cultural activity is supported by such bodies as the Canada Council. The entire cost is financed through the generosity of the Ukrainian public.

The economic life of the Ukrainian Community is also well developed with a number of fraternal insurance companies and benevolent associations.

Members of the Ukrainian community may be found amongst the University professors, doctors, lawyers, pharmacists, dentists, etc. Others may be found as owners or managers of various business enterprizes, both large and small. In short, we cannot separate the progress and the development of British Columbia



from the people of British Columbia, and the Ukrainians along with others have played a vital part in the development of Canadian life and culture, and are entitled to rights and privileges, not special, but equal to that of others.

Ukrainian Orthodox and Ukrainian Catholic Churches in British Columbia of which there are over 35, play an important part, not only in the spiritual and moral development of the Ukrainian population, but also in the social, cultural, physical and mental development. In short, they provide for the specific needs of the Ukrainian population of our province.

Since the Ukrainian Catholic and Orthodox Churches use the Ukrainian language in their liturgy, services and ceremonies, we feel that the Ukrainian language, as one of the many existing living languages in Canada today, should be preserved.

Furthermore, Ukrainian is not only the second language for the fourth largest ethnic group in Canada, but it is also the key to the Slavic languages, the importance of which is increasing daily in the world.

There is no doubt that the knowledge of more than one language gives a person a broader understanding of the patterns of thought and behaviour of other people. However, in a democratic society the study of a second language should be done on a voluntary, rather than a compulsory basis. We recognize the rights and privileges of the French, as set forth in section 133 of the BNA Act. We do not recognize, however, that these provisions imply or justify the imposition of the French language throughout the Government service, nor throughout Canada. As Canadian citizens we should have the freedom to choose our mother tongue as a second language, if we so desire.

Furthermore, it is imperative for Canada to train personnel in the use of a wide variety of languages for the diplomatic service and international relations. There is no reason why the existing living languages spoken in Canada today could not serve as the basis for the development of such training.





In short, the preservation of all the languages and cultures of the people of Canada should be encouraged among those who wish to preserve their heritage. This is our common asset in a shrinking world in which the knowledge of many languages is a necessity.

At present, the Ukrainian language in British Columbia is being offered only as a conversational course at the Extension Department of the University of British Columbia and also during the Night School Programme, through the Adult Education Department of the Vancouver School Board.

During the two world wars Ukrainian Canadians enlisted proportionately in greater numbers than was expected from them, many paying the supreme sacrifice. No distinction was made in battle between a Ukrainian-Canadian soldier, a French-Canadian soldier or a soldier of British origin. It would be unjust to make that distinction now among these same veterans or their children or their languages or cultures.

IX.

#### COMMON DENOMINATOR

There are 4 major factors which deserve serious consideration:

1. We subscribe to the principle that the Canadian Nation is greater than its components -- a principle that serves as a common denominator that unites all Canadians in accordance with the national motto "from sea to sea".
2. We consider ourselves to be privileged to be a beneficiary of the greatest gifts of the British people to the world, which is the parliamentary system of democracy and the system of judiciary and British common law. These factors also serve as a common denominator for all Canadians.
3. We accept the English language as a common medium of communication, not because we think it is superior, but only because it is the language used by about 250 million people on this continent. It is a practical necessity.

With the mass media of communication we realize that contemporary North American culture is here to stay and it is our desire to preserve the best of the traditional Ukrainian

---



culture to serve as a balance between the old and the new.

CONCLUDING REMARKS

As a result of the preliminary public hearings, held by the Royal Commission, three viewpoints have emerged.

1. Those who think in terms of the past when the various parts of what is now Canada, not yet consolidated, were colonial possessions of European nations. This viewpoint is inconsistent with the present status of Canada as a democratic nation, as is defined in the Canadian Bill of Rights.
2. Those who do not think of Canada as she actually is, but wish to impose a bilingual and bicultural design of their own, without respect to the basic principles of equality of Citizenship. This viewpoint is no longer acceptable in the atmosphere of rapid de colonization.
3. Those who accept the Canadian fact as it is today. They want to take into full partnership all Canadians, in building a basis for Canada of the future.

XI.

RECOMMENDATIONS

The Vancouver Branch of the Ukrainian Canadian Committee recommends that the Government of Canada do the following:

1. recognize and reaffirm the diverse multiracial, multilingual and multicultural nature of the Canadian Nation.
2. reaffirm the full equality of all Canadian citizens inclusive with their specific cultural heritage.
3. reaffirm the fundamental importance of those factors which serve as a common denominator and which give unity to the Canadian Nation.
4. reaffirm the fundamental principle that the whole is greater than its parts and the principle of unity in diversity of the Canadian Nation.
5. recognize all mother languages on a democratically equal basis, it being understood that the English language shall be the common denominator in all parts of Canada, except the Province of Quebec, where French shall be the common denominator.



- suggest to Provincial governments that they offer mother languages, as a credited, second language subject on an optional basis, beginning at the Grade one level, provided there is a demand and a requisite number of students and that such languages be given university matriculation standing.
- maintain full statistics not only on the Anglo-French bilingualism (but also on other kinds of bilingualism) which would accurately reflect the language resources of the Canadian people.
- remove discriminatory legislation and policies against the languages and cultures of the Canadian people, such as in the Canadian Broadcasting Act.
- establish equal rights and privileges for all ethnic groups in radio, television and film programs of the CBC, as well as in the National Library, Museum, Fairs and Exhibitions at home and abroad.
10. give fuller recognition of Ukrainian Canadians by suitable appointments to senior policy making Boards, such as Board of Broadcast Governors, Canada Council, Canadian Broadcasting Corporation, National Film Board and other senior administrative posts in the Canadian Civil Service.
11. recognize and consult with such bodies as the Ukrainian Canadian Committee, as spokesmen of the Ukrainian Community in Canada.
12. bring up to date Canadian history books, including the contributions made by other ethnic groups, especially in building western Canada.
13. extend public support for Canadian cultural and artistic institutions and activities to all ethnic groups, not only the British and French groups.
14. recognize Ukrainian literature, theatre, music, history etc. through official and semi-official bodies such as the Canada Council, the Canadian Press and the National Film Board, etc., with equal recognition to Canadian Citizens of Indian, Italian, Chinese, Jewish and other backgrounds.
15. avoid any legislation, recommendations or policies, which would state or imply a division of Canadian citizens, into categories of founding and non-founding, official and unofficial, old and new.





Like all other Canadians, those of Ukrainian origin wish to feel at home everywhere in Canada. They too, wish to feel that they are wanted, that their contributions are appreciated, and that they are accepted as full Canadian citizens.

Along with other Canadians, Ukrainians have been working to build Canada by putting into it the work of their hands, the hopes of their hearts, and the visions of their minds. Canada is their home and they want to share it with all their fellow Canadians, irrespective of their color or religion, whether they were born in this country or came here by choice.

*[Handwritten signature]*



TITLE: THE UKRAINIAN CANADIAN COMMITTEE  
VANCOUVER BRANCH  
VANCOUVER, B. C.

Brief of 12 pages; 15 recommendations

REMARKS OF ANALYST: Theme: All Canadians are democratically equal. The terms of the Commission are biased. Canada is not a bilingual and bicultural country. It is a multilingual and multicultural one. The authors of the brief want to feel at home everywhere in Canada and not discriminated against. They do feel discriminated against if French is imposed. They recognize English as the language of communication everywhere in Canada but in Quebec.

There should be a new interpretation of all Canadian or British or French Acts in the light of Modern Democracy whatever special status may have been provided for before Canada evolved to the status of a democratic nation.

ATT.: RESEARCH

| <u>TABLE OF CONTENTS:</u>                                                            | <u>PAGES</u> |
|--------------------------------------------------------------------------------------|--------------|
| RECOMMENDATIONS: .....                                                               | 10, 11       |
| BRIEF:                                                                               |              |
| "SUMMARY".....                                                                       | 1            |
| "I. BODY SPONSORING THIS BRIEF".....                                                 | 2, 3         |
| "II. PREAMBLE".....                                                                  | 4            |
| "III. PROTECTION OF HUMAN RIGHTS AND FUNDAMENTAL<br>FREEDOMS FOR ALL CANADIANS"..... | 3, 4         |
| "IV. BIAS OF THE TERMS OF REFERENCE".....                                            | 4, 5         |
| "V. THE CANADIAN FACT".....                                                          | 5            |
| "VI. REGIONAL BASIS OF CANADA".....                                                  | 6            |
| "VII. THE BRITISH COLUMBIA FACT".....                                                | 6,           |
| "VIII. THE UKRAINIAN FACT IN BRITISH COLUMBIA".....                                  | 7, 9         |
| "IX. COMMON DENOMINATOR".....                                                        | 9, 10        |
| "X. CONCLUDING REMARKS".....                                                         | 10           |
| CONCLUSIONS.....                                                                     | 12           |





I. BODY SPONSORING THIS BRIEF (pp. 2, 3)

THE VANCOUVER BRANCH OF THE UKRAINIAN CANADIAN COMMITTEE:

Area of activities: The greater Vancouver in particular and the Province of B. C. in general.

Represents : 13 Ukrainian organizations active in cultural, educational, youth, service club, and general community work in Vancouver and vicinity.

List of the 13 organizations: p. 1.

Youth organizations and cultural groups of both the Ukrainian Catholic and Ukrainian Orthodox Churches in Vancouver, Richmond, Burnaby, New-Westminster and Whalley endorse the work of the Committee, though not affiliated with it.

Aim : To co-ordinate and represent the 13 Ukrainian organizations of B. C.

II. PREAMBLE" (p. 3)

Many ethnic groups have participated in the development of Canada. Now one of the ethnic minority groups protests that the B.N.A. Act is not respected and that their language and culture are disappearing. The terms of reference of the Royal Commission do not seem to consider all Canadians as equal.

III. PROTECTION OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS FOR ALL CANADIANS  
(p. 3, 4)

The terms of reference appear to infringe on the democratic rights of the Canadians of non-French and non-British origin. This goes against the "Canadian Bill of Rights" passed in 1960 and which precede any other law enacted by Parliament. Thus, there is a need to give a new interpretation to all Canadian or British or French Acts in the light of Modern Canadian Democracy, whatever special status may have been provided for before Canada becomes a democratic nation.



"IV. BIAS OF THE TERMS OF REFERENCE". (PP. 4, 5)

The terms of reference place 5,000,000 Canadians in a subordinate position. The very name of the Commission denies that Canada is multi-racial. However the British group itself is multi-cultural (English, Scots, Irish and Welsh.)

"V. THE CANADIAN FACT" (PP. 5)

Canada has evolved from a colonial status to an independent democratic nation. So all Canadians are equal perhaps not under the colonial constitution of 1867, but most certainly in 1964.

"VI. REGIONAL BASIS OF CANADA" (P. 6)

Canada differs from one province to another: Quebec has a majority of French origin, B.C.'s majority is British with the Germans in second place and the largest Chinese settlement of Canada. ETC. As Canadians "from sea to sea", we should develop more understanding towards each other.

"VII. THE BRITISH COLUMBIA FACT" (P. 6, 7)

The first great flow of population into B.C. in 1858 was of people from various ethnic groups. They accepted English as the language of instruction and communication. French-English bilingualism exists in Quebec only. The English language is the common denominator in Canada.

"VIII. THE UKRAINIAN FACT IN BRITISH COLUMBIA". (P. 7, 8, 9)

Ukrainian Canadians have contributed in many ways to the development of the cultural life of B.C. (Opera, Radio and Television, folk dance) as well as its professional and business life. The 35 Ukrainian Orthodox and Ukrainian Catholic Churches provide for the specific needs of the Ukrainian population of the province. The Ukrainian language should be preserved because it is the language used in the Ukrainian Church, the second language for the fourth largest group in Canada and the key to the Slavic language.

The rights and privileges of the French, as set forth in section 133 of the B.N.A. Act do not mean that French should be imposed through the Government service, nor throughout Canada.

A variety of languages are necessary for the diplomatic and international relations. The existing living languages spoken in Canada should serve for this purpose.



At present, the Ukrainian language in B.C. is only a conversational course at U. of B.C. and at the Adult Education Department of the Vancouver School Board.

During the war, no distinction was made between the soldiers with different origins. Why should we make distinction now?

"IX. COMMON DENOMINATOR" (P. 9)

(1) The Canadian Nation is greater than its components.  
National motto: "from sea to sea".

(2) The parliamentary system, the system of judiciary and British common law.

(3) English language (used by 250 million people in this continent).

(4) The North American culture. The traditional Ukrainian culture may serve as a balance between the old and the new.

"X. CONCLUDING REMARKS" (P. 10)

There are those who think in terms of the past and those who wish to impose a bilingual and bicultural design of their own: these viewpoints are not acceptable in the present status of Canada. Those who accept the Canadian fact as it is to-day are building a basis for Canada of the future.

CONCLUSIONS (P. 12)

Ukrainainians wish to be considered as full Canadian citizens and see their contributions accepted.





BACKGROUND PAPERS

Brief #: 790-911

The Ukrainian Canadian  
Committee  
Vancouver Branch

VANCOUVER

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

The U.C.C., Vancouver Branch represents 13 Ukrainian organizations active in cultural, educational, youth and general community work in Vancouver and vicinity. The 13 organizations are as follows:

1. Ukrainian National Federation
2. Ukrainian War Veterans Association
3. Ukrainian Womens' Organization
4. Ukrainian National Association Branch 498
5. Ukrainian Catholic Brotherhood
6. Ukrainian Catholic Womens' League
7. Ukrainian Community Centre
8. Ukrainian Womens' Association "Les y a "Ukrainka"
9. Ukrainian Self Reliance League
10. Canadian League for Ukraine's Liberation
11. Womens' Organization of the Canadian League for Ukraine's Liberation
12. Ukrainian University Student Society "Alpha Omega"  
U.B.C.
13. Ukrainian Society "Prosuita"

- Youth organizations and cultural groups of both the Ukrainian Catholic and Ukrainian Orthodox Churches in Vancouver, Richmond, Burnaby, New Westminster and Whalley endorse the work of the Committee, though not affiliated with it.
- Its area of activities are greater Vancouver in particular and the province of B. C. in general.

2. OBJECTIVES

To co-ordinate and represent the 13 above-mentioned Ukrainian organizations.

B. QUESTIONING OF WITNESS(ES)

1. PROGRAMME & LIAISON SECTION

p.1 { How would they have stated terms of reference?  
para.1 { What is wrong with Terms "taking into account..."

2 { p.1 { Do they deny the essentially two societal  
para.2 { regions of Canada - one using mainly French  
language and the other, mainly English language  
to communicate?



- p.3  
part II  
para.3 Is there not a basic factor differentiating French-speaking Canadians from "other ethnic minority groups"?
- p.3  
part II  
para.4 What, specifically, in the Terms of Reference makes them - cf. Pt. III para. 1 "begin to wonder"?
- p.4-5 Types of bilingualism - would they include French-Italian, French-Ukrainians etc.,?
- p.6 "Regionalism" seems to be a character of Canadian life. What ways would you suggest that "we must meet together more often"?
- p.9-10 What would you suggest as necessary or indicated to realize the "preservation of the best of traditional Ukrainian culture"?

C. RESEARCH SECTION

- p.12 1) "Most bilingual Ukrainians in Quebec,...use Ukrainian and French".
- J'aimerais savoir si le "Ukrainian Canadian Committee"; a) détient des données statistiques précises sur ce sujet;  
b) Si oui quelles sont-elles?
- 2) Pourquoi croyez-vous que la majorité des Ukrainiens ont choisi, ou choisissent aujourd'hui, la langue anglaise en arrivant au pays?
- 3) En pages 23 et 24, vous préconisez la langue anglaise comme moyen de communication à l'intérieur du pays.  
Croyez-vous conséquemment que l'anglais devrait être la seule langue officielle au niveau de l'administration fédérale, advenant la reformulation de l'A.A.N.B.?

N.B. Le mémoire n'explicite pas clairement la pensée des auteurs sur ce sujet.

Re: recommendation #5: Do they feel that the English minority in Quebec should pass all their working hours in French?

re: recommendation #9: Would it be sufficient to put on broadcasts about the Ukrainians but in the English or French language, or is it necessary to have the programs conducted in Ukrainian?

Division Voluntary Associations

p.11  
No. 8

Je suggère qu'on leur fasse préciser à quelle (s) section (s) de la loi de 1958 ils pensent.

A. Boisvert.





750-519  
CAT 31  
- 1000

*See  
working*

BRIEF

TO

THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

PRESENTED BY

THE UKRAINIAN CANADIAN COMMITTEE

LAKEHEAD BRANCH

P. O. BOX 115  
FORT WILLIAM, ONTARIO

1964

*(Like Ukrainian Council (I think)  
hundreds of places  
- why left and to  
say people to office  
- place*



## SUMMARY

This brief by the Lakehead Branch of the Ukrainian Canadian Committee points out that the terms of reference of the Commission on Bilingualism and Biculturalism infer to us that the ethnic groups other than the Anglo-French lack any culture. This might have been an erroneous impression several decades ago. Our community could set an example of the unity of the different ethnic groups but we fear that the terms of reference may threaten this unity.

The idea embodied in the terms of reference of the Commission on Bilingualism and Biculturalism could lead to the eventual abrogation of the rights of all our citizens of self-expression. This concept is in direct conflict with the Canadian Bill of Rights, and, if unchallenged and accepted, would revert our community to discrimination and isolationism.

A number of recommendations are given. These recommendations are directed towards creating a better understanding among our fellow Canadians and providing a more favourable climate for national unity.



1. This brief is respectfully submitted to the ROYAL COMMISSION on BILINGUALISM and BICULTURALISM, by the Lakehead Branch of the Ukrainian Canadian Committee.

2. The Lakehead Branch of the Ukrainian Canadian Committee is a branch of the Ukrainian Canadian Committee, a chartered, nation-wide organization, which, according to its charter issued at Ottawa, is authorized to speak for and represent the interests of Canadians of Ukrainian origin. The Lakehead Branch of the Ukrainian Canadian Committee confines its activities to the Lakehead cities of Fort William and Port Arthur and their immediate surrounding areas.

3. The Lakehead Branch of the Ukrainian Canadian Committee is the co-ordinating committee of 12 Ukrainian organizations in this area, which are active in cultural, educational, youth and service club work and speaks for them on matters of their common interest.

4. The following is a list of organizations which are affiliated with the Lakehead Branch of the Ukrainian Canadian Committee:

1. Canadian League for Ukraine's Liberation  
211 Robertson Street, Fort William
2. Canadian League for Ukraine's Liberation  
420 - Fifth Avenue, Port Arthur
3. Ukrainian Prosvita Society  
609 Hardisty Street, Fort William
4. Ukrainian Prosvita Society  
721 Gore Street, Fort William
5. Ukrainian Prosvita Society  
540 High Street, S. , Port Arthur
6. Ukrainian National Federation  
704 McKenzie St., Fort William
7. Ukrainian National Federation  
275 Grenville Ave. , Port Arthur
8. Ukrainian Fraternal Society - Branch # 4  
609 Hardisty Street, Fort William





9. Ukrainian National Association - Branch #441  
134 Cameron Street, Fort William
10. Ukrainian National Youth Federation  
704 McKenzie Street, Fort William
11. Ukrainian National Youth Federation  
275 Grenville Avenue, Port Arthur
12. Ukrainian Youth Association  
211 Robertson Street, Fort William

5. From a local viewpoint, the terms of reference of the COMMISSION on BILINGUALISM and BICULTURALISM as stated in the Order-of-Council 1963-1106 are of particular interest to the Ukrainians of the Lakehead, inasmuch as they would infer that almost one-third of Canada's population - and almost one-half of the Lakehead's population - composed of many, some quite sizeable groups of neither Anglo-Saxon nor French ethnic origin - are devoid of any semblance of culture, an erroneous impression which existed decades ago. This in itself is an affront to our feeling of human dignity which every citizen must needs possess.

6. This concept, if unchallenged and accepted, would once again revert our whole community to social conditions of parochialism, isolationism and discrimination.

7. Through decades of hard work, service, sacrifice, patience and perseverance, the minority groups of our communities have earned a degree of recognition and tolerance that could well set an example to other major communities on how citizens of various backgrounds, cultures and races, can live together in peace and harmony to the benefit of the community as a whole.

8. Since the days of the first landed Ukrainian immigrants at the turn of the century to the present, when we number almost 15,000 strong,



we have done our share of developing this area, doing first the most menial tasks, and then, as the following generations grew up and acquired education, establishing business enterprises and taking their place in and assuming community responsibilities as professional men and women.

9. Within the comparatively short time of three generations, the Ukrainian community has produced large numbers of teachers, lawyers, doctors, engineers and other professional people, thus giving the Ukrainians a relatively high representation in these professions within our community.

10. Add to these the various other ethnic groups represented in these fields and the third population group is indeed making a large contribution to the progress and development of this area.

11. In the field of community and cultural activities, the Ukrainians have maintained their own community centers which not only provide social life but conduct Ukrainian language classes, provide leadership, and do welfare work. These community centers also foster Ukrainian music and arts. The Lakehead Ukrainian Male Choir, though comparatively young, has been commended for its performances in festivals, on radio and on television, while the Ukrainian Youth Association dancing group has delighted many audiences with its performances on stage and has carried off top recognition for its appearances at festivals.

12. None of this work is supported by either the municipal government nor any agency of the Federal Government such as the Canada Council. After preparation in these community centers many young people have gone on to join other non-Ukrainian cultural and community groups and have proven themselves an asset to the community in general.





13. Viewed in a broader sense, the idea embodied in the terms of reference of the COMMISSION on BILINGUALISM and BICULTURALISM has a more ominous, even sinister outlook, not only locally but nationally, for this could be but the first step which progressively could lead to an eventual abrogation of the rights of all our citizens to self expression. This concept is in direct conflict with the Canadian Bill of Rights which would guarantee that, "there shall continue to exist without discrimination by reason of race, national origin, colour, religion or sex the following human rights . . . . .". Unless our present government is ready to repeal the Canadian Bill of Rights, the theory of the basic supremacy of the cultures and languages of the "two founding races", must remain a dangerous hypothesis only, yet a hypothesis which, if put into practice, could and would eventually destroy our democracy and place the power of government in the hands of an unscrupulous few.

14. Therefore, further to rejecting the concept of superiority of any group or race, we offer to the COMMISSION on BILINGUALISM and BICULTURALISM, for their consideration and transmission to the Government of Canada as follows:

(i) We recommend that the terms of reference of the COMMISSION on BILINGUALISM and BICULTURALISM be reviewed, even at this late date, and incorporate in them a positive statement recognizing the multiracial, multilingual and multicultural complexion of our country, remembering that we may ask for ourselves only those privileges which we are also willing to share with our fellow Canadians.

(ii) We recommend that the Government of Canada, through its proper agencies such as the Canadian Broadcasting

negotiating is better - One should be positive relating to part of the world



Corporation, the National Film Board, the Canadian Press, etc., encourage and assist the preservation and development of the many cultures of the Canadian peoples to provide time and a favourable climate for their contribution through the natural processes of evolution, to the development of a rich, colourful and truly Canadian culture. To this end the mass communications media, i. e., television, radio and press, should be encouraged to give wider coverage to the cultural and historic events of the many races of Canadians so that all Canadians could get better acquainted with each other.

(iii) We recommend that funds from the Canada Council should be made available to groups of any ethnic origin for theatrical, musical, historical or literary works. Bilingualism and even multilingualism should be encouraged.

(iv) We do not question the official use of the English or French languages. We do object, however, to French as the second language being imposed upon us in order to qualify for civil service positions. We feel that knowledge of the second language and its application should be governed by the local needs. We recommend instead, that all mother languages be recognized on an equal basis, it being understood that English shall be the common language in all the provinces except Quebec, where French may be the common language.

Where enough students are available, assistance should be given to organizing language classes in the mother tongue or to maintaining such classes where they already exist even though they may be carried on under private sponsorship by established cultural educational organizations.



(v) We recommend consultation with the Ukrainian Canadian Committee regarding presentation of films and on other matters which would particularly affect the Ukrainian segment of Canadian society.

(vi) We recommend that neither the Commission nor the Government of Canada propose any legislation nor implement any policies which would have the effect of dividing Canadian citizens into founding and non-founding races on the basis of racial origin, or time of arrival of our ancestors in Canada, with consequent unequal rights and privileges.

15. We should like to feel that our contribution to the development of Canada in times of peace and our sacrifices in times of war for the preservation of freedom and democracy have not been in vain, and we are entitled to full equality as Canadian citizens.

Q1  
CRC - Ukrainian Japanese - 12





TITLE: "Brief to the Royal Commission on Bilingualism and  
Biculturalism".

AUTHOR: Ukrainian Canadian Committee  
Lakehead Branch  
Fort William  
Ontario.

Brief of 6 pages; 6 recommendations

REMARKS OF ANALYST:

- Owing to its brevity this brief has not been summarized.
- A list of the twelve local organizations comprising the committee is given (Pp 1-2).
- The other ethnic groups in Canada are not literally barren, as implied by the Commission's Terms of Reference. The commission cannot exclude from its consideration one third of Canada's population.

Ukrainian cultural development from the beginning of this immigration could well serve as an example to other Canadians - in all fields, the professions, community and cultural activities. None of this work has received Government support.

The idea embodied in the Commission's Terms of Reference is sinister and ominous and conflicts with the Canadian Bill of Rights. The dangerous hypothesis of "two founding races" must remain merely a hypothesis.

The recommendations "are directed towards creating a better understanding among our fellow Canadians and providing a more favourable climate for national unity".

ATT: RESEARCH

| <u>TABLE OF CONTENTS:</u> | <u>PAGES</u> |
|---------------------------|--------------|
| RECOMMENDATIONS:          | 4 - 6        |
| BRIEF:                    | First page   |
| "Summary"                 | 1 - 4        |
| Proper                    |              |



CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 750-514

Ukrainian Canadian  
Committee Lakehead  
Branch  
WINNIPEG

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

A branch of the Ukrainian Canadian Committee and the co-ordinating committee of 12 Ukrainian organizations in the Lakehead area which are active in cultural, education, youth and service club work.

2. PURPOSE

Represents and is authorized to speak for the interests of Canadians of Ukrainian origin in Lakehead region. Emphasis is on cultural heritage and Ukrainian language.

B. QUESTIONING OF WITNESS (ES)

PROGRAMME AND LIAISON SECTION

p. 2  
para. 5

Q. 1 Could you explain your observation that the Commission's Terms of Reference "infer that almost one third of Canada's population and almost one half of the Lakehead's population... are devoid of any semblance of culture" when the Terms of Reference actually state "taking into account the contribution made by other ethnic groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contribution"?

p. 3  
para. 11

Q. 2 You have stated that Ukrainians have contributed to and enriched the life at the Lakehead. But then you go on to say on page 4, para. 13 that an "eventual abrogation of the rights of all (your) citizens to self expression" because of the Terms of Reference of the Commission. How do you see any diminution of rights coming about? What steps are necessary to protect these rights in your opinion?

p. 4  
para. 13

Q. 3 Would you explain more fully why the hypothesis of the two founding races "if put into practice could and would eventually destroy our democracy and place the power of the government in the hands of an unscrupulous few"?

p. 4  
recom. 4

Q. 4 You recommend the English language to be established as the common language of nine provinces and French as the common language in Quebec. What changes in our present Confederation do you foresee as the result of implementing this principle?



p. 5  
recom. 3

Q. 5 You recommend that funds should be made available to groups of any ethnic origin from the Canada Council. Have you had any experience or met any difficulty in obtaining grants from the Canada Council?

p. 5  
recom. 4

Q. 6 You recommend that assistance should be given to organize language classes in various mother tongues by established cultural educational organizations. What sort of assistance do you foresee and for exactly what purpose? Do you have any specific organizations in mind?

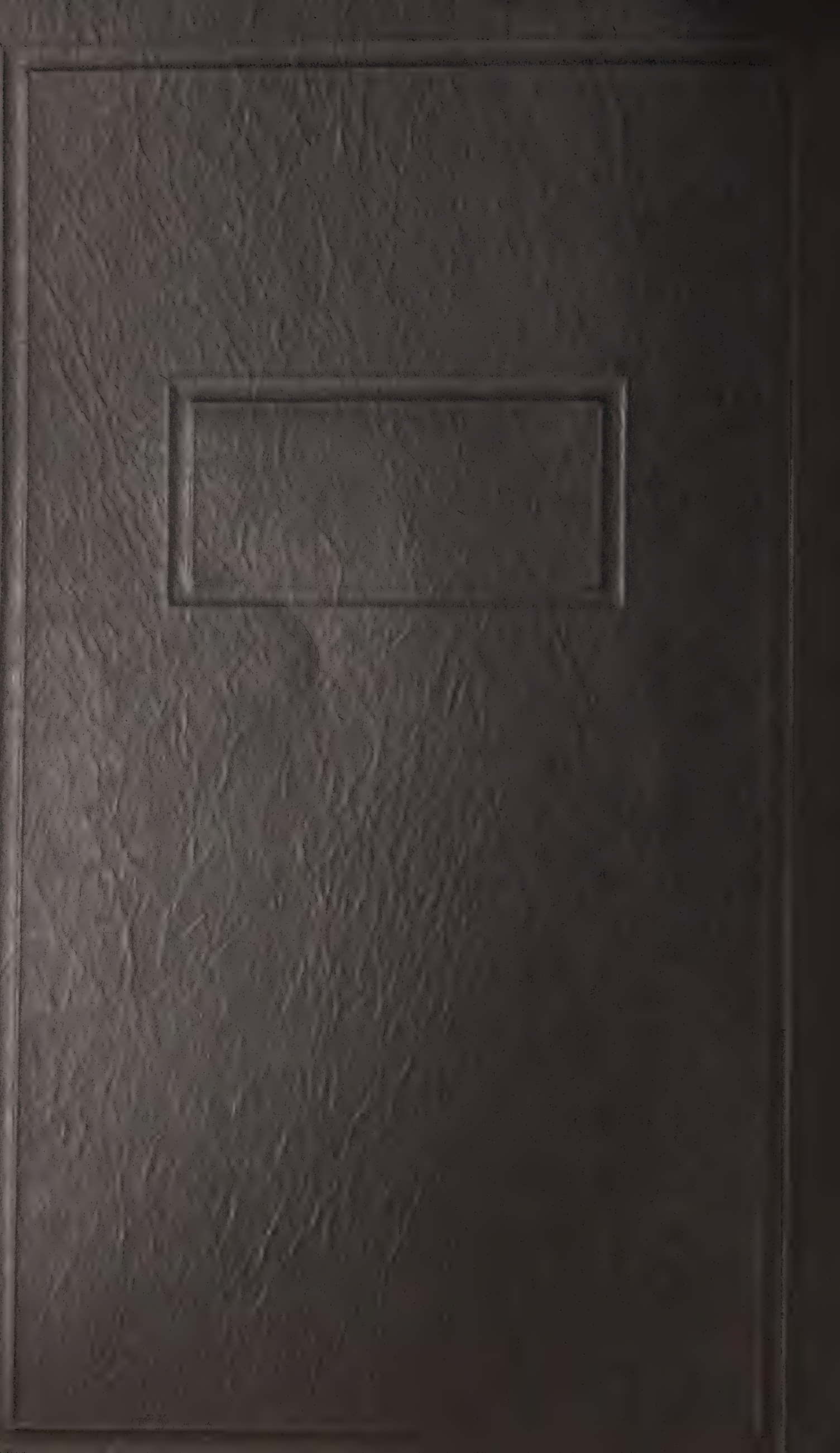




CAI E 1  
-63622

70-70  
B R I E F  
UKRAINIAN PROFESSIONAL  
AND BUSINESSMEN'S CLUB  
REGINA





SUBMISSION TO  
THE ROYAL COMMISSION ON BICULTURALISM AND BILINGUALISM  
BY THE  
UKRAINIAN PROFESSIONAL AND BUSINESSMEN'S CLUB  
REGINA, SASKATCHEWAN

July 15, 1964

SUBMISSION TO

THE ROYAL COMMISSION ON AGRICULTURE AND FISHERIES

BY THE

UKRAINIAN PROFESSIONAL AND BUSINESS CLUB

REGISTERED IN THE UKRAINE

July 19, 1994

## SUMMARY OF RECOMMENDATIONS

### A. British-French Relationship

1. French language should be recognized as the second official language in governmental offices and public institutions across Canada. The extent of its use can be modified in accordance with practical needs which will vary by regions or rank of position.
2. It would be desirable to have at least 6 years instruction in French before University entrance in schools where the curriculum is in the English language. The same should apply for English where the curriculum is taught in French.
3. The revision of the British North America Act and political accomodation of Quebec should be done within the framework of Canadian federation without weakening significantly the power of the Federal government.

### B. Third Ethnic Group

1. Instruction in mother tongues for the ethnic groups of Canada should be offered on an optional basis in public schools from Grade 3 on.
2. The cultural efforts of the third ethnic group should receive financial support from all levels of government.
3. No discrimination should be applied towards the third ethnic group when appointments are being made for high level governmental positions.

THE

It is a well known fact that the second half of the century has been a period of rapid change in the world. The extent of this change is such that it is difficult to find a single word which will cover all the changes of this period.

It is also a well known fact that the second half of the century has been a period of rapid change in the world. The extent of this change is such that it is difficult to find a single word which will cover all the changes of this period.

It is also a well known fact that the second half of the century has been a period of rapid change in the world. The extent of this change is such that it is difficult to find a single word which will cover all the changes of this period.

THE

It is a well known fact that the second half of the century has been a period of rapid change in the world. The extent of this change is such that it is difficult to find a single word which will cover all the changes of this period.

It is also a well known fact that the second half of the century has been a period of rapid change in the world. The extent of this change is such that it is difficult to find a single word which will cover all the changes of this period.



## I Identification of the Brief Sponsor

Ukrainian Professional and Businessmen's Club of Regina is a four year old organization. It is a community service club aiming at promoting good citizenship based on the Canadian and Ukrainian traditions. The club is a member of the Ukrainian Canadian Committee, Regina Branch, which is considered to be a representative body and official spokesman for all Ukrainians in Regina. The work of the Committee is supported by the following member organizations:

- |    |                                               |             |
|----|-----------------------------------------------|-------------|
| 1. | Brotherhood of Ukrainian Catholics            | 250 members |
| 2. | Ukrainian Self-Reliance League                | 150 members |
| 3. | Ukrainian National Federation                 | 75 members  |
| 4. | Ukrainian Professional and Businessmen's Club | 35 members  |
| 5. | Canadian League for Ukraine Liberation        | 25 members  |

The Ukrainian Canadian Committee authorized the club to present the brief to the Commission on behalf of the other organizations and in its own name. Although the detailed findings and arguments listed in this submission are exclusively those of the editorial body which was elected by the club members, the recommendations meet the general consensus of all Ukrainians in Regina.

For your information, the Ukrainians in Regina constitute some five per cent of the total population (approximately 6,000 persons). They have three churches, three community halls, a consumer's co-operative and a credit union. Special efforts are made concerning education of children and young people, which include instruction in religion, Ukrainian language and national dances. Cultural interests among the older generation are reflected in the attendance at numerous concerts, discussions and meetings. The Ukrainians in Regina also participate actively in the community life of the city as a whole.

Identification of the club sponsor

The club sponsor is a person or organization that is responsible for the club's financial and administrative affairs. The club sponsor is also responsible for the club's legal and tax affairs. The club sponsor is also responsible for the club's insurance and other financial matters. The club sponsor is also responsible for the club's overall management and for the club's reputation. The club sponsor is also responsible for the club's future development and for the club's success. The club sponsor is also responsible for the club's overall well-being and for the club's future success.

1. The club sponsor is responsible for the club's financial and administrative affairs. 250 members
2. The club sponsor is responsible for the club's legal and tax affairs. 150 members
3. The club sponsor is responsible for the club's insurance and other financial matters. 75 members
4. The club sponsor is responsible for the club's overall management and for the club's reputation. 15 members
5. The club sponsor is responsible for the club's future development and for the club's success. 15 members

The club sponsor is responsible for the club's financial and administrative affairs. The club sponsor is also responsible for the club's legal and tax affairs. The club sponsor is also responsible for the club's insurance and other financial matters. The club sponsor is also responsible for the club's overall management and for the club's reputation. The club sponsor is also responsible for the club's future development and for the club's success. The club sponsor is also responsible for the club's overall well-being and for the club's future success.

For your information, the club sponsor is responsible for the club's financial and administrative affairs. The club sponsor is also responsible for the club's legal and tax affairs. The club sponsor is also responsible for the club's insurance and other financial matters. The club sponsor is also responsible for the club's overall management and for the club's reputation. The club sponsor is also responsible for the club's future development and for the club's success. The club sponsor is also responsible for the club's overall well-being and for the club's future success.

## II Commission's Work and Terms of Reference

This club wishes to congratulate the Commission for its splendid efforts so far. It was gratifying to observe the Commission in session at the public meetings in various cities, at which meetings the public was acquainted with the tasks of the Commission and suggestions were received for the broadest possible solution to bi-cultural problems. The members of our club attended the Regina meeting and benefited from it very much through participation in group discussions. We hope that the already accomplished phase of the Commission's work will be matched by equally esteemed recommendations to the Government of Canada. As Canadian citizens, we wish to see our nation strong and united in all fields of public and cultural life.

However, as descendants of Ukrainian parentage, we do not hold the view that this goal can be achieved by standardizing methods of absorption and assimilation of different ethnic cultures. Unity does not necessarily mean uniformity. On the contrary, we feel that by preserving our ethnic characteristics, we will widen the pattern of cultural life in Canada and make it more interesting and meaningful. From this point of view, we would like to express our slight misgivings about the original terms of reference of the Commission. We feel that bilingualism and bi-culturalism and the aspirations of French and English ethnic groups have been stressed too much and insufficient attention has been paid to the cultural and linguistic needs of the third ethnic element in Canada. We hope that this shortcoming will be more than rectified in successive Commission deliberations and recommendations.

## III Statistical Facts

The forthcoming discussion attempts to evaluate the statistical data on Canada's population as it was reflected in the 1961 census.

### A. Ethnic Composition of Canada's Population and Regional Pattern of the Prairies and Saskatchewan

The population of Canada can be divided into three distinguishable groups by ethnic origin: British, French and other. The most diversified is the "third" element. The term "British" covers the English, Irish and Scottish peoples, who

The ethnic challenge in Canada is a complex one. It is a challenge to the very fabric of our society, to the very definition of what it means to be Canadian. It is a challenge to the very idea of a unified, homogeneous nation. It is a challenge to the very idea of a single, dominant culture. It is a challenge to the very idea of a single, dominant language. It is a challenge to the very idea of a single, dominant religion. It is a challenge to the very idea of a single, dominant political system. It is a challenge to the very idea of a single, dominant social structure. It is a challenge to the very idea of a single, dominant economic system. It is a challenge to the very idea of a single, dominant cultural system. It is a challenge to the very idea of a single, dominant political system. It is a challenge to the very idea of a single, dominant social structure. It is a challenge to the very idea of a single, dominant economic system. It is a challenge to the very idea of a single, dominant cultural system.

From this point of view, we would like to express our first misgivings about the original focus of reference of the Committee. It is the distinction and differentiation and the application of the ethnic concept to various groups have been stressed too much and insufficient attention has been paid to the cultural and linguistic needs of the ethnic element in Canada. We hope that this shortcoming will be more than made up in successive Committee deliberations and recommendations.

### III Statistical Data

The first task in the attempt to evaluate the statistical data on Canada's population must be to look at the facts in the field ourselves. Ethnic composition in Canada's population and national factors of the British and French Canadian population are the two main groups. The first group is the British Canadian population, which is the largest group in Canada. The second group is the French Canadian population, which is the second largest group in Canada. The third group is the non-British and non-French Canadian population, which is the smallest group in Canada. The fourth group is the non-British and non-French Canadian population, which is the smallest group in Canada. The fifth group is the non-British and non-French Canadian population, which is the smallest group in Canada. The sixth group is the non-British and non-French Canadian population, which is the smallest group in Canada. The seventh group is the non-British and non-French Canadian population, which is the smallest group in Canada. The eighth group is the non-British and non-French Canadian population, which is the smallest group in Canada. The ninth group is the non-British and non-French Canadian population, which is the smallest group in Canada. The tenth group is the non-British and non-French Canadian population, which is the smallest group in Canada.



differ somewhat in their customs, but possess a common denominator in their use of the English language. For the purposes of this report, they are considered as a uniform ethnic block. It is interesting to note the ratio of these population groups, not only for Canada as a whole, but for the Prairie Region, and within it for the Province of Saskatchewan. The following table describes this relationship:

The Ethnic Composition of Canadian Population, 1961

| <u>Ethnic Group</u>           | <u>Canada</u>    | <u>Prairies</u>  | <u>Saskatchewan</u> |
|-------------------------------|------------------|------------------|---------------------|
| <u>Number of Persons</u>      |                  |                  |                     |
| British                       | 7,996,669        | 1,371,682        | 373,482             |
| French                        | 5,540,346        | 227,079          | 59,824              |
| Other                         | <u>4,701,232</u> | <u>1,580,050</u> | <u>491,875</u>      |
| Total                         | 18,238,247       | 3,178,811        | 925,191             |
| <br>B. <u>Per cent Shares</u> |                  |                  |                     |
| British                       | 43.8             | 43.2             | 40.4                |
| French                        | 30.4             | 7.1              | 6.5                 |
| Other                         | <u>25.8</u>      | <u>49.7</u>      | <u>53.1</u>         |
|                               | 100.0            | 100.0            | 100.0               |

The relative strength of the third element in Canada and its overwhelming weight in the Prairies and even more in Saskatchewan is apparent from these figures. In both cases this group exceeds the British, while the French people are reduced to relatively minor representation (less than one-fourth of their strength in total Canada). If "other" Canadians were of one homogenous ethnic origin the illustrative statistics and pattern of settlement might induce one to think in the terms of trilingualism and three cultures. However, this is not the case.

The third element in Canada is highly differentiated culturally. This is shown in detail in the appended Tables 1 - 3 and summarized in the table below which shows the number of ethnic groups in Canada, on the Prairies and in Saskatchewan in a descending scale of their weight in the total population:

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000



Ethnic Differentiation of Canadian Population in Relationship to the Numerical Strength, 1961

| Ethnic Group in<br>Per cent of Total<br>Population | Cumulative Number of Ethnic Groups |          |              |
|----------------------------------------------------|------------------------------------|----------|--------------|
|                                                    | Canada                             | Prairies | Saskatchewan |
| 40.0 and above                                     | 1                                  | 1        | 1            |
| 20.0 "                                             | 2                                  | 1        | 1            |
| 10.0 "                                             | 2                                  | 2        | 2            |
| 5.0 "                                              | 3                                  | 4        | 4            |
| 2.5 "                                              | 5                                  | 8        | 8            |
| 1.0 "                                              | 9                                  | 13       | 12           |
| .5 "                                               | 15                                 | 19       | 16           |

The figures show not only stronger differentiation of ethnic composition on the Prairies and in Saskatchewan than Canadian average but also stronger numerical ranks of certain ethnic groups. It is interesting to note that the top two ethnic groups of population are British and French in Canada and British and German on the Prairies and in Saskatchewan. While the German ethnic group appears in third rank in Canada, Ukrainians occupy a similar position on the Prairies (9.1 per cent) and in Saskatchewan (8.5 per cent). They precede the French ethnic group, which ranks numerically as fourth.

B. Ethnic Origin and Mother Tongue

Since knowledge of the mother tongue is one of the prerequisites for understanding and furthering an ethnic culture, it is of great interest to analyze relationship between these two factors. Based on statistical data of the Dominion Bureau of Statistics on mother tongues in 1961 and reproduced in the Appendix (Table 4), an attempt was made to associate the different ethnic groups with their corresponding languages.

The above undertaking did not cause any difficulties for most cases; however, adjustments were needed for comparative purposes for the Belgian ethnic group which had no delineation between Walloons and Flemings. This group was combined with the French ethnic group and their two languages were combined with the French language. Similarly, Gaelic and Welsh languages were added to English, due to the fact that persons speak-

the following table shows the results of the survey conducted in 1971.

| Number of children in each age group |        | Percentage of total population |            |
|--------------------------------------|--------|--------------------------------|------------|
| Age group                            | Number | Age group                      | Percentage |
| 0-4                                  | 100    | 5-9                            | 100        |
| 5-9                                  | 100    | 10-14                          | 100        |
| 10-14                                | 100    | 15-19                          | 100        |
| 15-19                                | 100    | 20-24                          | 100        |
| 20-24                                | 100    | 25-29                          | 100        |
| 25-29                                | 100    | 30-34                          | 100        |
| 30-34                                | 100    | 35-39                          | 100        |
| 35-39                                | 100    | 40-44                          | 100        |
| 40-44                                | 100    | 45-49                          | 100        |
| 45-49                                | 100    | 50-54                          | 100        |
| 50-54                                | 100    | 55-59                          | 100        |
| 55-59                                | 100    | 60-64                          | 100        |
| 60-64                                | 100    | 65-69                          | 100        |
| 65-69                                | 100    | 70-74                          | 100        |
| 70-74                                | 100    | 75-79                          | 100        |
| 75-79                                | 100    | 80-84                          | 100        |
| 80-84                                | 100    | 85-89                          | 100        |
| 85-89                                | 100    | 90-94                          | 100        |
| 90-94                                | 100    | 95-99                          | 100        |
| 95-99                                | 100    | 100-104                        | 100        |
| 100-104                              | 100    | 105-109                        | 100        |
| 105-109                              | 100    | 110-114                        | 100        |
| 110-114                              | 100    | 115-119                        | 100        |
| 115-119                              | 100    | 120-124                        | 100        |
| 120-124                              | 100    | 125-129                        | 100        |
| 125-129                              | 100    | 130-134                        | 100        |
| 130-134                              | 100    | 135-139                        | 100        |
| 135-139                              | 100    | 140-144                        | 100        |
| 140-144                              | 100    | 145-149                        | 100        |
| 145-149                              | 100    | 150-154                        | 100        |
| 150-154                              | 100    | 155-159                        | 100        |
| 155-159                              | 100    | 160-164                        | 100        |
| 160-164                              | 100    | 165-169                        | 100        |
| 165-169                              | 100    | 170-174                        | 100        |
| 170-174                              | 100    | 175-179                        | 100        |
| 175-179                              | 100    | 180-184                        | 100        |
| 180-184                              | 100    | 185-189                        | 100        |
| 185-189                              | 100    | 190-194                        | 100        |
| 190-194                              | 100    | 195-199                        | 100        |
| 195-199                              | 100    | 200-204                        | 100        |
| 200-204                              | 100    | 205-209                        | 100        |
| 205-209                              | 100    | 210-214                        | 100        |
| 210-214                              | 100    | 215-219                        | 100        |
| 215-219                              | 100    | 220-224                        | 100        |
| 220-224                              | 100    | 225-229                        | 100        |
| 225-229                              | 100    | 230-234                        | 100        |
| 230-234                              | 100    | 235-239                        | 100        |
| 235-239                              | 100    | 240-244                        | 100        |
| 240-244                              | 100    | 245-249                        | 100        |
| 245-249                              | 100    | 250-254                        | 100        |
| 250-254                              | 100    | 255-259                        | 100        |
| 255-259                              | 100    | 260-264                        | 100        |
| 260-264                              | 100    | 265-269                        | 100        |
| 265-269                              | 100    | 270-274                        | 100        |
| 270-274                              | 100    | 275-279                        | 100        |
| 275-279                              | 100    | 280-284                        | 100        |
| 280-284                              | 100    | 285-289                        | 100        |
| 285-289                              | 100    | 290-294                        | 100        |
| 290-294                              | 100    | 295-299                        | 100        |
| 295-299                              | 100    | 300-304                        | 100        |
| 300-304                              | 100    | 305-309                        | 100        |
| 305-309                              | 100    | 310-314                        | 100        |
| 310-314                              | 100    | 315-319                        | 100        |
| 315-319                              | 100    | 320-324                        | 100        |
| 320-324                              | 100    | 325-329                        | 100        |
| 325-329                              | 100    | 330-334                        | 100        |
| 330-334                              | 100    | 335-339                        | 100        |
| 335-339                              | 100    | 340-344                        | 100        |
| 340-344                              | 100    | 345-349                        | 100        |
| 345-349                              | 100    | 350-354                        | 100        |
| 350-354                              | 100    | 355-359                        | 100        |
| 355-359                              | 100    | 360-364                        | 100        |
| 360-364                              | 100    | 365-369                        | 100        |
| 365-369                              | 100    | 370-374                        | 100        |
| 370-374                              | 100    | 375-379                        | 100        |
| 375-379                              | 100    | 380-384                        | 100        |
| 380-384                              | 100    | 385-389                        | 100        |
| 385-389                              | 100    | 390-394                        | 100        |
| 390-394                              | 100    | 395-399                        | 100        |
| 395-399                              | 100    | 400-404                        | 100        |
| 400-404                              | 100    | 405-409                        | 100        |
| 405-409                              | 100    | 410-414                        | 100        |
| 410-414                              | 100    | 415-419                        | 100        |
| 415-419                              | 100    | 420-424                        | 100        |
| 420-424                              | 100    | 425-429                        | 100        |
| 425-429                              | 100    | 430-434                        | 100        |
| 430-434                              | 100    | 435-439                        | 100        |
| 435-439                              | 100    | 440-444                        | 100        |
| 440-444                              | 100    | 445-449                        | 100        |
| 445-449                              | 100    | 450-454                        | 100        |
| 450-454                              | 100    | 455-459                        | 100        |
| 455-459                              | 100    | 460-464                        | 100        |
| 460-464                              | 100    | 465-469                        | 100        |
| 465-469                              | 100    | 470-474                        | 100        |
| 470-474                              | 100    | 475-479                        | 100        |
| 475-479                              | 100    | 480-484                        | 100        |
| 480-484                              | 100    | 485-489                        | 100        |
| 485-489                              | 100    | 490-494                        | 100        |
| 490-494                              | 100    | 495-499                        | 100        |
| 495-499                              | 100    | 500-504                        | 100        |
| 500-504                              | 100    | 505-509                        | 100        |
| 505-509                              | 100    | 510-514                        | 100        |
| 510-514                              | 100    | 515-519                        | 100        |
| 515-519                              | 100    | 520-524                        | 100        |
| 520-524                              | 100    | 525-529                        | 100        |
| 525-529                              | 100    | 530-534                        | 100        |
| 530-534                              | 100    | 535-539                        | 100        |
| 535-539                              | 100    | 540-544                        | 100        |
| 540-544                              | 100    | 545-549                        | 100        |
| 545-549                              | 100    | 550-554                        | 100        |
| 550-554                              | 100    | 555-559                        | 100        |
| 555-559                              | 100    | 560-564                        | 100        |
| 560-564                              | 100    | 565-569                        | 100        |
| 565-569                              | 100    | 570-574                        | 100        |
| 570-574                              | 100    | 575-579                        | 100        |
| 575-579                              | 100    | 580-584                        | 100        |
| 580-584                              | 100    | 585-589                        | 100        |
| 585-589                              | 100    | 590-594                        | 100        |
| 590-594                              | 100    | 595-599                        | 100        |
| 595-599                              | 100    | 600-604                        | 100        |
| 600-604                              | 100    | 605-609                        | 100        |
| 605-609                              | 100    | 610-614                        | 100        |
| 610-614                              | 100    | 615-619                        | 100        |
| 615-619                              | 100    | 620-624                        | 100        |
| 620-624                              | 100    | 625-629                        | 100        |
| 625-629                              | 100    | 630-634                        | 100        |
| 630-634                              | 100    | 635-639                        | 100        |
| 635-639                              | 100    | 640-644                        | 100        |
| 640-644                              | 100    | 645-649                        | 100        |
| 645-649                              | 100    | 650-654                        | 100        |
| 650-654                              | 100    | 655-659                        | 100        |
| 655-659                              | 100    | 660-664                        | 100        |
| 660-664                              | 100    | 665-669                        | 100        |
| 665-669                              | 100    | 670-674                        | 100        |
| 670-674                              | 100    | 675-679                        | 100        |
| 675-679                              | 100    | 680-684                        | 100        |
| 680-684                              | 100    | 685-689                        | 100        |
| 685-689                              | 100    | 690-694                        | 100        |
| 690-694                              | 100    | 695-699                        | 100        |
| 695-699                              | 100    | 700-704                        | 100        |
| 700-704                              | 100    | 705-709                        | 100        |
| 705-709                              | 100    | 710-714                        | 100        |
| 710-714                              | 100    | 715-719                        | 100        |
| 715-719                              | 100    | 720-724                        | 100        |
| 720-724                              | 100    | 725-729                        | 100        |
| 725-729                              | 100    | 730-734                        | 100        |
| 730-734                              | 100    | 735-739                        | 100        |
| 735-739                              | 100    | 740-744                        | 100        |
| 740-744                              | 100    | 745-749                        | 100        |
| 745-749                              | 100    | 750-754                        | 100        |
| 750-754                              | 100    | 755-759                        | 100        |
| 755-759                              | 100    | 760-764                        | 100        |
| 760-764                              | 100    | 765-769                        | 100        |
| 765-769                              | 100    | 770-774                        | 100        |
| 770-774                              | 100    | 775-779                        | 100        |
| 775-779                              | 100    | 780-784                        | 100        |
| 780-784                              | 100    | 785-789                        | 100        |
| 785-789                              | 100    | 790-794                        | 100        |
| 790-794                              | 100    | 795-799                        | 100        |
| 795-799                              | 100    | 800-804                        | 100        |
| 800-804                              | 100    | 805-809                        | 100        |
| 805-809                              | 100    | 810-814                        | 100        |
| 810-814                              | 100    | 815-819                        | 100        |
| 815-819                              | 100    | 820-824                        | 100        |
| 820-824                              | 100    | 825-829                        | 100        |
| 825-829                              | 100    | 830-834                        | 100        |
| 830-834                              | 100    | 835-839                        | 100        |
| 835-839                              | 100    | 840-844                        | 100        |
| 840-844                              | 100    | 845-849                        | 100        |
| 845-849                              | 100    | 850-854                        | 100        |
| 850-854                              | 100    | 855-859                        | 100        |
| 855-859                              | 100    | 860-864                        | 100        |
| 860-864                              | 100    | 865-869                        | 100        |
| 865-869                              | 100    | 870-874                        | 100        |
| 870-874                              | 100    | 875-879                        | 100        |
| 875-879                              | 100    | 880-884                        | 100        |
| 880-884                              | 100    | 885-889                        | 100        |
| 885-889                              | 100    | 890-894                        | 100        |
| 890-894                              | 100    | 895-899                        | 100        |
| 895-899                              | 100    | 900-904                        | 100        |
| 900-904                              | 100    | 905-909                        | 100        |
| 905-909                              | 100    | 910-914                        | 100        |
| 910-914                              | 100    | 915-919                        | 100        |
| 915-919                              | 100    | 920-924                        | 100        |
| 920-924                              | 100    | 925-929                        | 100        |
| 925-929                              | 100    | 930-934                        | 100        |
| 930-934                              | 100    | 935-939                        | 100        |
| 935-939                              | 100    | 940-944                        | 100        |
| 940-944                              | 100    | 945-949                        | 100        |
| 945-949                              | 100    | 950-954                        | 100        |
| 950-954                              | 100    | 955-959                        | 100        |
| 955-959                              | 100    | 960-964                        | 100        |
| 960-964                              | 100    | 965-969                        | 100        |
| 965-969                              | 100    | 970-974                        | 100        |
| 970-974                              | 100    | 975-979                        | 100        |
| 975-979                              | 100    | 980-984                        | 100        |
| 980-984                              | 100    | 985-989                        | 100        |
| 985-989                              | 100    | 990-994                        | 100        |
| 990-994                              | 100    | 995-999                        | 100        |
| 995-999                              | 100    | 1000-1004                      | 100        |
| 1000-1004                            | 100    | 1005-1009                      | 100        |
| 1005-1009                            | 100    | 1010-1014                      | 100        |
| 1010-1014                            | 100    | 1015-1019                      | 100        |
| 1015-1019                            | 100    | 1020-1024                      | 100        |
| 1020-1024                            | 100    | 1025-1029                      | 100        |
| 1025-1029                            | 100    | 1030-1034                      | 100        |
| 1030-1034                            | 100    | 1035-1039                      | 100        |
| 1035-1039                            | 100    | 1040-1044                      | 100        |
| 1040-1044                            | 100    | 1045-1049                      | 100        |
| 1045-1049                            | 100    | 1050-1054                      | 100        |
| 1050-1054                            | 100    | 1055-1059                      | 100        |
| 1055-1059                            | 100    | 1060-1064                      | 100        |
| 1060-1064                            | 100    | 1065-1069                      | 100        |
| 1065-1069                            | 100    | 1070-1074                      | 100        |
| 1070-1074                            | 100    | 1075-1079                      | 100        |
| 1075-1079                            | 100    | 1080-1084                      | 100        |
| 1080-1084                            | 100    | 1085-1089                      | 100        |
| 1085-1089                            | 100    | 1090-1094                      | 100        |
| 1090-1094                            | 100    | 1095-1099                      | 100        |
| 1095-1099                            | 100    | 1100-1104                      | 100        |
| 1100-1104                            | 100    | 1105-1109                      | 100        |
| 1105-1109                            | 100    | 1110-1114                      | 100        |
| 1110-1114                            | 100    | 1115-1119                      | 100        |
| 1115-1119                            | 100    | 1120-1124                      | 100        |
| 1120-1124                            | 100    | 1125-1129                      | 100        |
| 1125-1129                            | 100    | 1130-1134                      | 100        |
| 1130-1134                            | 100    | 1135-1139                      | 100        |
| 1135-1139                            | 100    | 1140-1144                      | 100        |
| 1140-1144                            | 100    | 1145-1149                      | 100        |
| 1145-1149                            | 100    | 1150-1154                      | 100        |
| 1150-1154                            | 100    | 1155-1159                      | 100        |
| 1155-1159                            | 100    | 1160-1164                      | 100        |
| 1160-1164                            | 100    | 1165-1169                      | 100        |
| 1165-1169                            | 100    | 1170-1174                      | 100        |
| 1170-1174                            | 100    | 1175-1179                      | 100        |
| 1175-1179                            | 100    | 1180-1184                      | 100        |
| 1180-1184                            | 100    | 1185-1189                      | 100        |
| 1185-1189                            | 100    | 1190-1194                      | 100        |
| 1190-1194                            | 100    | 1195-1199                      | 100        |
| 1195-1199                            | 100    | 1200-1204                      | 100        |
| 1200-1204                            | 100    | 1205-1209                      | 100        |
| 1205-1209                            | 100    | 1210-1214                      | 100        |
| 1210-1214                            | 100    | 1215-1219                      | 100        |
| 1215-1219                            | 100    | 1220-1224                      | 100        |
| 1220-1224                            | 100    | 1225-1229                      | 100        |
| 1225-1229                            | 100    | 1230-1234                      | 100        |
| 1230-1234                            | 100    | 1235-1239                      | 100        |
| 1235-1239                            | 100    | 1240-1244                      | 100        |
| 1240-1244                            | 100    | 1245-1249                      | 100        |
| 1245-1249                            | 100    | 1250-1254                      | 100        |
| 1250-1254                            | 100    | 1255-1259                      | 100        |
| 1255-1259                            | 100    | 1260-1264                      | 100        |
| 1260-1264                            | 100    | 1265-1269                      | 100        |
| 1265-1269                            | 100    | 1270-1274                      | 100        |
| 1270-1274                            | 100    | 1275-1279                      | 100        |
| 1275-1279                            | 100    | 1280-1284                      | 100        |
| 1280-1284                            | 100    | 1285-1289                      | 100        |
| 1285-1289                            | 100    | 1290-1294                      | 100        |
| 1290-1294                            | 100    | 1295-1299                      | 100        |
| 1295-1299                            | 100    | 1300-1304                      | 100        |
| 1300-1304                            | 100    | 1305-1309                      | 100        |
| 1305-1309                            | 100    | 1310-1314                      | 100        |
| 1310-1314                            | 100    | 1315-1319                      | 100        |
| 1315-1319                            | 100    | 1320-1324                      | 100        |
| 1320-1324                            | 100    | 1325-1329                      | 100        |
| 1325-1329                            | 100    | 1330-1334                      | 100        |
| 1330-1334                            | 100    | 1335-1339                      | 100        |
| 1335-1339                            | 100    | 1340-1344                      | 100        |
| 1340-1344                            | 100    | 1345-1349                      | 100        |
| 1345-1349                            | 100    | 1350-1354                      | 100        |
| 1350-1354                            | 100    | 1355-1359                      | 100        |
| 1355-1359                            | 100    | 1360-1364                      | 100        |
| 1360-1364                            | 100    | 1365-1369                      | 100</      |

ing these languages have been accounted under British ethnic group. Also, the Negro population, regarded to be English speaking, was included with persons of British origin. The adjustments which were dictated by strictness of methodology are not very significant and do not much change the results which would have been obtained if more detailed grouping of statistical data were available. The analysis of 1961 census report for Canada, Prairies and Saskatchewan is shown below:

Relationship between Ethnic Groups and Mother Tongues, 1961

| A. <u>Ethnic Group</u>                              | <u>Canada</u>    | <u>Prairies</u>  | <u>Saskatchewan</u> |
|-----------------------------------------------------|------------------|------------------|---------------------|
| British and Negro                                   | 8,029,796        | 1,374,194        | 373,767             |
| French and Belgian                                  | 5,601,728        | 247,393          | 65,288              |
| Other                                               | <u>4,607,723</u> | <u>1,621,587</u> | <u>486,126</u>      |
| Total                                               | 18,238,247       | 3,178,811        | 925,181             |
|                                                     |                  |                  |                     |
| B. <u>Mother Tongue</u>                             |                  |                  |                     |
| English, Gaelic & Welsh                             | 10,671,107       | 2,187,169        | 638,783             |
| French & Flemish                                    | 5,137,455        | 143,474          | 36,816              |
| Other                                               | <u>2,429,685</u> | <u>848,168</u>   | <u>249,582</u>      |
| Total                                               | 18,238,247       | 3,178,811        | 925,181             |
|                                                     |                  |                  |                     |
| C. <u>Mother Tongue as Per cent of Ethnic Group</u> |                  |                  |                     |
| English, Gaelic & Welsh                             | 132.9            | 159.2            | 170.9               |
| French & Flemish                                    | 91.7             | 58.0             | 56.4                |
| Other                                               | <u>52.7</u>      | <u>52.3</u>      | <u>51.3</u>         |
| Total                                               | 100.0            | 100.0            | 100.0               |

The findings concerning the "third" element in Canada are more than tragic. They show that roughly one-half of those whose parental origin is neither French nor British are reported to have some knowledge or command of the mother tongue. The other half claimed their mother tongue to be English. This means that the second or third generation has already lost the touch with the culture of their forebears.





One cannot help but wonder how true this picture is. Let us assume that some of them did not report honestly and have denied the knowledge of languages they could speak or understand. If this is the case, then sociologists should look deeply into the motives for such action. Was it latent fear of discrimination, inferiority complex or desire to conform or some other factor that rendered them sensitive to their foreign origin. Whatever reasoning one may try to introduce here, one cannot hide the fact that the culture of their parents may have been repudiated by a significant portion of our population.

It is interesting to note that the French group on the Prairies and in Saskatchewan is exposed to the same negative influence of assimilation as "other" Canadians. Furthermore, the number of persons of French and "other" Canadian origin who report English as their mother tongue on the Prairies and in Saskatchewan exceeds twice the average of Canada. In Saskatchewan, the "non-British English" almost match the "British English" (ratio 7:10).

An analysis of Canadian historical data based on the 1941, 1951 and 1961 censuses shows that this development has a continuous trend.

Mother Language as Per cent of Ethnic Group by Years, 1941 - 1961

|         | <u>1941</u> | <u>1951</u> | <u>1961</u> |
|---------|-------------|-------------|-------------|
| English | 125.4       | 123.3       | 132.9       |
| French  | 95.9        | 93.7        | 91.7        |
| Other   | <u>57.8</u> | <u>55.8</u> | <u>52.7</u> |
| Total   | 100.0       | 100.0       | 100.0       |

While a slight drop in per cent figures of the mother tongue in relationship to origin may not be alarming for the third group of Canadians as a whole, it changes in significance when applied to particular ethnic groups. This is illustrated in the following table, which was derived from Dominion Bureau of Statistics sources as recorded in the appended Tables 5 and 6.

... ..

To a body of water, the



Relationship between Ethnic Groups and Mother Tongue for "Third"  
Element in Canada, 1951 and 1961

| Ethnic Group         | Mother Tongue as %<br>of Ethnic Group |      | Per cent<br>Gain or Loss |
|----------------------|---------------------------------------|------|--------------------------|
|                      | 1951                                  | 1961 |                          |
| 1. German & Austrian | 50.5                                  | 48.8 | - 1.7                    |
| 2. Ukrainian         | 89.2                                  | 76.4 | -12.8                    |
| 3. Italian           | 60.6                                  | 75.4 | 14.8                     |
| 4. Netherlands       | 33.3                                  | 39.6 | 6.3                      |
| 5. Polish            | 58.8                                  | 50.0 | - 8.8                    |
| 6. Indian & Eskimo   | 87.4                                  | 75.7 | -11.7                    |
| 7. Jewish            | 57.0                                  | 47.6 | - 9.4                    |
| 8. Norwegian         | 27.2                                  | 26.9 | - .3                     |
| 9. Hungarian         | 70.1                                  | 68.1 | - 2.0                    |
| 10. Swedish          | 36.9                                  | 26.8 | -10.1                    |
| 11. Russian          | 43.0                                  | 36.0 | - 7.0                    |
| 12. Danish           | 36.8                                  | 41.0 | 4.2                      |
| 13. Czech & Slovak   | 71.2                                  | 58.2 | -13.0                    |
| 14. Yugoslavic       | 51.5                                  | 41.9 | - 9.6                    |
| 15. Finnish          | 72.6                                  | 75.4 | 2.8                      |
| 16. Chinese          | 87.0                                  | 84.4 | - 2.6                    |
| 17. Greek            | 57.5                                  | 71.6 | 14.1                     |
| 18. Roumanian        | 42.8                                  | 23.2 | -19.6                    |
| 19. Icelandic        | 48.1                                  | 29.4 | -18.7                    |
| 20. Japanese         | 81.2                                  | 61.2 | -20.0                    |
| 21. Lithuanian       | 75.9                                  | 54.3 | -21.6                    |
| 22. Other            | 18.1                                  | 26.9 | 8.8                      |
| Total                | 55.8                                  | 52.7 | - 3.1                    |

The figures in the table indicate that there are certain ethnic groups where the per cent understanding the mother tongue (we emphasize understanding and not speaking) dropped to a low of 25 to 30 per cent (Roumanian, Icelandic and Swedish). It is also true that other ethnic groups are gaining in the same field. However, one should not forget that the latter case applies to ethnic groups which are continuously enforced by recent arrivals of immigrants, such as the Italian, Dutch and Greek. Gains for these ethnic groups balance the losses and whitewash the true picture of the general average.

It appears that the Ukrainian ethnic group does not fare as badly as others. There were still 76.4 per cent of persons born to Ukrainian parents who understood the mother tongue in 1961. However, what alarms us are the losses we have experienced in the last ten years. As the most "ethnically" conscious group

1. The first group of people who are interested in the study of the history of the United States are the people who are interested in the history of the United States.

... and ...

tree roll  
and to ring

2015 11 11

1. 1. 1.  
 2. 2. 2.  
 3. 3. 3.  
 4. 4. 4.  
 5. 5. 5.  
 6. 6. 6.

0.7  
0.8  
1.0  
0.9  
0.6  
0.7  
0.9  
0.8  
0.7  
0.8  
0.9  
0.8  
0.7  
0.8  
0.9  
0.8  
0.7

1990

[illegible]

in 1951 (highest per cent of mother tongue among other Canadians) we dropped 12.8 points.

### C. Ethnic Groups and Their Cultural Life

Unfortunately there are not sufficient statistics collected to illustrate the status of cultural life for various ethnic groups. From the numerical strength of the British and French population, one can expect their cultures to be more advanced than cultures of the other ethnic origins. However, the careful observer will note that the representatives of the third element in Canada are making serious attempts to maintain their cultural inheritance, although with varying results. Some are more successful than others.

The only official record in this field is Dominion Bureau of Statistics data on "Estimated Number of Foreign Language Publications" which is listed in Table 7 of the Appendix. The figures show a total of 94 publishing enterprises which are distributed among ethnic groups somewhat in line with their numerical representation.

It is difficult to conclude from these data about the status of advancement of one group versus the other. Circulation, expressed per capita, could have provided an answer to this question, but it is not being recorded. The limited evaluation of the available statistics was undertaken in Figure 1. It illustrates graphically the relationship between the number of publishing units and the number of persons mastering the mother tongue in each ethnic group. The graph delineates the varying zones of intensity in publishing and permits classifying the ethnic groups along this line. If the publishing differentiation can be equated with the status of cultural advancement, then the graph provides some yardstick of assessment for various ethnic groups.

We are happy to report that the Ukrainian ethnic group reflects very favourably in this comparison. They have 19 publishing enterprises which include newspapers and magazines, catering to both sexes and age groups. The main publishing centers are located in Winnipeg and Toronto.

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

The cultural life of Ukrainians in Canada manifests itself in the religious field, which has a strong national annotation. Both churches, Ukrainian Catholic and Ukrainian Orthodox, use the Ukrainian language to a great extent. The strong urge for associations produced also numerous community halls which serve as focal points for musical and educational activities.

The more advanced level of cultural activity can be identified in such establishments as libraries, museums, religious colleges affiliated with universities, and departments for Ukrainian language and literature within the scope of Slavonic studies at various universities. As a rule, these have been communal projects initiated and supported by the Ukrainian ethnic group with very little help from the provincial or federal governments. We feel that undertakings of this kind deserve more attention and assistance from official sources.

An interesting fact is that the Ukrainian culture, although "ethnic" in form becomes more and more Canadian in content. We would like to refer to such examples as I. Kiriak's remarkable novel, "Sons of the Soil" (translated into English - Ryerson Press 1959), which describes the life of Ukrainian pioneers in Canada and the numerous anthologies of poem and folksong based on Canadian themes. Another example of adoption of Ukrainian culture to Canadian scene is the serious attempt of the Winnipeg architect, R. Zuk, who has incorporated into the ancient Ukrainian church structures the modern trends of design prevailing on this continent. Although the above examples are not complete, they nevertheless illustrate the point for integration of ethnic cultures into Canadian surroundings. The adoption of popular Ukrainian melodies by English speaking Canadians (e.g. "Carol of Bells"), the widespread use of Ukrainian dishes in restaurants and households, etc., belong to the same subject matter.

#### D. Ethnic Groups and Participation in Public and Governmental Affairs

It is the obligation and privilege for each citizen to fully participate in the public life of his country. This honor and duty is equally bestowed on each person regardless of race and creed.





We are not competent to describe the extent to which the Canadians of the third group exercise their rights. As spokesmen of the Ukrainian ethnic group, we are proud to report that we have had in the past, or presently have, numerous MLA's, MP's, senators, provincial ministers, mayors in greater cities and one federal minister. While such an achievement is complimentary indeed, we would also refer to the fact that this applies mostly to "political" or "elected" offices. With regret, we state the fact that there are no single representatives of our ethnic group - and this likely applies to other groups of the third block - in senior positions with the federal and provincial governments. We do not want to believe that this is due to deliberate discrimination, although indications point in this direction.

In support of the above statement, we would like to quote Peter Stursberg, noted Canadian journalist, who has written in Saturday Night (March, 1964 "Ottawa Letter") as follows: "Discrimination against the new Canadian is certainly no myth. They have been exploited by both founding races, and one does not have to look far to find evidence of it. Many brilliant civil servants have been by-passed because of their foreign accents. No one with a non-British, non-French name can expect to get far in the chartered banks". (Page 10) "At present there are no government ministers of foreign backgrounds. There are few ethnics among the high ranking civil servants -- certainly no deputy ministers." (Page 11)

Since this suspicion of existing or imaginary discrimination is a sore point with all "ethnics", we feel that the Commission can collect sufficient data to prove or disprove the point in question. The tabulation of civil servants (both federal and provincial) by rank and ethnic origin may be a suitable research project for the Commission's staff.



## RECOMMENDATIONS

### A. British-French Cultural and Language Relationship

#### a) French as Official Language

This club and associated organizations are of the opinion that the French language should be fully recognized as a second official language of Canada. It should be used to the greatest extent in the national institutions such as parliament, courts and federal offices. We feel that the French ethnic group has justified its claim in this regard due to their numerical representation in Canada. By the same token, the other ethnic groups, who are less numerically strong, cannot receive the same treatment.

Recognizing this fact on the basis of sheer statistical fact, we cannot help protesting against some arguments which are used in discussing the subject of biculturalism and bilingualism. Specifically, we refer to statements describing British and French as "founding nations", "senior partners", etc. We feel that popularization of such arguments is detrimental and harmful to the unity of Canada. It creates a resentment within the third ethnic group of Canadians.

The process of political and national consolidation of Canada is still continuing to the present day and, therefore, the "founding", which describes an accomplished fact, is not fully appropriate terminology. The reference to "seniority" can ultimately lead to resistance by "junior" partners who dislike the flavour of latent discrimination in being classed as minor members of family hierarchy. As Ukrainians, we were exposed to such practices in the Soviet Union, where the reference to the Russian nation as a "Senior Brother" has been accompanied by forceful assimilation and restriction of the Ukrainian culture.

Also misleading are emotional interpretations concerning the privileges of historical first-coming and pioneer efforts in Canada, such as Quebec was settled for 300 years, while Ukrainians came to Canada only 60 - 70 years ago. In our opinion, there is no difference between quality of the Ukrainian settler of the 19th or 20th century, who converted the Prairies into arable land, or worked on the CNR railway from Winnipeg to Edmonton, and the original British or French

1000 1000 1000

1000 1000 1000 1000

1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000

1000 1000 1000 1000

1000 1000 1000

1000 1000 1000

1000 1000 1000

1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000

1000 1000 1000 1000



pioneer of Eastern Canada. Timing is not important here. Each helped to put wilderness into productive use and each contributed to the development of our country, and thus each has an equally valid prerogative of Canadian nationality.

We are aware of the fact the bilingualism in federal offices presents a problem. First, it may require some time for implementation so that the great number who do not speak French may acquire the knowledge. Secondly, if this requirement is literally executed, it may become burdensome and unproductive. Practical considerations suggest that there will be pronounced differentiation in the use of French language by rank of employee (senior official making greater use of it than clerical staff) and by region (the language being needed more in the Maritimes than in Ontario). These facts should be taken into account when defining the linguistic qualification of various civil service jobs.

The greatest possible extent of implementing bilingualism in federal service could be accomplished through the appointment of local residents to the regional federal offices. In a French regional settlement, this would obviously assure the selection of the French national bilingual employee. This solution is particularly suitable for holders of offices who normally might not be required to be bilingual. The above suggested practice can be also beneficial to the other ethnic groups, who live in small block settlements on the Prairies. The appointment of one of their group to federal office (e.g. postmaster, inspector) and the use of their mother tongue even in an unofficial capacity, would greatly facilitate his work.

#### b) Instruction of French Language in Schools

To prepare students for future public office careers in a bilingual country, one would have to offer them instruction in the French language. One can conclude that the earlier this education is started, the more fluent and lasting knowledge of the language they would acquire. Logically, the instruction of French should begin in public school and apply to all provinces of Canada. Besides the practical value of French, the knowledge of language other than mother tongue

... of the ...  
... of the ...  
... of the ...

... of the ...  
... of the ...  
... of the ...

... of the ...  
... of the ...  
... of the ...

... of the ...  
... of the ...  
... of the ...

... of the ...  
... of the ...  
... of the ...

... of the ...  
... of the ...  
... of the ...

... of the ...  
... of the ...  
... of the ...

is always beneficial to a child's development. In many European countries, instruction in one or two modern foreign languages is mandatory. French is often taught in countries which have no French ethnic population.

It is our opinion that six years of instruction in the French language before the student enters university (starting in Grade 7) should be sufficient for general communication by those who do not intend to enter the governmental service. Prospective candidates for federal jobs should have a chance to deepen their knowledge of the French language during their university studies. The practices of European curricula indicate that six years of learning a foreign language is quite satisfactory. Four years of instruction, as is presently the case in Saskatchewan, does not appear sufficient under present teaching methods. It is self-evident that accommodation for the French language in public schools across Canada requires the reciprocal arrangements concerning the English language in Quebec, and in those parts in Canada where the curriculum may be offered in French.

In making this recommendation, we are against extending French language instruction into grades of public school below Grade 7, as opposed to the suggestions of some who advocate commencing this instruction in Grade 1 or in kindergarten. This practice would not only overburden the curriculum, but it conflicts with the interest of Canadians of other ethnic origin who are anxious to teach their children their own mother tongue as well. From the point of bilingualism applicable to this group, the instruction in their own ethnic language should logically precede instruction in French.

c) Political Unity of Canada

As citizens of Canada, we are greatly concerned with the well-being and future of our country. In this regard, we are concerned not only with the separatist movement in Quebec, but also with the official policy of the moderate leaders of this province. The provincial federal relations of the past years have been marked by pronounced "obstruction" or arrangements and a tendency for the Province of Quebec to "contract out" and "isolate" herself from the rest of Canada.





There are also strong pressures to change the British North America Act. It appears that the issue at stake has ceased to be cultural and has reached the political level.

We would like to stress that we do recognize full claims of the French people and the Province of Quebec for equality and more fair treatment than they have received in the past. We also register no objections against possible revisions to the British North America Act, by updating it and removing obstacles to harmonious co-existence for various levels of governments and races. However, we would like to see these changes incorporated without weakening the unity of Canada as a nation. We somewhat fear that meeting all the demands of Quebec as we can interpret them here in Saskatchewan, may narrow and skew the authority of the federal government to less than what is required as an adequate standard. We see the clashes of interest between Quebec, which asks for maximum political autonomy, and other provinces, some of which may be willing to "give up" certain rights in favour of the federal government. It is our hope that Quebec's problems will be solved within a general framework of federal provincial relations and will not require special arrangements for Quebec that would do lasting damage to the federal concept of the nation as a whole (for example, an associated state).

B. Third Ethnic Group

a) Instruction of Mother Language

In the preceding part of the brief, we have drawn to the Commission's attention the importance of the mother tongue and have shown the unfortunate aspects of assimilation. We feel that the situation can be improved considerably by offering instruction of the mother language in public schools. As a concrete proposal, we ask for these languages to be taught from Grade 3 up, for two hours a week. The prerequisite for establishing the class could be enrollment of certain minimum of children in the class, say 15 - 20, and should be voluntary. Nobody should force the parents to send their children for language instruction





if they themselves are disinterested. Availability of instruction in a mother language can be considered as a privilege extended to those persons and cultures which consider them as a vital element in their life.

In practical implementation, this would mean adjusting the curriculum for those who learn the "other" language and those whose mother tongue is English or French. This can be arranged by the scheduling of instruction for "ethnic" languages as the last hour of the day and releasing the other students home one hour earlier or by occupying the non-ethnic students with subjects which can be sacrificed without significant loss (physical exercises, music lessons, etc.).

We ask for this solution because we feel that the present system of teaching mother languages in parish schools and community hall schools is not adequate. One of the faults, as we judge it, is poor accommodation (basement schools) from which the children easily draw conclusions about the inferior quality of their ethnic school. Very often this judgment, when acquired in childhood, persists through their life and makes them feel ashamed of their origin. The "private" instruction in mother language also requires more time and effort from the ethnic child for both communication and learning than from other children. In addition, the urge to conform and speak the official language in school and on the street is so strong that it is difficult for parents to pursue with the teaching of mother languages.

We feel that having introduced the instruction of ethnic languages into public schools, all these obstacles will disappear. The official recognition of the mother tongue would have the beneficial effect on future men and women in strengthening the positive attitudes towards their cultural heritage. It would also help diminish the urge for conformity and encourage mutual tolerance. There would be less discrimination, changing of names and furtive disapproval of foreign-born parents. On the positive side, Canada as a nation would gain more morally valuable citizens, free of conflict concerning their origin.

As Ukrainians, we are interested particularly in this recommendation, due to the fact that on the Prairies the Ukrainian language is presently offered



in high schools and universities. Without being unduly critical, we feel that the level of instruction compared with mother country is not adequate. It barely reaches beyond the elementary steps. After enlarging the base, which is instruction in public schools, we are certain that high school and university curricula will improve and the attendance at these courses will increase.

As a final argument for this recommendation, we would like to point out that we are not asking for special favours. As Canadian citizens and taxpayers, we feel that this request is fully compatible with our democratic rights and privileges. Our fathers and grandfathers who came to this country to make it their own were assured of full cultural freedom. It is true that this condition prevails, and the various ethnic groups develop their cultures as they deem fit. However, it is also true that there is not much action on the part of the governments, provincial and federal, to positively support these undertakings, as is done for the British or French cultures.

b) Support for Cultural Activity

In addition to instruction in the mother language, we also ask for governmental support for the general cultural activity of other ethnic groups. We feel that national diversity of Canada should be properly represented on radio, TV programs and in news coverage. The worthwhile ethnic projects, such as museums and libraries of importance, educational institutes, artistic ensemble et cetera, deserve financial support of governments similar to that which is rendered the two principal ethnic groups. These requirements should be firmly incorporated into the policy pattern of such governmental bodies as CBC and Canada Council. It is also appropriate that representatives of the third ethnic groups should be appointed members of those boards.

c) Participation in Political and Governmental Affairs

We ask that there should be no overt discrimination against the third ethnic group in holding political or governmental offices. In particular, the senior positions in government and industry should be open to any person regardless of his surname, origin or religion. The only criterion in hiring or selecting a candidate for promotion should be his personal ability, integrity and training.





d) Evaluation of Benefits to Canada

By pursuing the line of support for ethnic cultures, Canada as a nation would score tremendous gains. It would raise citizens proud of their dual heritage, morally healthy and doubly indebted to our great democratic institutions. Our country would be a shining example abroad because of its solution of the ethnic problem. It would show that it is possible to be differentiated culturally and at the same time to be united by mutual tolerance and common bonds of devoted citizenship and patriotism. Ethnic in Canada, if well conversed with their heritage, would help open avenues of deeper understanding to the complicated problems of the present world.

1. The first part of the paper is devoted to a discussion of the

main results of the paper. The second part is devoted to a discussion of the

main results of the paper. The third part is devoted to a discussion of the

main results of the paper. The fourth part is devoted to a discussion of the

main results of the paper. The fifth part is devoted to a discussion of the

main results of the paper. The sixth part is devoted to a discussion of the

main results of the paper. The seventh part is devoted to a discussion of the

main results of the paper. The eighth part is devoted to a discussion of the

main results of the paper. The ninth part is devoted to a discussion of the

main results of the paper. The tenth part is devoted to a discussion of the

TABLE 1 : POPULATION BY ETHNIC GROUPS IN CANADA , 1961

| (1)<br>Ethnic Group  | (2)<br>Persons | (3) Per Cent of Total Population |              | (4) |
|----------------------|----------------|----------------------------------|--------------|-----|
|                      |                | Individual Group                 | Cumulative   |     |
| 1. English           | 7,996,669      | 43.85                            | 43.9         |     |
| 2. French            | 5,540,346      | 30.37                            | 74.2         |     |
| 3. German            | 1,049,599      | 5.76                             | 80.0         |     |
| 4. Ukrainian         | 473,337        | 2.59                             | 82.6         |     |
| 5. Italian           | 450,351        | 2.47                             | 85.0         |     |
| 6. Netherlands       | 429,679        | 2.36                             | 87.4         |     |
| 7. Polish            | 323,517        | 1.77                             | 89.2         |     |
| 8. Native Indian     | 208,286        | 1.14                             | 90.3         |     |
| 9. Jewish            | 173,344        | .95                              | 91.3         |     |
| 10. Norwegian        | 148,681        | .82                              | 92.1         |     |
| 11. Hungarian        | 126,220        | .69                              | 92.8         |     |
| 12. Swedish          | 121,757        | .67                              | 93.4         |     |
| 13. Russian          | 119,168        | .65                              | 94.1         |     |
| 14. Austrian         | 106,535        | .59                              | 94.7         |     |
| 15. Danish           | 85,473         | .47                              | 95.2         |     |
| 16. Yugoslavic       | 68,587         | .37                              | 95.5         |     |
| 17. Belgian          | 61,382         | .34                              | 95.9         |     |
| 18. Finnish          | 59,436         | .32                              | 96.2         |     |
| 19. Chinese          | 58,197         | .32                              | 96.5         |     |
| 20. Greek            | 56,475         | .31                              | 96.8         |     |
| 21. Czech            | 48,341         | .27                              | 97.1         |     |
| 22. Roumanian        | 43,805         | .24                              | 97.3         |     |
| 23. Negro            | 32,127         | .17                              | 97.5         |     |
| 24. Icelandic        | 30,623         | .17                              | 97.7         |     |
| 25. Japanese         | 29,157         | .16                              | 97.8         |     |
| 26. Lithuanian       | 27,629         | .15                              | 98.0         |     |
| 27. Slovak           | 24,720         | .14                              | 98.1         |     |
| 28. Syrian-Lebanese  | 19,374         | .11                              | 98.2         |     |
| 29. Estonian         | 18,550         | .10                              | 98.3         |     |
| 30. Latvian          | 18,194         | .10                              | 98.4         |     |
| 31. Eskimo           | 11,835         | .06                              | 98.5         |     |
| 32. East Indian      | 6,774          | .04                              | 98.5         |     |
| 33. Other not stated | <u>270,079</u> | <u>1.48</u>                      | <u>100.0</u> |     |
| TOTAL                | 18,238,247     | 100.00                           | 100.00       |     |

SOURCE: 1961 Census of Canada, Catalogue: 92-545, Volume 1 - Part 2.



TABLE 2 : POPULATION BY ETHNIC GROUPS IN THE PRAIRIE PROVINCES , 1961

| (1)<br>Ethnic Group |                      | (2)<br>Persons | (3)<br>Per Cent of Total<br>Individual Group | (4)<br>Population<br>Cumulative |
|---------------------|----------------------|----------------|----------------------------------------------|---------------------------------|
| 1.                  | English              | 1,371,682      | 43.15                                        | 43.2                            |
| 2.                  | German               | 433,369        | 13.63                                        | 56.8                            |
| 3.                  | Ukrainian            | 290,146        | 9.13                                         | 65.9                            |
| 4.                  | French               | 227,079        | 7.14                                         | 73.1                            |
| 5.                  | Netherlands          | 132,635        | 4.18                                         | 77.2                            |
| 6.                  | Polish               | 113,861        | 3.58                                         | 80.8                            |
| 7.                  | Native Indian        | 88,316         | 2.78                                         | 83.6                            |
| 8.                  | Norwegian            | 87,320         | 2.74                                         | 86.3                            |
| 9.                  | Swedish              | 58,677         | 1.85                                         | 88.2                            |
| 10.                 | Russian              | 48,371         | 1.52                                         | 89.7                            |
| 11.                 | Austrian             | 45,297         | 1.43                                         | 91.1                            |
| 12.                 | Hungarian            | 36,795         | 1.15                                         | 92.3                            |
| 13.                 | Danish               | 34,904         | 1.10                                         | 93.4                            |
| 14.                 | Jewish               | 25,538         | .81                                          | 94.2                            |
| 15.                 | Italian              | 23,914         | .75                                          | 94.9                            |
| 16.                 | Belgian              | 20,314         | .64                                          | 95.6                            |
| 17.                 | Icelandic            | 20,277         | .64                                          | 96.2                            |
| 18.                 | Czech                | 16,327         | .51                                          | 96.7                            |
| 19.                 | Roumanian            | 15,902         | .50                                          | 97.2                            |
| 20.                 | Chinese              | 12,533         | .39                                          | 97.6                            |
| 21.                 | Yugoslavic           | 10,197         | .32                                          | 97.9                            |
| 22.                 | Finnish              | 6,623          | .21                                          | 98.2                            |
| 23.                 | Slovak               | 6,500          | .21                                          | 98.4                            |
| 24.                 | Japanese             | 5,297          | .16                                          | 98.5                            |
| 25.                 | Greek                | 3,782          | .12                                          | 98.6                            |
| 26.                 | Lithuanian           | 3,392          | .11                                          | 98.7                            |
| 27.                 | Syrian-Lebanese      | 2,595          | .08                                          | 98.8                            |
| 28.                 | Negro                | 2,512          | .08                                          | 98.9                            |
| 29.                 | Latvian              | 1,996          | .06                                          | 99.0                            |
| 30.                 | Estonian             | 1,515          | .05                                          | 99.0                            |
| 31.                 | East Indian          | 521            | .02                                          | 99.0                            |
| 32.                 | Eskimo               | 295            | .01                                          | 99.1                            |
| 33.                 | Other and not stated | 30,329         | .95                                          | 100.0                           |
| TOTAL               |                      | 3,178,811      | 100.00                                       | 100.0                           |

SOURCE: 1961 Census of Canada, Catalogue: 92-545, Volume 1 - Part 2



# THE UNIVERSITY OF CHICAGO

1900

| NAME      | AGE | SEX | RELATION | DATE |
|-----------|-----|-----|----------|------|
| ALICE     | 20  | F   | DAUGHTER | 1900 |
| JOHN      | 25  | M   | SON      | 1900 |
| MARY      | 18  | F   | SISTER   | 1900 |
| EDWARD    | 22  | M   | BROTHER  | 1900 |
| CHARLES   | 24  | M   | SON      | 1900 |
| ELIZABETH | 19  | F   | SISTER   | 1900 |
| FRANK     | 21  | M   | BROTHER  | 1900 |
| MARGARET  | 17  | F   | SISTER   | 1900 |
| WILLIAM   | 23  | M   | BROTHER  | 1900 |
| ANNE      | 16  | F   | SISTER   | 1900 |
| ROBERT    | 26  | M   | SON      | 1900 |
| JOHN      | 27  | M   | SON      | 1900 |
| MARY      | 28  | F   | SISTER   | 1900 |
| EDWARD    | 29  | M   | BROTHER  | 1900 |
| CHARLES   | 30  | M   | SON      | 1900 |
| ELIZABETH | 31  | F   | SISTER   | 1900 |
| FRANK     | 32  | M   | BROTHER  | 1900 |
| MARGARET  | 33  | F   | SISTER   | 1900 |
| WILLIAM   | 34  | M   | BROTHER  | 1900 |
| ANNE      | 35  | F   | SISTER   | 1900 |
| ROBERT    | 36  | M   | SON      | 1900 |
| JOHN      | 37  | M   | SON      | 1900 |
| MARY      | 38  | F   | SISTER   | 1900 |
| EDWARD    | 39  | M   | BROTHER  | 1900 |
| CHARLES   | 40  | M   | SON      | 1900 |
| ELIZABETH | 41  | F   | SISTER   | 1900 |
| FRANK     | 42  | M   | BROTHER  | 1900 |
| MARGARET  | 43  | F   | SISTER   | 1900 |
| WILLIAM   | 44  | M   | BROTHER  | 1900 |
| ANNE      | 45  | F   | SISTER   | 1900 |
| ROBERT    | 46  | M   | SON      | 1900 |
| JOHN      | 47  | M   | SON      | 1900 |
| MARY      | 48  | F   | SISTER   | 1900 |
| EDWARD    | 49  | M   | BROTHER  | 1900 |
| CHARLES   | 50  | M   | SON      | 1900 |
| ELIZABETH | 51  | F   | SISTER   | 1900 |
| FRANK     | 52  | M   | BROTHER  | 1900 |
| MARGARET  | 53  | F   | SISTER   | 1900 |
| WILLIAM   | 54  | M   | BROTHER  | 1900 |
| ANNE      | 55  | F   | SISTER   | 1900 |
| ROBERT    | 56  | M   | SON      | 1900 |
| JOHN      | 57  | M   | SON      | 1900 |
| MARY      | 58  | F   | SISTER   | 1900 |
| EDWARD    | 59  | M   | BROTHER  | 1900 |
| CHARLES   | 60  | M   | SON      | 1900 |
| ELIZABETH | 61  | F   | SISTER   | 1900 |
| FRANK     | 62  | M   | BROTHER  | 1900 |
| MARGARET  | 63  | F   | SISTER   | 1900 |
| WILLIAM   | 64  | M   | BROTHER  | 1900 |
| ANNE      | 65  | F   | SISTER   | 1900 |
| ROBERT    | 66  | M   | SON      | 1900 |
| JOHN      | 67  | M   | SON      | 1900 |
| MARY      | 68  | F   | SISTER   | 1900 |
| EDWARD    | 69  | M   | BROTHER  | 1900 |
| CHARLES   | 70  | M   | SON      | 1900 |
| ELIZABETH | 71  | F   | SISTER   | 1900 |
| FRANK     | 72  | M   | BROTHER  | 1900 |
| MARGARET  | 73  | F   | SISTER   | 1900 |
| WILLIAM   | 74  | M   | BROTHER  | 1900 |
| ANNE      | 75  | F   | SISTER   | 1900 |
| ROBERT    | 76  | M   | SON      | 1900 |
| JOHN      | 77  | M   | SON      | 1900 |
| MARY      | 78  | F   | SISTER   | 1900 |
| EDWARD    | 79  | M   | BROTHER  | 1900 |
| CHARLES   | 80  | M   | SON      | 1900 |
| ELIZABETH | 81  | F   | SISTER   | 1900 |
| FRANK     | 82  | M   | BROTHER  | 1900 |
| MARGARET  | 83  | F   | SISTER   | 1900 |
| WILLIAM   | 84  | M   | BROTHER  | 1900 |
| ANNE      | 85  | F   | SISTER   | 1900 |
| ROBERT    | 86  | M   | SON      | 1900 |
| JOHN      | 87  | M   | SON      | 1900 |
| MARY      | 88  | F   | SISTER   | 1900 |
| EDWARD    | 89  | M   | BROTHER  | 1900 |
| CHARLES   | 90  | M   | SON      | 1900 |
| ELIZABETH | 91  | F   | SISTER   | 1900 |
| FRANK     | 92  | M   | BROTHER  | 1900 |
| MARGARET  | 93  | F   | SISTER   | 1900 |
| WILLIAM   | 94  | M   | BROTHER  | 1900 |
| ANNE      | 95  | F   | SISTER   | 1900 |
| ROBERT    | 96  | M   | SON      | 1900 |
| JOHN      | 97  | M   | SON      | 1900 |
| MARY      | 98  | F   | SISTER   | 1900 |
| EDWARD    | 99  | M   | BROTHER  | 1900 |
| CHARLES   | 100 | M   | SON      | 1900 |

TABLE 3 : POPULATION BY ETHNIC GROUPS IN THE PROVINCE  
OF SASKATCHEWAN, 1961

| (1)<br>Ethnic Group      | (2)<br>Persons | (4)<br>Per Cent of Total Population |            |
|--------------------------|----------------|-------------------------------------|------------|
|                          |                | (3)<br>Individual Group             | Cumulative |
| 1. English               | 373,482        | 40.37                               | 40.4       |
| 2. German                | 158,209        | 17.10                               | 57.5       |
| 3. Ukrainian             | 78,851         | 8.52                                | 66.0       |
| 4. French                | 59,824         | 6.47                                | 72.5       |
| 5. Norwegian             | 37,204         | 4.02                                | 76.5       |
| 6. Native Indian         | 30,628         | 3.31                                | 79.8       |
| 7. Netherlands           | 29,325         | 3.17                                | 83.0       |
| 8. Polish                | 28,951         | 3.13                                | 86.1       |
| 9. Russian               | 22,481         | 2.43                                | 88.5       |
| 10. Swedish              | 19,641         | 2.12                                | 90.6       |
| 11. Austrian             | 18,983         | 2.05                                | 92.7       |
| 12. Hungarian            | 16,059         | 1.74                                | 94.4       |
| 13. Danish               | 7,303          | .79                                 | 95.2       |
| 14. Roumanian            | 7,128          | .77                                 | 96.0       |
| 15. Belgian              | 5,464          | .59                                 | 96.6       |
| 16. Czech                | 4,591          | .50                                 | 97.1       |
| 17. Chinese              | 3,660          | .39                                 | 97.5       |
| 18. Icelandic            | 3,405          | .37                                 | 97.8       |
| 19. Yugoslavic           | 2,420          | .26                                 | 98.1       |
| 20. Italian              | 2,413          | .26                                 | 98.4       |
| 21. Jewish               | 2,287          | .25                                 | 98.6       |
| 22. Finnish              | 1,891          | .20                                 | 98.8       |
| 23. Slovak               | 1,263          | .14                                 | 99.0       |
| 24. Greek                | 809            | .09                                 | 99.0       |
| 25. Syrian-Lebanese      | 678            | .07                                 | 99.1       |
| 26. Lithuanian           | 644            | .07                                 | 99.2       |
| 27. Negro                | 285            | .03                                 | 99.2       |
| 28. Japanese             | 280            | .03                                 | 99.2       |
| 29. Latvian              | 187            | .02                                 | 99.3       |
| 30. Estonian             | 150            | .02                                 | 99.3       |
| 31. East Indian          | 115            | .01                                 | 99.3       |
| 32. Eskimo               | 2              | .00                                 | 99.3       |
| 33. Other and not stated | 6,568          | .71                                 | 100.0      |
| TOTAL                    | 925,181        | 100.00                              | 100.0      |

SOURCE: 1961 Census of Canada, Catalogue : 92-545, Volume 1 - Part 2

1. 1940-1941  
 2. 1941-1942  
 3. 1942-1943  
 4. 1943-1944  
 5. 1944-1945  
 6. 1945-1946  
 7. 1946-1947  
 8. 1947-1948  
 9. 1948-1949  
 10. 1949-1950  
 11. 1950-1951  
 12. 1951-1952  
 13. 1952-1953  
 14. 1953-1954  
 15. 1954-1955  
 16. 1955-1956  
 17. 1956-1957  
 18. 1957-1958  
 19. 1958-1959  
 20. 1959-1960  
 21. 1960-1961  
 22. 1961-1962  
 23. 1962-1963  
 24. 1963-1964  
 25. 1964-1965  
 26. 1965-1966  
 27. 1966-1967  
 28. 1967-1968  
 29. 1968-1969  
 30. 1969-1970  
 31. 1970-1971  
 32. 1971-1972  
 33. 1972-1973  
 34. 1973-1974  
 35. 1974-1975  
 36. 1975-1976  
 37. 1976-1977  
 38. 1977-1978  
 39. 1978-1979  
 40. 1979-1980  
 41. 1980-1981  
 42. 1981-1982  
 43. 1982-1983  
 44. 1983-1984  
 45. 1984-1985  
 46. 1985-1986  
 47. 1986-1987  
 48. 1987-1988  
 49. 1988-1989  
 50. 1989-1990  
 51. 1990-1991  
 52. 1991-1992  
 53. 1992-1993  
 54. 1993-1994  
 55. 1994-1995  
 56. 1995-1996  
 57. 1996-1997  
 58. 1997-1998  
 59. 1998-1999  
 60. 1999-2000  
 61. 2000-2001  
 62. 2001-2002  
 63. 2002-2003  
 64. 2003-2004  
 65. 2004-2005  
 66. 2005-2006  
 67. 2006-2007  
 68. 2007-2008  
 69. 2008-2009  
 70. 2009-2010  
 71. 2010-2011  
 72. 2011-2012  
 73. 2012-2013  
 74. 2013-2014  
 75. 2014-2015  
 76. 2015-2016  
 77. 2016-2017  
 78. 2017-2018  
 79. 2018-2019  
 80. 2019-2020  
 81. 2020-2021  
 82. 2021-2022  
 83. 2022-2023  
 84. 2023-2024  
 85. 2024-2025  
 86. 2025-2026  
 87. 2026-2027  
 88. 2027-2028  
 89. 2028-2029  
 90. 2029-2030  
 91. 2030-2031  
 92. 2031-2032  
 93. 2032-2033  
 94. 2033-2034  
 95. 2034-2035  
 96. 2035-2036  
 97. 2036-2037  
 98. 2037-2038  
 99. 2038-2039  
 100. 2039-2040

TABLE 4 : POPULATION BY MOTHER TONGUE IN CANADA,  
PRAIRIE PROVINCES AND SASKATCHEWAN  
1961

|     | (1)               | (2)               | (3)              | (4)            |
|-----|-------------------|-------------------|------------------|----------------|
|     | Mother Tongue     | Canada            | Prairies         | Saskatchewan   |
| 1.  | English           | 10,660,534        | 2,185,001        | 638,156        |
| 2.  | French            | 5,123,151         | 139,338          | 36,163         |
| 3.  | Chinese           | 49,099            | 10,443           | 3,073          |
| 4.  | Danish            | 35,035            | 12,623           | 2,120          |
| 5.  | Estonian          | 13,530            | 697              | 52             |
| 6.  | Finnish           | 44,785            | 3,810            | 1,129          |
| 7.  | Flemish           | 14,304            | 4,136            | 653            |
| 8.  | Gaelic            | 7,533             | 1,167            | 384            |
| 9.  | German            | 563,713           | 271,310          | 89,650         |
| 10. | Greek             | 40,455            | 2,061            | 398            |
| 11. | Icelandic         | 8,993             | 7,235            | 1,033          |
| 12. | Indian and Eskimo | 166,531           | 81,431           | 25,932         |
| 13. | Italian           | 399,626           | 15,612           | 1,369          |
| 14. | Japanese          | 17,856            | 3,031            | 134            |
| 15. | Lettish           | 14,062            | 1,176            | 78             |
| 16. | Lithuanian        | 14,997            | 1,409            | 229            |
| 17. | Magyar            | 85,939            | 20,894           | 8,030          |
| 18. | Netherlands       | 170,177           | 46,057           | 8,054          |
| 19. | Norwegian         | 40,054            | 23,080           | 10,839         |
| 20. | Polish            | 161,720           | 47,992           | 10,585         |
| 21. | Roumanian         | 10,165            | 4,262            | 2,396          |
| 22. | Russian           | 42,903            | 12,640           | 6,868          |
| 23. | Serbo-Croatian    | 28,866            | 3,716            | 769            |
| 24. | Slovak            | 42,546            | 9,220            | 1,483          |
| 25. | Swedish           | 32,632            | 14,807           | 5,519          |
| 26. | Syrian & Arabic   | 12,999            | 1,185            | 259            |
| 27. | Ukrainian         | 361,496           | 236,183          | 67,087         |
| 28. | Welsh             | 3,040             | 1,001            | 243            |
| 29. | Yiddish           | 82,448            | 11,719           | 898            |
| 30. | Other             | 48,758            | 5,575            | 1,588          |
|     | TOTAL             | <u>18,238,247</u> | <u>3,178,811</u> | <u>925,181</u> |

SOURCE: 1961 Census of Canada, Catalogue: 92-549, Volume 1 - Part 2

# TABLE 1. POPULATION BY SEX AND AGE GROUP, 1960

| Age Group | Male       | Female     | Total      |
|-----------|------------|------------|------------|
| 0-4       | 1,182,001  | 1,182,001  | 2,364,002  |
| 5-9       | 1,182,001  | 1,182,001  | 2,364,002  |
| 10-14     | 1,182,001  | 1,182,001  | 2,364,002  |
| 15-19     | 1,182,001  | 1,182,001  | 2,364,002  |
| 20-24     | 1,182,001  | 1,182,001  | 2,364,002  |
| 25-29     | 1,182,001  | 1,182,001  | 2,364,002  |
| 30-34     | 1,182,001  | 1,182,001  | 2,364,002  |
| 35-39     | 1,182,001  | 1,182,001  | 2,364,002  |
| 40-44     | 1,182,001  | 1,182,001  | 2,364,002  |
| 45-49     | 1,182,001  | 1,182,001  | 2,364,002  |
| 50-54     | 1,182,001  | 1,182,001  | 2,364,002  |
| 55-59     | 1,182,001  | 1,182,001  | 2,364,002  |
| 60-64     | 1,182,001  | 1,182,001  | 2,364,002  |
| 65-69     | 1,182,001  | 1,182,001  | 2,364,002  |
| 70-74     | 1,182,001  | 1,182,001  | 2,364,002  |
| 75-79     | 1,182,001  | 1,182,001  | 2,364,002  |
| 80-84     | 1,182,001  | 1,182,001  | 2,364,002  |
| 85-89     | 1,182,001  | 1,182,001  | 2,364,002  |
| 90-94     | 1,182,001  | 1,182,001  | 2,364,002  |
| 95-99     | 1,182,001  | 1,182,001  | 2,364,002  |
| 100+      | 1,182,001  | 1,182,001  | 2,364,002  |
| Total     | 11,820,010 | 11,820,010 | 23,640,020 |



TABLE 5 : POPULATION BY ETHNIC GROUPS IN CANADA,  
1941, 1951

(1)

|     | Ethnic Group      | 1941              | 1951              |
|-----|-------------------|-------------------|-------------------|
| 1.  | English           | 5,715,904         | 6,709,685         |
| 2.  | French            | 3,483,038         | 4,319,167         |
| 3.  | Austrian          | 37,715            | 32,231            |
| 4.  | Belgian           | 29,711            | 35,148            |
| 5.  | Chinese           | 34,627            | 32,528            |
| 6.  | Czech & Slovak    | 42,912            | 63,959            |
| 7.  | Danish            | 37,439            | 42,671            |
| 8.  | Finnish           | 41,683            | 43,745            |
| 9.  | German            | 464,682           | 619,995           |
| 10. | Greek             | 11,692            | 13,966            |
| 11. | Hungarian         | 54,598            | 60,460            |
| 12. | Icelandic         | 21,050            | 23,307            |
| 13. | Indian and Eskimo | 125,521           | 165,607           |
| 14. | Italian           | 112,625           | 152,245           |
| 15. | Japanese          | 23,149            | 21,663            |
| 16. | Jewish            | 170,241           | 181,670           |
| 17. | Lithuanian        | 7,789             | 16,224            |
| 18. | Negro             | 22,174            | 18,020            |
| 19. | Netherlands       | 212,863           | 264,267           |
| 20. | Norwegian         | 100,718           | 119,266           |
| 21. | Polish            | 167,485           | 219,845           |
| 22. | Roumanian.        | 24,689            | 23,601            |
| 23. | Russian           | 83,708            | 91,279            |
| 24. | Swedish           | 85,396            | 97,780            |
| 25. | Ukrainian         | 305,929           | 395,043           |
| 26. | Yugoslavic        | 21,214            | 21,404            |
| 27. | Other             | 68,103            | 224,653           |
|     | TOTAL             | <u>11,506,655</u> | <u>14,009,429</u> |

SOURCE: 1961 Census of Canada, Catalogue 92-545, Volume 1 - Part 2



TABLE 6 : POPULATION BY MOTHER TONGUE IN CANADA,  
1941, 1951

| (1)                 | 1941              | 1951              |
|---------------------|-------------------|-------------------|
| Mother Tongue       |                   |                   |
| 1. English          | 6,488,190         | 8,280,809         |
| 2. French           | 3,354,753         | 4,068,850         |
| 3. Chinese          | 33,500            | 28,289            |
| 4. Danish           | 18,776            | 15,714            |
| 5. Estonian         | N.A.              | N.A.              |
| 6. Finnish          | 37,331            | 31,771            |
| 7. Flemish          | 14,557            | 12,623            |
| 8. Gaelic           | 32,708            | 13,974            |
| 9. German           | 322,228           | 329,302           |
| 10. Greek           | 8,747             | 8,036             |
| 11. Icelandic       | 15,510            | 11,207            |
| 12. Indian & Eskimo | 130,939           | 144,787           |
| 13. Italian         | 80,260            | 92,244            |
| 14. Japanese        | 22,359            | 17,589            |
| 15. Lettish         | N.A.              | N.A.              |
| 16. Lithuanian      | 6,910             | 12,307            |
| 17. Magyar          | 46,287            | 42,402            |
| 18. Netherlands     | 53,215            | 87,935            |
| 19. Norwegian       | 69,084            | 43,831            |
| 20. Polish          | 128,711           | 129,238           |
| 21. Roumanian       | 16,402            | 10,105            |
| 22. Russian         | 52,431            | 39,223            |
| 23. Serbo-Croatian  | 14,863            | 11,031            |
| 24. Slovak          | 37,604            | 45,516            |
| 25. Swedish         | 49,547            | 36,096            |
| 26. Syrian & Arabic | 8,111             | 5,475             |
| 27. Ukrainian       | 313,273           | 352,323           |
| 28. Welsh           | N.A.              | N.A.              |
| 29. Yiddish         | 129,806           | 103,593           |
| 30. Other           | 29,553            | 35,159            |
| TOTAL               | <u>11,506,655</u> | <u>14,009,429</u> |

SOURCE: 1961 Census of Canada, Catalogue: 92-549, Volume 1, Part 2



TABLE 7 : ESTIMATED NUMBER OF "FOREIGN" LANGUAGE PUBLICATIONS, 1961

| (1)<br>Language |                 | (2)<br>Number of<br>Publications | (3)<br>"Mother Tongue" Persons<br>per one Publication |
|-----------------|-----------------|----------------------------------|-------------------------------------------------------|
| 1.              | Chinese         | 4                                | 12,300                                                |
| 2.              | Danish          | 1                                | 35,000                                                |
| 3.              | Estonian        | 2                                | 6,900                                                 |
| 4.              | Finnish         | 2                                | 22,400                                                |
| 5.              | Flemish         | 1/                               | 1/                                                    |
| 6.              | Gaelic          | 1/                               | 1/                                                    |
| 7.              | German          | 9                                | 62,600                                                |
| 8.              | Greek           | 1                                | 40,500                                                |
| 9.              | Icelandic       | 1                                | 9,000                                                 |
| 10.             | Indian & Eskimo | 1/                               | 1/                                                    |
| 11.             | Italian         | 9                                | 37,700                                                |
| 12.             | Japanese        | 2                                | 8,900                                                 |
| 13.             | Lettish         | 1                                | 14,100                                                |
| 14.             | Lithuanian      | 3                                | 5,000                                                 |
| 15.             | Magyar          | 6                                | 14,300                                                |
| 16.             | Netherlands     | 7                                | 24,300                                                |
| 17.             | Norwegian       | 1                                | 40,100                                                |
| 18.             | Polish          | 3                                | 53,900                                                |
| 19.             | Roumanian       | 1/                               | 1/                                                    |
| 20.             | Russian         | 1                                | 42,900                                                |
| 21.             | Serbo-Croatian  | 5                                | 5,800                                                 |
| 22.             | Slovak          | 4                                | 10,600                                                |
| 23.             | Swedish         | 3                                | 10,900                                                |
| 24.             | Syrian & Arabic | 1/                               | 1/                                                    |
| 25.             | Ukrainian       | 19                               | 19,000                                                |
| 26.             | Welsh           | 1/                               | 1/                                                    |
| 27.             | Yiddish         | 4                                | 20,600                                                |
| 28.             | Other           | 6 *                              | 8,100                                                 |
| TOTAL           |                 | 94                               | 26,100                                                |
| * Byelorussian  |                 | 1                                |                                                       |
| Macedonian      |                 | 2                                |                                                       |
| Maltese         |                 | 1                                |                                                       |
| Portuguese      |                 | 1                                |                                                       |
| Slovenian       |                 | 1                                |                                                       |

SOURCE: Statistical Year Book 1963-64, page 845



(2)  
 10-10-1943  
 10-10-1943

(3)  
 10-10-1943  
 10-10-1943

(4)

10-10-1943  
 10-10-1943  
 10-10-1943

10-10-1943  
 10-10-1943  
 10-10-1943

10-10-1943  
 10-10-1943  
 10-10-1943

10-10-1943  
 10-10-1943  
 10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

10-10-1943

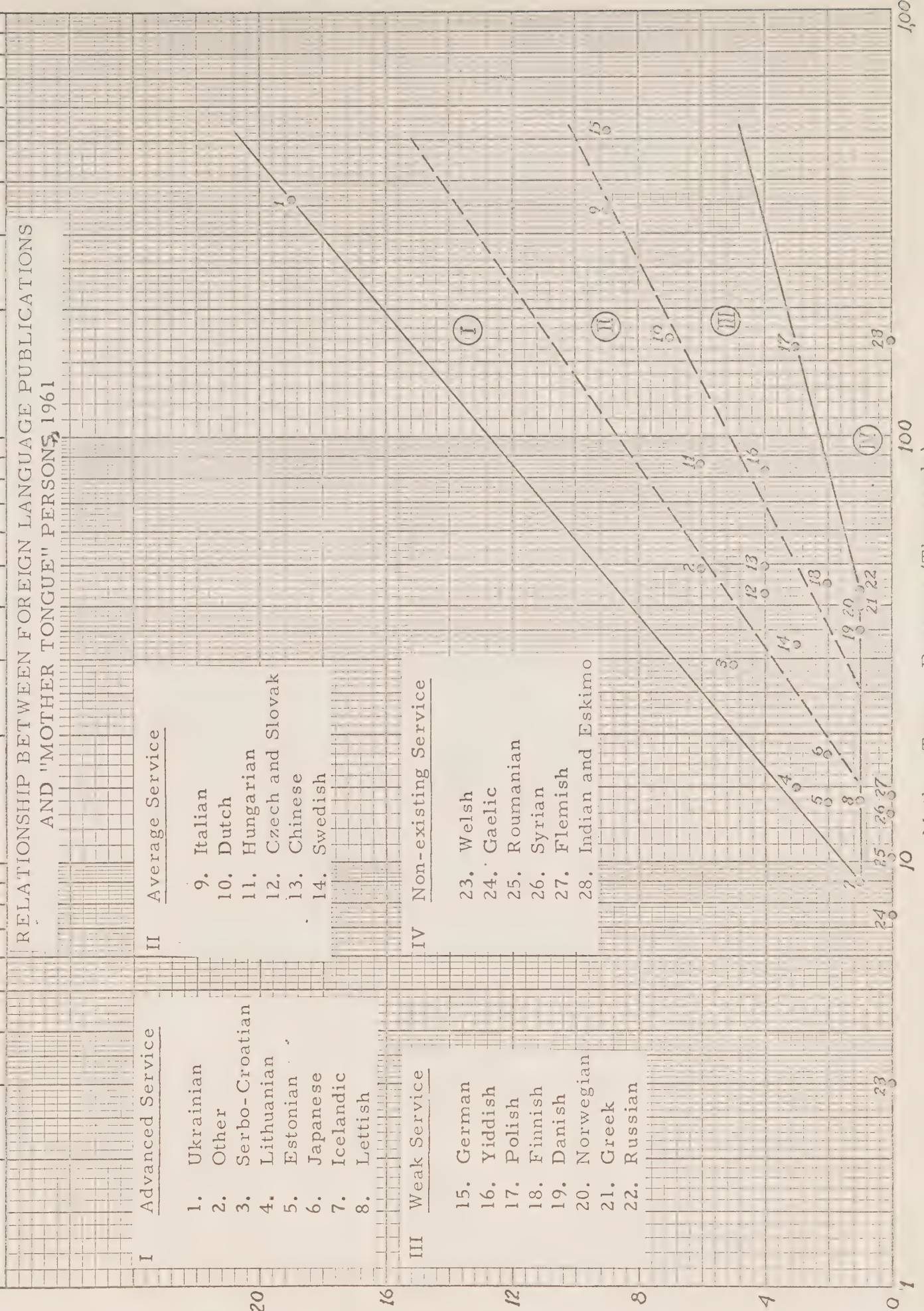
10-10-1943

10-10-1943

10-10-1943  
 10-10-1943  
 10-10-1943  
 10-10-1943  
 10-10-1943

10-10-1943  
 10-10-1943  
 10-10-1943  
 10-10-1943  
 10-10-1943

# RELATIONSHIP BETWEEN FOREIGN LANGUAGE PUBLICATIONS AND "MOTHER TONGUE" PERSONS, 1961















NO.: 770-704

TITLE: "Submission to the Royal Commission on Biculturalism and Bilingualism"

AUTHOR: The Ukrainian Professional and Businessmen's Club  
Regina, Sask.

Brief of 17 pages; 7 recommendations

REMARKS OF ANALYST:

This brief is mainly a statistical analysis of the "third group" population in Canada. In the West, it is not the French or even English groups which are predominant but the "third group", particularly in Saskatchewan.

"Third group" cultures are suffering from increasing assimilation and loss of mother tongue as a result of lack of official status and of government assistance.

The brief presents seven clear recommendations.

ATT.: RESEARCH

The statistical conclusion and appendices of this brief merit close examination.

See graph Re Foreign Language Publications and Relationship to Mother Tongue, - Appendix.

Page 10: "The tabulation of civil servants (both federal and provincial) by rank and ethnic origin may be a suitable research project for the Commission's staff" -- to determine if there is discrimination against ethnic groups.

TABLE OF CONTENTS:

PAGES

|                                                                      |                    |
|----------------------------------------------------------------------|--------------------|
| RECOMMENDATIONS: (Summary)                                           | Back of title page |
| (Details "British-French Cultural and Language<br>"Relationship" (3) | 11 - 14            |
| "Third Ethnic Group" (4)                                             | 14 - 17            |

BRIEF:

|                                                                                                         |        |
|---------------------------------------------------------------------------------------------------------|--------|
| "I Identification of the Brief Sponsor"                                                                 | 1      |
| "II Commission's Work and Terms of Reference"                                                           | 2      |
| "III Statistical Facts"                                                                                 | 2 - 10 |
| "A. Ethnic Composition of Canada's Population and<br>Regional Pattern of the Prairies and Saskatchewan" | 2 - 4  |
| "B. Ethnic Origin and Mother Tongue"                                                                    | 4 - 8  |
| "C. Ethnic Groups and Their Cultural Life"                                                              | 8 - 9  |
| "D. Ethnic Groups and Participation in Public and<br>Government Affairs"                                | 9 - 10 |

APPENDICES: Seven Population Tables (DBS 1961) and Chart Showing  
Relationship Between Foreign Language Publications  
and "Mother Tongue" Persons, 1961.



## SUMMARY:

### "I Identification of the Brief Sponsor" Page 1

This Club is four years old and numbers 35 members. Together with four other clubs, it is a member of the Ukrainian Canadian Committee, Regina Branch, with a total membership of 535. The findings of this report, authorized by the Committee, meet the general consensus of all Ukrainians in Regina. This is also true of the recommendations.

There are 6,000 Ukrainians in Regina (5% of the population) having three churches, community halls, a consumer's co-operative and a credit union. Special efforts are made concerning education and culture.

### "II Commission's Work and Terms of Reference" Page 2

- Approval of the Commission's work thus far. "But Canadian unity will not be achieved" by standardizing methods of absorption and assimilation of the different ethnic cultures."

Bilingualism and biculturalism have been stressed too much and insufficient attention has been paid to the cultural and linguistic needs of the third element.

### "III Statistical Facts" P. 2 - 10

#### "A. Ethnic Composition of Canada's Population and Regional Pattern of the Prairies and Saskatchewan" P. 2 - 4

Canadians may be divided into those of British, French and "other origin".

- Table showing Number and Percentage of Ethnic Population in Canada, the Prairies, and Saskatchewan. (1961)

The relative strength of the third element in Canada and its overwhelming weight in the prairies is interesting. In the prairies, particularly Saskatchewan, the third element exceeds the British, and the French are reduced to a relatively minor representation.

However this third group is strongly varied and is not culturally homogeneous.

- Table showing the Ethnic Differentiation of Canadian Population in Relationship to the Numerical Strength (1961) Canada, Prairies and Saskatchewan.



"B. Ethnic Origin and Mother Tongue"

P. 4 - 8

- Explanation of Table 4 (Appendices)

- Table showing the Relationship between Ethnic Groups and Mother Tongues. These findings show that roughly one half of those whose parental origin is non-French and non-British claim English as their mother tongue. Should answers provided not be accurate, it would be worthy of a sociological study.

- Table showing Mother Language as Per Cent of Ethnic Group by Years (1941 - 1961).

- Table showing Relationship between Ethnic Groups and Mother Tongue for "Third" Element in Canada (1951 and 1961).

The analysis of these statistics show that the "third" group (s) as well as the French group in the Prairies and particularly in Saskatchewan are losing touch with their "mother tongues" and cultures through the "negative influence of assimilation". This process is common for all groups except where they have been "continuously enforced by recent arrivals of immigrants". This is also true of "the most ethnically conscious group" -- the Ukrainians.

"C. Ethnic Groups and Their Cultural Life"

P. 8 - 9

Cultural status cannot be estimated because of the insufficiency of present statistics. On the basis of "Estimated Number of Foreign Language Publications" (Table 7 - Appendices), the Ukrainian group reflects favourably. The strength of Ukrainian cultural life in Canada reflects itself also in the religious field.

The more advanced forms of cultural activity such as libraries, museums etc., have been initiated and supported by the Ukrainian ethnic group with very little government assistance. Undertakings of this kind deserve more attention and assistance from official sources.

- Examples of Ukrainian Canadian cultural activities in the literary and architectural areas.

"D. Ethnic Groups and Participation in Public and Governmental Affairs"

P. 9 - 10

- Examples of such participation





Discrimination against the new Canadian is no myth: many brilliant civil servants have been by-passed because of their foreign accents. No one with a non-British, non-French name can expect to get far in the chartered banks. (Saturday Night -- March, 1964 -- Peter Stursberg).

The Commission can collect sufficient data to prove or disprove the point; the tabulation of civil servants by rank and ethnic origin may be a suitable research project.



CA1 E 1

-63B22

B R I E F

Submitted to the  
ROYAL COMMISSION  
ON  
BILINGUALISM & BICULTURALISM

Presented by

Dominion Executive  
Ukrainian Self-Reliance League  
of Canada

651 Spadina Ave.

Toronto 4, Ontario.





T.A.E.  
-1972

TABLE OF CONTENTS

PART A

IDENTIFICATION OF BODY  
SPONSORING THE BRIEF

1. Name, origin, scope.
2. Federated members.
3. Ideological Principles.
4. Aims and Objects.
5. Chronological History.
6. Accomplishments (and some contributions).

PART B

1. Introduction.
2. Identification of Ethnic Groups.
3. Who is English?
4. Concept of French-Canadian Nation.
5. Canadian Unity.
6. Legislated Culture.
7. Preservation of Cultures.
8. Legislation and Preservation of Bilingualism  
and Biculturalism.
9. Special Groups and Equal Rights.
10. The Mass Media of Communication.
11. Summary - thesis.

APPENDIX

1. Sask. Committee on Biculturalism -- observation.
2. Ethnic Origins of Canadians.

.....

U. S. R. L.

PRESIDENTS

HON. PRESIDENT -- J.W. STECHISHIN, B.A.,  
LL.B. (Saskatoon)

PAST PRESIDENT -- T. HUMENIUK, LAWYER,  
(Toronto)

PRESIDENT -- DR. PAUL OCHITWA,  
127 - 8th Street,  
Toronto, Ontario.

.....

HEAD OFFICE

U. S. R. L. OF CANADA,  
651 SPADINA AVE.,  
TORONTO 4, ONTARIO.

.....



## PART A

### IDENTIFICATION OF THE BODY SPONSORING THIS BRIEF

#### I NAME, ORIGIN, AND SCOPE

1. The Ukrainian Self-Reliance League of Canada (U.S.R.L.) originated in the Prairie Provinces in 1905 as a people's group or movement known as Narodowtsi (Populists).
2. In 1927, this movement crystallized itself by adopting a Constitution and federating the then existing components as listed under II
3. Thus the League became the first Dominion-wide Ukrainian organization, embracing over 300 branches across Canada. It totals at least 90,000 members, and adherent sympathizers and supporters.

#### II. FEDERATED MEMBERS OF THE U.S.R.L.

- |                                                                |   |      |
|----------------------------------------------------------------|---|------|
| 1. Ukrainian Self-Reliance Association (male membership)       | - | 1927 |
| 2. Ukrainian Women's Association of Canada (female membership) | - | 1927 |
| 3. Canadian Ukrainian Youth Association (youth membership)-    |   | 1927 |
| 4. Union of Ukrainian Community Centres (mixed membership)     | - | 1927 |
| 5. P.Mohyla Ukrainian Institute in Saskatoon                   | - | 1916 |
| 6. St. John's Ukrainian Institute in Edmonton                  | - | 1918 |
| 7. St. Vladimir Ukrainian Institute in Toronto                 | - | 1945 |
| 8. Ukrainian Voice (Official Organ) in Winnipeg                | - | 1910 |

#### III IDEOLOGICAL PRINCIPLES OF THE U.S.R.L.

1. "Self-respect, self-activity, self-reliance" -- Our motto and slogan.
2. No binding links or affiliations with organizations beyond the borders of Canada.
3. To found, build, and maintain our organizational structure on democratic and Christian principles.

#### IV. AIMS AND OBJECTS OF THE U.S.R.L.

1. To establish, operate, and maintain an organization which will provide a common bond of unity amongst Canadians of Ukrainian origin (descent) in order to:



- (1) Promote, foster, propagate, disseminate and preserve the Ukrainian language and culture.
- (2) Provide, maintain, and improve our educational institutions, and to make available all other media of Ukrainian educational facilities to the Canadian Ukrainians.
- (3) Foster, promote and perpetuate the finest elements in the customs and traditions of the Ukrainian people in the national life of Canada.
- (4) Encourage all Canadian citizens of Ukrainian descent to actively participate in the educational, cultural, social, economic and political life and advancement of Canada, on the basis of equal citizenship rights, privileges, duties and responsibilities.
- (5) Provide moral and religious guidance to our members as outlined in all our constituent constitutions.

## V CHRONOLOGICAL BACKGROUND AND EVOLUTIONARY HISTORY OF THE U.S.R.L.

---

### 1. BACKGROUND

- 1865 Recent research shows traces of Ukrainian settlers in Canada as early as 1865.
- 1867 Father A. Honcharenko, an orthodox priest from Ukraine, became editor of "Alaska Herald" (on behalf of the U.S. Government) and thus made an important impact on the Slavic Community in North America.
- 1891 The two pioneer settlers, Eleniak and Pylypiw, initiated mass immigration of Ukrainians to Canada.
- 1895 Invited by the Canadian Government, Dr. Oleskiw made a research tour of Canada to study the possibilities of increased immigration to this country.





## 2. PEOPLE'S MOVEMENT (THE POPULISTS)

- 1905 A Ruthenian (Ukrainian) Training School for Teachers was founded in Winnipeg and later moved to Brandon where it operated until 1916 and produced some 150 teachers. In 1911 and 1912 similar training schools were established for the benefit of Ukrainian settlers in Regina (Sask.) and Vegreville (Alta.)
- 1907 (1) Bilingualism was officially recognized in the Manitoba School system, permitting the teaching of any two languages. There were many bilingual (French and English, Ukrainian and English) schools and teachers.
- (2) The bilingual Ukrainian teachers (Populists) trained in the Ruthenian Training Schools, held a Convention that year in Winnipeg, and laid the
- (a) Plans to publish a Ukrainian newspaper as soon as possible,
- (b) Foundation for the organization of the Ukrainians into the People's Movement or Group. The purpose for such an organization was to build community halls and educational institutions to raise the standard of culture, education, economics, citizenship and general welfare among Ukrainian Canadians recently settled in Canada.
- 1910 "Ukrainian" Voice, spokesman for the People's Movement, began publication.
- 1913 T.D.Ferley, active leader of the Populists was elected as M.L.A. to the Manitoba Legislature. (First Ukrainian Canadian Parliamentarian in Canada.) In 1926, another associate of the Populists, M. Luchkowich, became the first Ukrainian Canadian to gain a Federal seat in Ottawa.
- 1916 Inauguration of the P. Mohyla Institute in Saskatoon.
- 1918 Inception of the M. Hrushewsky Institute (now St. John's) in Edmonton.



3. THE UKRAINIAN SELF-RELIANCE LEAGUE

1927 The People's Group held its Eleventh "Grand" Convention in Saskatoon and adopted a Constitution uniting and co-ordinating the various, then existing, organized bodies listed in II, into a Canada-wide federal entity under the name of the Ukrainian Self-Reliance League.

1940 The U.S.R.L. played the leading role in forming the Ukrainian Canadian Committee (Winnipeg) whose primary purpose was to enable the Canadian Ukrainians, by a united effort, to give their utmost towards the winning of World War II. The Association of the United Ukrainian Canadians (Communists) was specifically excluded.

1945 St. Vladimir Ukrainian Institute was founded in Toronto.

1946 The U.S.R.L. actively participated in establishing St. Andrew College, which is now part of the University of Manitoba.





## PART B

### 1. INTRODUCTION

This brief will attempt to crystallize the attitude of one segment of the Canadian nation to some of the issues and attitudes that have emerged as a result of the establishment of the Royal Commission on Bilingualism and Biculturalism. It is not our intention to express opinions on the various press releases that have appeared from time to time, purporting to speak for the whole British-Canadian, French-Canadian or some other Canadian community. These press releases range over a wide field and represent, at time, contradictory solutions to the same problem, or disagreements on what the problem is.

We are concerned only with one aspect of this discussion, namely, the demands for the extension of the official status of the French language beyond that laid down in Sec. 133 of the British North America Act. If this means that special arrangements are to be made for the preservation of French-Canadian culture and language in those parts of Canada where the French-Canadians represent a small minority compared with some of the other minority groups, then, in our opinion, this would lead to resentment on the part of many so-called "other" Canadians, and would represent an unfortunate disrupting stress upon Canadian unity unless these groups could avail themselves of similar opportunities to preserve their languages and cultures through public facilities.

Associated with this issue is the matter of definition of who constitutes the other Canadians referred to in the terms of reference of the Commission.

### 2. IDENTIFICATION OF ETHNIC GROUPS

An instance of this matter of identity is the Commission working paper dated November 23, 1963, written for, or by a member of, the Royal Commission on Bilingualism and Biculturalism. In this



paper, the "other" groups are reduced to 14% of Canada's population by the simple expedient of using mother tongue rather than ethnic origin. The assumption seems to be that mother tongue is an appropriate means of estimating the numbers of those who do not identify, in the first instance, with either the British or the French culture in Canada.

With great respect for the opinions of the author of that working paper, we must assert that such an approach rests on a dubious sociological assumption. Many individuals who are second, third, or fourth generation Canadians were brought up in homes where English is the predominant, if not the only language, but they do not thereby identify culturally, exclusively or even predominantly, with the Anglo-Canadian way of life. Although language is a primary facet of culture, it is not the whole of culture. For instance, the Scots and the Irish are English-speaking peoples but this does not make them English. It is not our purpose to attribute bias to the author of this working paper, but it is our respectful submission that he misuses statistics and fails to leave with the reader that feeling of objectivity which one would expect in a document issued by the Commission.

We are aware of the fact that the English language, as the carrier of the predominant North American culture, is a powerful implement of assimilation. Even those whose mother tongue is French represent only 28% of Canada's population as compared with 31% for those who are of French origin. These statistics may be taken as an indication that with time, more and more persons of French-Canadian origin, as well as those of other origins, will speak English as their mother tongue. However, it does not follow that they will have thereby identified with the British segment of Canada. Maternal language is a necessary segment of cultural identity, but of itself, it is not a sufficient condition for cultural identification.





3. WHO IS ENGLISH?

There seems to be a multiplicity of views among French-Canadians as to who is English. Sometimes usage follows the ethnic origin approach as used by Dominion Bureau of Statistics, sometimes it refers to the concept of mother tongue, and sometimes it embraces all who use English to communicate with the total Canadian human environment regardless of whether they have even a passable working knowledge of the language let alone mastery. This tends to create the impression in the minds of many French-Canadians, that there are only two linguistic and cultural groups in Canada, the French and the English. Nothing could be further from the truth; the fact remains that there are a significant number of people in Canada who feel themselves completely Canadian but do not want to, and see no reason why they should, try and pass themselves off as English or French.

4. CONCEPT OF FRENCH-CANADIAN NATION

A great deal of the discussion with respect to the work of the Commission seems to turn on the question of definition of the status of the French-Canadian nation. It is our view that if the French-Canadians are to be regarded as a nation that status can have realistic expression only within the territorial boundaries of the Province of Quebec and perhaps, in adjacent areas where the French-Canadian element now forms a clear majority. In other parts of Canada, the French-Canadian group is entitled to no more and no less than any other ethnic group. We do not know of many instances where one member group of a democratic federation enjoys special rights and privileges throughout the federated area that are not accorded to other constituent groups. In our submission, any insistence on such special status would offend against the basic principles of constitutional democracy.





We see no reason why Canadians should accept any assumptions that there are constitutional differences between the French-Canadians and the "other" Canadians outside the province of Quebec, except for the status of the French language in Parliament and in the Courts as guaranteed in the British North America Act. Indeed, all the "others" are entitled to the same privileges outside of Quebec as are, or may be, extended to the French-Canadians in the future.

The insistence on equal partnership for only two ethnic groups in Canada instils a feeling of anxiety in many citizens who hitherto felt they lived in a land where first and second class categories of people, discrimination, favouritism and inequality had given place to equality and unity extending equal privileges and imposing equal responsibilities on all citizens under the Law.

## 5. CANADIAN UNITY

What has been the true source of Canadian unity over the last 98 years following the Proclamation of the British North America Act on July 1, 1867? To be sure, our unity has not been founded on similarity of ethnic origin, religion, or race. Even at the time of confederation we already had, in addition to the British and French, small but significant Indian, Negro and German groups in Canada.

Today, our population is as diversified as anywhere in the world. If we project our rate of population change during the last fifty years, we can expect almost an even division among British, French and "other" Canadians before the end of this century.

Canadian political, judicial, educational, social and economic institutions, established here mainly between the Conquest and Confederation, and stemming from British heritage, have been the most important factors working for the unification of immigrant peoples of diverse ethnic, racial and religious origins. It is in the spirit of the social philosophy underlying these institutions that the members of the Ukrainian-Canadian



community, as well as those of other ethnic groups, feel obliged to categorically insist that Canadian unity cannot be conceived as an exclusive arrangement between two groups, or as a relationship between so-called first-class, "founding" or "charter" members on the one hand, and so-called second-class "newcomers", or "new Canadians" on the other. Such an approach to the problem of our national unity would be repugnant to the letter and spirit of existing international conventions dealing with human dignity as well as against Canadian legislation embodied in the Citizenship Act and the Bill of Rights; for it implies that unless these "others" have gone through some 'rite de passage' and identified themselves with the British or French group, they are doomed to a lower category of citizenship. This can hardly be construed as a means of extending and deepening the spirit of unity among the people of Canada. Degrees of citizenship breed disunity.

We, in Canada, have a unique opportunity to demonstrate to the world that people can rise above primordial loyalties to clan, tribe, race or religious group and be bound together by higher social purposes and institutions. In fact, in the World Wars, and in other fields of human endeavour, we have already shown that primary group loyalties need not, and do not, prevent the fulfillment of the highest duties of citizenship. Why, it may be asked, should we now take a retrograde step as a matter of national policy, and assert that all ethnic groups in Canada are equal but that the two "founding" groups are more equal than the others.

Those pioneers of Ukrainian origin who broke the virgin prairies, cleared the bush, built the roads, worked the mines, were unquestionably "founders" in their own right just as much as British or French settlers of earlier vintage. Their sons and grandsons do not wish to feel unworthy of them by not raising at least a voice of protest against the basic assumptions that seem to underlie the terms of reference of the Royal Commission on Bilingualism and Biculturalism.





6. LEGISLATED CULTURE

It is our respectful submission that the concept of biculturalism arising out of the Terms of Reference, is a difficult one, and does not admit a simple solution. The principles underlying the structure of the Canadian political system preclude interference by the Government in the private sphere of an individual's activity; if the present discourse on biculturalism is in any way a prelude to legislation or government action in the cultural sphere in such a way as to favour, or to support one culture as against another, or to suggest to the "others" that they become acculturated to either the French or the English culture of North America, then, we respectfully submit government would be exceeding its legitimate powers and interfering in the private affairs of Canadian citizens.

In a democratic society such as Canada, it is generally accepted that a citizen has the right to form his own ideals and to choose his way of life for himself. The State is made for man, to enable him to achieve happiness and to develop his faculties; man is not made for the State. We expect it of a man that he shall pursue the maximum development of his personality and the development of his faculties to their utmost capacity. Since the individual lacks the resources for pursuing such development on his own, it is the duty of society, through its government, to make the good life possible for all citizens; not any sort of life, to be sure, but the sort of life that seems to men individually to be good. Hence no man should be in a position to dictate to another the ideal of good-living which he should set before himself. The State is not entitled to impose its concept of the good life upon its citizens; all that it may do is to establish the conditions in which the living of the good life by its citizens is possible. To hold otherwise, would be undemocratic.

The direction of acculturation by the non-British and non-French elements in Canada is a matter of private choice; the cultural



choices of people in a free society should never become the object of legislation or social pressure, especially of the kind inspired by government. The pressures of the mass culture of English-speaking North America are already sufficiently overpowering without reinforcement by government action.

7. PRESERVATION OF CULTURES

The "other" groups, in our submission, will have nothing to contribute to Canada on the cultural level if they are going to be culturally assimilated, at the earliest possible moment, into the French or the British group. The possibility of a genuine contribution to Canada's cultural development along unique lines of their own, rests on the ability of these groups to preserve their cultural values, including their languages, their religious groupings, their songs and dances and a host of different social customs. To this end, the Government of Canada, and of the Provinces, should create a climate which tends to support the preservation of specific cultural characteristics of the different ethnic groups including the teaching of their languages to their Canadian-born children; it should not, however, dictate which cultural activity Canadians shall pursue.

An air of disquietude prevails that the distinguished members of this Commission appear to be seeking further ways of extending protection to an already well-protected minority when in the terms of reference they were instructed to examine as well the "contribution of the other groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contribution....." The other groups, amongst them the native Canadians, Indians and Eskimos, do not have any guarantees similar to the British and French.

We do not propose to take up the time of the Commission by reacting to the extreme views of certain individuals, associations, and other organizations that have been reported in the press from time to time.





We cannot accept these extreme views, but we do respect the right of those who have advanced them, to speak freely. We do not regard the views as serious proposals for dealing with the legitimate aspirations of our fellow-citizens, the French-Canadians, especially since some of them are based on the faulty assumption that either the "others" do not really exist, or that the "others" are an undifferentiated mass swallowed and digested by either the French-speaking or English-speaking Canadians. The "others" seek no special status or favour; they merely seek equality for their cultural values and cherished traditions.

8. LEGISLATION AND PRESERVATION OF BILINGUALISM  
AND BICULTURALISM

It would appear to be the current view, prevalent among many French-Canadians that government in Canada, both at the Federal and Provincial level, should take all the necessary legislative and administrative steps that would ensure the perpetuation of the French language and culture in all parts of Canada. In our view, it is not in the nature of democratic societies which, by definition must be accommodating ones, to entrench one or another way of life by legislative action. Within the limits of national security, public health, welfare and safety, democratic systems must safeguard for their citizens the right to perpetuate their social, cultural, and religious values and ways of life. The giving of official status to both the English and the French languages is surely the ultimate and absolute limit of cultural bias that our legislators can allow themselves to impose upon Canadians. Any other position on this issue would tend to promote a basic shift in political philosophy from democracy to authoritarianism.

9. SPECIAL GROUPS AND EQUAL RIGHTS

We admire our French-Canadian brothers for their staunch adherence to their values, their language and culture. We concur in their view that it is important that the great French traditions, as transmitted by French





life in North America and adapted to a new geo-political reality, remain one of the cornerstones in that unique structure which is Canada and act as an essential component of an emerging Canadian ethos that will protect and perpetuate Canada's urge for an independent political life and for securing its own national destiny.

But without being any the less Canadian than either the French-speaking or English-speaking segment of the Canadian nation, those of us who are of Ukrainian origin wish to preserve those aspects of our culture and traditions which we hold dear and the preservation of which can but enrich our own, and we hope other people's lives, in this great country. Our fathers and grandfathers on coming to Canada were not told that their welcome in this land was conditional upon their loss of identity. On the contrary, they were assured by fellow-Canadians and representatives of the then Canadian Government that what is required of them is loyalty to Canadian political institutions rather than linguistic and cultural assimilation. This loyalty and devotion to duty the Ukrainians have proudly given, and considering the length of time the Ukrainian group has been here, and the conditions of backwardness which our parents and grandparents left behind when they emigrated, we have made our modest contribution to the defence and development of this nation. We categorically reject the view, again with respect to those who have advanced these arguments, that because the French and British settled in the land of the North American Indian earlier, or because the British conquered the land from the French, this should provide a reasonable basis for categorizing the people of this land into different classes of citizens.

It is with a feeling of equality as citizens of Canada that we want to enter the dialogue on bilingualism and biculturalism, "taking into account the contribution made by the other ethnic groups to the cultural enrichment of Canada...".

#### 10. THE MASS MEDIA OF COMMUNICATION

Finally, we wish to comment on the use of the mass media



which has concerned us for a long time. The publicly owned media of mass communication in Canada are tied to the languages of the two founding peoples of our population. Any use of other languages is exclusively through the purchase of time from private radio or television stations. We are aware of, but we do not accept, the argument supporting this practice. In communities where there are sizeable minorities with native language backgrounds other than English and French, there is no convincing reason why an occasional half-hour program might not be in Italian, German, Dutch, Ukrainian or Polish.

The same applies to the other nationally-owned mass communication medium. In the film library of the National Film Board, there is a paucity of 16mm. films on the folk lore, the performing arts, or the crafts of the many ethnic groups that make up our population. In view of these facts, we can reluctantly deduce only one logical conclusion; in spite of assurances to the contrary about the contributions of other ethnic groups, the policy and practice of Canada's successive Governments has been to promote assimilation and the concomitant cultural homogeneity rather than integration accompanied by its cultural diversity.

## 11. SUMMARY

The thesis of this brief consists of the following points:

- (a) Outside of the province of Quebec and the Federal area of competence and responsibility, the French language does not have any higher status than the languages of other Canadians. Any privileges that are demanded by the French-speaking Canadians for better use and better teaching of French in English-speaking Canada, can also be legitimately demanded by "other Canadians".





- (b) Cultures, per se, used in an anthropological sense, are not the subject of legislation by constitutional governments. The concept of biculturalism does not describe Canadian reality which is multi-cultural now and will be so for an indeterminate time to come. Acculturation is a private voluntary act and cannot be the subject of enforced government action in a free society.
- (c) Canadian unity cannot be fostered by dividing the population into first and second class groups.
- (d) The non-British and non-French groups can contribute to the development of Canadian cultural values only if they can preserve and perpetuate their own heritage, especially their languages.

All of which, is most respectfully submitted.

Dated at Toronto this 1st day of August, A.D., 1965

Ukrainian Self-Reliance League of Canada

per

Paul Schitka *ss*

President



Outlining in writing the role of the Saskatchewan Committee on Biculturalism, the Government of the Province of Saskatchewan makes the following observation:

"In establishing the Saskatchewan Committee on Biculturalism the Government recognizes a distinct Canadian problem which undoubtedly has to be examined. This problem arises from the fact that in one Canadian province, the Province of Quebec, many of the people are of one national origin and naturally have a great dedication to their language and culture. The Government of Saskatchewan also emphasizes, however, that it is extremely important for the rest of Canada and for the Royal Commission examining this problem to realize that in Saskatchewan, and in the Prairie Provinces generally, there are people with many different languages and cultures. We must be aware of the contribution which all of these can make to strengthening the vitality of Saskatchewan and Canadian life."

(February 24, 1964)

The above quotation is substantiated by the following statistics taken from the 1961 census of the population of Canada:

#### ETHNIC ORIGIN OF CANADIANS

| <u>Canada and<br/>Provinces</u> | <u>Total<br/>Population</u> | <u>%<br/>British</u> | <u>%<br/>French</u> | <u>%<br/>Other</u> |
|---------------------------------|-----------------------------|----------------------|---------------------|--------------------|
| Canada                          | 18,238,247                  | 44.2                 | 30.4                | 25.4               |
| Newfoundland                    | 457,853                     | 93.5                 | 3.7                 | 2.8                |
| P.E.I.                          | 104,629                     | 80.0                 | 16.7                | 5.3                |
| Nova Scotia                     | 737,007                     | 71.2                 | 11.9                | 16.9               |
| New Brunswick                   | 597,936                     | 55.2                 | 38.9                | 5.9                |
| Quebec                          | 5,259,211                   | 10.8                 | 80.7                | 8.5                |
| Ontario                         | 6,236,092                   | 59.6                 | 10.4                | 30.0               |
| Manitoba                        | 921,686                     | 41.7                 | 9.1                 | 49.2               |
| Saskatchewan                    | 925,181                     | 40.3                 | 6.5                 | 53.2               |
| Alberta                         | 1,331,944                   | 48.8                 | 6.8                 | 44.4               |
| British Columbia                | 1,629,082                   | 59.2                 | 4.1                 | 36.7               |
| Yukon                           | 14,628                      | 48.0                 | 6.8                 | 45.2               |
| N.W.T.                          | 22,998                      | 20.7                 | 6.1                 | 73.2               |
| <b>TOTAL</b>                    | <b>18,238,247</b>           | <b>7,996,669</b>     | <b>5,540,346</b>    | <b>4,701,232</b>   |









750-514

B R I E F

SUBMITTED

TO  
THE

ROYAL COMMISSION ON BILINGUALISM and  
BICULTURALISM

presented  
by

DOMINION EXECUTIVE  
UKRAINIAN SELF-RELIANCE LEAGUE OF CANADA  
651 Spadina Avenue  
Toronto 4,  
Ontario

July 1965



## SUMMARY

The thesis of this brief consists of the following points:-

(a) Outside of the province of Quebec and the Federal area of competence and responsibility, the French language does not have any higher status than the languages of other Canadians. Any privileges that are demanded by the French-speaking Canadians for better use and better teaching of French in English-speaking Canada, can also be legitimately demanded by "other Canadians".

(b) Cultures, per se, used in an anthropological sense, are not the subject of legislation by constitutional governments. The concept of bi-culturalism does not describe Canadian reality which is multi-cultural now and will be so for an indeterminate time to come. Acculturation is a private voluntary act and cannot be the subject of enforced government action in a free society.

(c) Canadian unity cannot be fostered by dividing the population into first and second class groups.

(d) The non-British and non-French groups can contribute to the development of Canadian cultural values only if they can preserve and perpetuate their own heritage and especially their languages.

(e) The population of Canada is as diversified as anywhere in the world. If we project our rate of population change evidenced during the last fifty years, we can expect almost an even division among British, French and "other" Canadians before the end of this century. The future strength of Canada lies in its diversity.





TABLE OF CONTENTS: (Material following Summary)

Section A - Body Sponsoring the Brief - - - 6 pages  
Includes statement on Contribution of the  
Ukrainian Self Reliance League to Canada.

Section B - MAIN BODY OF THE BRIEF - - - - 13 pages  
Paragraphs numbered 1 to 29  
Sub-headings:

- IntrOduction
- Identification of Ethnic Groups
- Who is English
- Concept of French Canadian nation
- Canadian Unity
- Legislation re Culture
- Preservation of Cultures
- Legislation re Languages
- Legislation and Preservation of Bilingualism &  
Biculturalism
- Special Groups and Equal Rights
- Mass Media of Communication

Section C - RECOMMENDATIONS - - - - 2 pages  
Numbered 1 to 10

Appendix A - Statement and Table dealing with Statistics and  
Ethnic Origin of Canadians

.o.o.o.o.o.

Honourary President and Life Member - J.W. Stechishin - Lawyer  
(Saskatoon)

Past President and Life Member - Theodore Humeniuk - Lawyer  
(Toronto)

PRESIDENT: Dr Paul Ochitwa (1965 - )  
127 - 8th Street  
Toronto, Ontario

HEAD OFFICE AND DOMINION EXECUTIVE:

Ukrainian Self-Reliance League  
of Canada  
651 Spadina Avenue,  
Tornoto 4, Ontario



SECTION A - IDENTIFICATION OF THE BODY SPONSORING THIS BRIEF.

INTRODUCTION

1. The Ukrainian Self-Reliance League of Canada is the first and oldest Ukrainian Nation/<sup>al</sup>(Dominion wide) organization with roots deriving from the first settlers and their needs. Third and fourth generation descendants of the earliest settlers are still active members in one or other of the organizations affiliated in the League. (e.g. Mr. Val. Eleniak of Vancouver, grandson of Wasyl Eleniak, the first immigrant).
2. The League consists of the following member or affiliated organizations with each organization having its own branches throughout Canada from coast to coast.
  - (a) Ukrainian Self Reliance Association.
  - (b) Union of Ukrainian Community Centres (Educational and Peoples Homes).
  - (c) Ukrainian Womens Association of Canada.
  - (d) Canadian Ukrainian Youth Association.
  - (e) Ukrainian P. Mohyla Institute in Saskatoon.
  - (f) St. Vladimir Ukrainian Institute of Toronto.
  - (g) St. John's Ukrainian Institute of Edmonton.
3. The majority of the membership within the League affiliates and/or their relations, associates, and supporters read the Ukrainian Voice, a weekly independent Ukrainian language newspaper generally regarded as the organ of the League.
4. The majority of the membership are also practicing faithful of the Ukrainian Greek-Orthodox Church of Canada and active supporters of St. Andrew's College of Winnipeg on the University of Manitoba campus. As such however, both the Church and the College are completely independent Canadian chartered institutions separately incorporated for specified ecclesiastical and religious purposes and resulting from the freely expressed will and actions of Ukrainians in Canada.



5. The primary purpose for the formation of League and its affiliates in the first instance was three fold:

- (a) Unity of all Canadians of Ukrainian descent.
- (b) Preservation and promotion of Ukrainian language and culture in Canada.
- (c) The general elevation and raising of standards in the social, economic and political life of Ukrainian Canadians.

6. It was foreseen by the founders and still maintained by the membership that this primary purpose, if attained, would constitute a positive and considerable contribution to Canada and the general Canadian pattern and way of life and the ideological principles on which all activities were and still are based are also threefold in summary:

- (a) Independence and self-reliance - of individuals, of organizations and of peoples.
- (b) Independence and self-reliance - in thoughts and deeds.
- (c) Independence and self-reliance - in political, economic, cultural and religious affairs.

7. These principles were constituted into an "ideology" by the early resident students of the P. Mohyla Institute in Saskatoon who early in the century/were also the founders and builders of the League.

- (a) Self-respect (You can only respect others and others will respect you if you respect yourself).
- (b) Self-~~re~~activity (No one will do anything for you if you don't do anything for yourself)
- (c) Self-reliance (You can only rely on your own resources and yourself)

#### CHRONOLOGICAL BACKGROUND AND EVOLUTION

- 1865 - Although it has been assumed that Ukrainian settlement began in 1891 with the coming of Eleniak and Pylypiw research is showing traces of Ukrainian settlers as far back as 1865.
- 1867 - When Confederation became a fact in Canada, Alaska was purchased by the U.S.A. During this time Reverend Father Ahapij Honcharenko, an Orthodox priest from Ukraine, made his impact on the Slav Community in North America. He was editor (on behalf of the American Government) of the Alaska Herald.





- 1891 - With the coming of Eleniak and Pylypiw Ukrainian immigrants began migrating to Canada in large numbers and a series of waves - mostly from the Austro-Hungarian provinces of Bukowina and Galicia and settling mostly in the Northwest Territories of Canada.
- 1895 - Dr. Oleskiw made a research tour of Canada on the invitation and with the support of the Canadian government to study the possibilities of increased Ukrainian immigration to Canada.
- 1905 - Ruthenian Training School for Teachers founded in Winnipeg. Later moved to Brandong, Manitoba. Bilingualism was officially recognized in Manitoba as any two languages and there were bilingual (French & English, Ukrainian & English, etc.) schools and teachers. The Ukrainian Self Reliance League of Canada finds its origin among the young bilingual teachers trained in the Ruthenian Training School who laid the foundation of all Ukrainian organizations in the "Narodowtsi" or the Peoples, Group or movement. Their aim to raise the standard of education, culture, economics and general welfare among Ukrainian Canadians recently settled in Canada. This Peoples' Group (Narodowtsi) began to organize and sponsor public meetings, community halls, educational and cultural programs and activities throughout the west.
- 1908 - First Ukrainian language school established in Winnipeg.
- 1910 - "Ukrainian Voice" - founded in Winnipeg. First Ukrainian language newspaper in Canada to call itself "Ukrainian" and identify itself with a language or cultural group as such. It was the recognized "spokesman" for the Narodowtsi (the Peoples' Group) and became the official organ of the Self Reliance League and continues to be recognized as such to this date.
- 1913 - T.D. Ferley - an active leader in this group is elected as first M.L.A. to the Manitoba legislature becomes first Ukrainian Canadian parliamentarian to be elected in Canada.
- 1913 - Founding of Ukrainian Farmers' Loan Co. Ltd. in Edmonton  
1915 (economic) and the Adam Kotsko Ukrainian Institute in Winnipeg (education).
- 1916 - Bilingual (Ukrainian and English) schools officially established in Manitoba.
- Ukrainian P. Mohyla Institute founded in Saskatoon, residence for Ukrainian University students and centre of cultural life in Saskatchewan.
- 1918 - M. Hruschewsky (now St. John's) Ukrainian Institute founded in Edmonton as residence for Ukrainian University students and centre of cultural life in Alberta.
- Ukrainian Greek Orthodox church founded in Canada as a completely independent, self supporting and national Canadian church.



- 1914 - The Narodowtsi group actively supported Canada's war effort in World War I, encouraged and urged Ukrainian immigrants in Canada to volunteer for the Canadian Armed forces and if or when rejected (as they often were because of government ignorance and previous Austrian citizenship) to support Canada's war effort on the home front (contribution of grain to war relief, etc.)
- 1918
- 1920 - Led by the Ukrainian Voice these same people started an active and aggressive campaign against communists and communism which continues to this date. Philosophy - every communist is a potential traitor. A communist cannot be a good Canadian.
- 1920 - An active campaign to organize National Homes or Community Centres throughout Canada to serve as centres of educational and cultural activity. This movement spearheaded by Ukrainian Voice; students, school teachers and new Ukrainian Canadian intelligentsia - product of P. Mohyla and M. Hruschewsky Institutes.
- 1927
- 1925 - Ukrainian Women's Association of Canada - founded.
- 1926
- 1927 - At a grand convention of members and delegates of Institutes and organizations mentioned above and their supporters the movement constituted itself into the UKRAINIAN SELF RELIANCE LEAGUE OF CANADA - bound together by common ideology and common aims and purposes.
- 1926 - There was founded in Canada a para-military Monarchist organization which started as groups known as "Sitch" and became the Hetman organization. It remained outside the League and had outside of Canada affiliation.
- 1931 - Canadian Ukrainian Youth Association founded, based on original students' groups. It immediately joined the Self-Reliance League as the youth affiliate.
- 1932 - Ukrainian Catholic Brotherhood and Ukrainian National Federation founded in Canada. Both remained outside the League because of their special nature, character and affiliation beyond Canada.
- 1935 - More than 5,000 members, delegates and supporters attended a rally Convention in Saskatoon.
- 1940 - With the Self Reliance League and its affiliates, in a leading role, the Ukrainian Canadian Committee is founded in Winnipeg to act as a representative and co-ordinating body for all Ukrainian Canadians including the League and organizations outside the League - with the exception of the small percentage of communists still left and now existing in the misnomer - Association of United Ukrainian Canadians.
- 1945
- 1939 - All affiliates of the League carry on an active and aggressive campaign urging and encouraging all Ukrainian-Canadians to volunteer for the Canadian Armed Forces and offer services in every way possible in support of Canada's war effort at home and abroad.





- 1945 - St. Vladimir Ukrainian Institute founded in Toronto and affiliates to Self-Reliance League.
- 1946 - St. Andrew's College founded in Winnipeg by members and supporters of the Self-Reliance League - as a separate and independent educational centre in association with the University of Manitoba and the Ukrainian Orthodox Church of Canada.

SUMMARY OF CONTRIBUTION TO CANADA

1. In total, readers of the Ukrainian Voice, members of the affiliated organizations in the Self-Reliance League, graduates and alumni from the Institutes named with all their relations and supporters represent an estimated number of well over 25,000 Canadians of Ukrainian origin associated with well over 300 branches or community centres.
2. In Canadian politics they represent every conviction known in the Canadian Democratic system (Liberals, Progressive Conservatives, Social Credit, N.D.P. etc.) except communists or any other totalitarian sentiments.
3. The Ukrainian Self/<sup>Reliance</sup>League and the movement of which it is a part have constantly maintained as the "grand raison d'etre" the following principles:
  - (a) Good loyal Canadian citizenship.
  - (b) Higher education.
  - (c) Preservation and promotion of Ukrainian language and culture.
  - (d) Active participation ~~in~~ community, civic and public affairs.
  - (e) No outside affiliation and completely independent Canadian outlook on all matters and affairs.
4. Within the spirit of all above:-
  - (a) Since their founding the three Institutes and St. Andrew's College have built or acquired new modern buildings and provide all the most modern facilities, conveniences and services served by trained and qualified staffs.



4. (b) Summer schools and adult education programs are being expanded and developed.

(c) Proper manuals, handbooks and text books are being published which are purely Ukrainian, purely English or French, and as or where needed - bilingual or trilingual.

(d) Members or products of the movement have been elected and served or still serve in various levels of public office - municipal, provincial and federal throughout Canada.

(e) Members or products of the movement have offered their services in various capacities in public and private sponsored institutions and enterprises.

(f) Members or products of the movement serve Canada as lawyers, doctors, dentists, teachers, and in all trades and professions including the military.

(g) Every member or product of the movement is proud to be a Canadian.

NOTE: The Ukrainian Self Reliance League of Canada from its founding and inception has been and remains entirely a Canadian organization with no links or affiliation of any kind beyond the borders of Canada. As such, and because of the nature of its Constitution and the aims and purposes contained therein, the League, broadly speaking, supports the legitimate claims and desires of the Ukrainian people in native Ukraine to freedom, independent sovereignty and a democratic form of government. These claims are supported by the membership and the League as such from the position and standpoint of loyal Canadian citizenship and the moral obligation of all free men to support causes which are believed to be right and just.



## SECTION B - THE ARGUMENT OF THE BRIEF

### INTRODUCTION

1. This brief will attempt to crystallize the attitude of one segment of the Canadian nation to some of the issues and attitudes that are coming to the fore as a result of the establishment of the Royal Commission on Bi-Culturalism and Bi-Lingualism. It is not our intention to express opinions on the various statements that have appeared from time to time, purporting to speak for the British or French-Canadian community. These statements range over a wide field and represent, at times, contradictory solutions to the same problem or disagreements on what the problem is.

2. We are concerned only with one aspect of this discussion, namely, the possibility of the extension of the official status of the French language and culture beyond that described or implied in Sec. 133 of the B.N.A. Act. If this means that special arrangements are to be made for the preservation of French-Canadian culture and language in those parts of Canada where the French-Canadians represent a small minority compared with some of the other minority groups, then, in our opinion this would lead to resentment on the part of many so-called "other" Canadians and would represent a disruption of Canadian unity unless these groups could avail themselves of similar opportunities to preserve their respective language and culture through public facilities, and at the expense of the public purse to which they also contribute.

3. Associated with this issue is the matter of definition of who constitutes the other Canadians referred to in the terms of reference.

### IDENTIFICATION OF ETHNIC GROUPS

4. An instance of this matter of identity is the Commission working paper dated November 23, 1963, written for, or by a member of, the Royal Commission on Bi-Culturalism and Bi-Lingualism. In this paper, the "other" groups are reduced to 14% of Canada's population by the





simple expedient of using mother tongue rather than ethnic origin. The assumption seems to be that mother tongue is an appropriate means of estimating the numbers of those who do not identify, in the first instance, with either the British or the French culture in Canada.

5. Surely, such an approach rests on a dubious sociological assumption. Many individuals who are second, third or fourth generation Canadians were brought up in homes where English is the predominant, if not the only language, but they do not thereby identify culturally, exclusively or even predominantly, with the Anglo-Canadian way of life. The same is true in Quebec as far as the Franco-Canadian way of life is concerned. Although language is a primary facet of culture, it is not the whole of culture. For instance, the Scots and the Irish are English-speaking peoples but this does not make them English. We do not wish to attribute bias to the author of this working paper, but from our point of view it misuses statistics and fails to leave with the reader that feeling of objectivity which one would expect in a document issued by the Commission.

6. We are aware of the fact that the English language, as the carrier of the predominant North American culture, is a powerful implement of assimilation. Even those whose mother tongue is French represent only 28% of Canada's population as compared with 31% for those who are of French origin. This may be taken as an indication that with time, more and more persons of French-Canadian origin, as well as those of other origins, will speak English as their mother tongue. However, we cannot conclude from that, that they will have thereby identified with the British segment of Canada. Maternal language may be, in most instances, a necessary segment of cultural identity, but of itself, it is not a sufficient condition for cultural identification. Language is often the cradle and the carrier for



for culture but language and culture are neither synonymous nor inseparable.

#### WHO IS ENGLISH?

7. There seems to be a multiplicity of views among French-Canadians as to who is English. Sometimes usage follows the ethnic origin approach as used by the Dominion Bureau of Statistics. Sometimes it refers to the D.B.S. concept of "mother tongue". Sometimes it embraces all who use English to communicate with the total Canadian human environment regardless of whether they even have a passable working knowledge of the language let alone mastery. Thus, when convenient for their purpose - Jews, Ukrainians and others are also considered "English" by the French-Canadians. This tends to create the impression that as far as many French-Canadians are concerned, there are only two linguistic and cultural groups in Canada, the French and the English. It is as if a wish could father a new fact, and somehow change the real and true fact, that there is a significant number of people in Canada who feel themselves completely Canadian but do not want to, and see no reason why they should, try and pass themselves off as English ~~or~~ French.

#### CONCEPT OF FRENCH-CANADIAN NATION

8. A great deal of the discussion with respect to the work of the Commission seems to turn on the question of definition of the status of the French-Canadian "nation". It is our view that if the French-Canadians are to be regarded as a nation that status can have realistic expression only within the borders of the Province of Quebec. In all other parts of Canada, the French-Canadian group is entitled to no more and no less than any other ethnic group. We do not know of any instances in history where ~~one~~ member group of a federation enjoyed special rights and privileges throughout the federated area





that were not available to other constituent groups. Any insistence on special status would run counter to the basic principles of constitutional democracy.

9. We see no reason why we should accept any assumptions that there are constitutional differences between the French-Canadians and the "other" Canadians outside the province of Quebec, except for the status of the French language in parliament and in the courts as guaranteed in the BNA Act. From our point of view, all the "others" are entitled to the same privileges outside of Quebec as are, or may be, extended to the French in the future. Even in Quebec the concept of "two nations" must be questioned, based of course on the semantic definition of "nation".

10. Within the framework of the Canadian state and its constitutional limitations there can be no such political entity as the French Canadian nation for states and nations must be regarded as almost synonymous. If it is admitted that French Canadian nation exists (as there was once : considered to be <sup>a</sup> "Metis nation" in the North West Territories) then it must follow that there are also Indian, Eskimo, Icelandic, Ukrainian, Polish, Swedish and other nations in Canada. Canada is therefore not only multi-lingual and multi-cultural but also multi-national. If (as some call these people) there are the British race and French race in Canada (see Commission documents - "founding races") then Canada would also need to be considered as multi-racial. Eventually all this leads to nonsense. Canada is one state and one nation. We who have been born or naturalized Canadians are Canadian nationals with various and diverse linguistic, cultural, religious even racial back-grounds which we treasure and wish to preserve. Quebec is a province of Canada and the French are Canadians in the same sense and to the same degree as are all other Canadians, no more and no less. The fact that the Province of Quebec is predominantly French and that the French had the opportunity and the ability to retain their language and culture, and had



the wisdom and the will to preserve and develop this heritage does not place them in a category of an autonomous nation or statehood any more than the Ukrainians in Manitoba, nor does it give them any right to be considered as a French national state within the state of Canada. Canada is one state and one nation with many cultures, and many religions, and Canadians are of many racial origins - all equal regardless of colour. Therein lies our strength.

11. The insistence on equal partnership for only two ethnic groups in Canada gravely disturbs many citizens who hitherto felt they lived in a land where first and second class categories of people, discrimination, favouritism and legalized inequality had given place to equality and unity extending equal privileges and imposing equal responsibilities on all citizens under the rule of law.

#### CANADIAN UNITY

12. What has been the true source of Canadian unity over the last 97 years following the formation of the Dominion of Canada? Surely our unity has not been founded on similarity of ethnic origin, religion, or race. Even at the time of confederation we already had, in addition to the British and French, small but significant Indian, Negro and German groups in Canada.

13. Canadian political, judicial, educational, social and economic institutions, established here mainly between the conquest and confederation, and stemming from British heritage, have been the most important factors working for the unification of immigrant peoples of diverse ethnic, racial, and religious origins. It is in the spirit of the social philosophy underlying these institutions that the members of the Ukrainian-Canadian community, as well as those of other ethnic groups, feel obliged to insist that Canadian unity cannot be conceived as an exclusive arrangement between two groups, or as a relationship between disparate, first-class, "founding" or "charter" members on



the one hand, and second-class "newcomers", or "new Canadians" on the other. Such an approach to the problem of our national unity would run counter to the letter and spirit of existing international conventions as well as against Canadian legislation embodied in the Citizenship Act and the Bill of Rights. For it implies that unless these "others" have gone through some 'rite de passage' and identified themselves with the British or French group, they are doomed to a lower category of citizenship. This can hardly be construed as a means of extending and deepening the spirit of unity among the people of Canada.

14. Besides, ever since the "founding races" started "founding" Canada, the Anglo-Canadians and the Franco-Canadians have become less and less British and French, so much so that there is much greater disparity (spiritually and psychologically speaking) between the Anglo-Canadian in Ontario and the Britisher in London or the Franco-Canadian in Quebec and the Frenchman in Paris, than there is between three or four fellow Canadians one of which is of Anglo-Saxon origin, another French origin, another Ukrainian origin and still another of Polish or some other origin, all with different linguistic and cultural affiliations yet all Canadian by birth or choice. Any one living in Quebec knows that even linguistically and culturally there is little in common between French Canadians proper of today and the people of France or the original French Canadians of 2 - 300 years ago. Time and environment have made Canadians what they are today.

15. We, in Canada, have a unique opportunity to demonstrate to the world that people can rise above primordial loyalties to clan, tribe, race/<sup>or</sup> religious group and be bound together by higher social purposes and institutions. In fact, we have already shown in two world wars that primary group loyalties need not, and do not,





prevent the fulfillment of the highest duties of citizenship.

Why should we now take a retrograde step that would say to the third element in our population that, in effect, we are all equal but that the two "founding" groups are more equal than the others.

16. Those pioneers of Ukrainian origin who broke the virgin prairies, cut the bush, built the roads, worked the mines, were "founders" in their own right just as much as British or French settlers of earlier vintage. Their sons and grandsons do not wish to feel unworthy of them by not raising at least a voice of protest against the basic assumptions that seem to underlie the terms of reference of the Royal Commission on Bi-Culturalism and Bi-Lingualism. Today, in Canada's north, in the mines, in the forests and throughout Canada's hinterland, on land, on sea and in the air, in Canada's forces in Cyprus or the Gaza strip, Canadians of many origins, affiliated to many different languages and cultures are serving Canada and still "founding" Canada equally. Who is there among us who would discriminate and establish classes and categories of Canadian Citizens?

#### LEGISLATION RE CULTURE

17. Biculturalism as implied in the Royal Commission documents and terms of reference is meaningless. The principles underlying the structure of the Canadian Political system preclude interference in the private sphere; if the present discourse on bi-culturalism is in any way a prelude to legislation or government action in the cultural sphere in such a way as to favour, or to support one culture as against another, or to suggest to the "others" that they become acculturated to either the French or the English culture of North America, then in our opinion government would be exceeding its legitimate powers and interfering impertinently in the private sphere.



18. The direction of acculturation by the non-British and non-French elements in Canada is a matter of need and private choice. The cultural choices of people in a free society should never become the object of legislation or social pressure, especially of the kind inspired by government. The pressures of the mass culture of English-speaking North American supported by mass media from the south are already overpowering enough without reinforcement by any Canadian government action.

#### PRESERVATION OF CULTURES

19. The "other groups will have nothing to contribute to Canada on the cultural level if they are going to be culturally assimilated at the earliest possible moment into the French or the British group. The possibility of a real contribution to Canada's cultural development along unique lines of their own, rests on the ability of these groups to preserve their cultural values, including their languages, their religious groupings, their songs and dances and a host of different social customs. To this end, the Government of Canada and the provinces should support the preservation of specific cultural characteristics of the different ethnic groups including the teaching of their languages to their Canadian-born children. To support this position we will quote from Canadian Overtones by Dr. Watson Kirkconnell:-

"Our constitution, says Dr. Kirkconnell, is founded on the federative principle. Our nation could do no better than to take "confederation" as its motto in culture and education. Our national holidays might well be given over to such pageantry (including, perhaps, festivals of drama, poetry, and music) as would emphasize the co-operative existence of the distinct racial groups in our population. Our schools might give ample recognition to their history and culture. Our universities might foster their languages and literatures, or even set up an Institute of Cultural Traditions to preserve and





encourage all that may contribute to the diversity of our cultural life."

From a statement by Mr. Vincent Prince of La Presse, speaking at a conference of the Canadian Centennial Council in Winnipeg, Oct. 28, 1963, we quote:-

"The ethnic groups should not be discriminated against in any field whatsoever. They may not have the same absolute rights as the two main groups in as much as the official languages are concerned, but they have surely rights that cannot be denied. I would even go so far as state that they can legitimately ask for substantial concessions in the field of education.

"We, French-speaking as well as English-speaking Canadians, have often declared that we consider the presence of these ethnic groups among us as a cultural enrichment. If we are not pure hypocrites, we must give a meaning to our statements. A cultural tradition cannot be maintained long without the maintenance of the language on which it is based. Therefore, if we want them to preserve their culture we must help them keep their language...".

Hon. Guy Favreau speaking in Winnipeg, August 15, 1963, said:-

"Group immigration has been the germ of life in this country, and Canada is justly proud of its pluralist culture. Many individuals and nationalities have enhanced Canadian traditions. I have no doubt that the many ethnic groups represented here today will, in time, also add appreciably to the cultures and traditions of our country".

#### LEGISLATION RE LANGUAGES

20. With respect to bi-lingualism, we would accept it as a prerogative of the parliament and Government of Canada to legislate which language or languages will be used by the government and by the



federal public service including its special agencies, crown corporations, etc. based solely and entirely on practical need. We would suggest strongly, however, that this is as far as the government can go in favouring any group, whether it has special historical (charter) status or not. Under no condition should bi-lingualism of any kind (whatever the two languages) become an essential pre-requisite or qualification for service or promotion in any Government or Civil Service position unless and until there is a specific need for that qualification in that specific service or position.

21. We are somewhat apprehensive that the Commission seems to be looking for ways and means of extending protection to an already well-protected minority when in its terms of reference it was designed to look also at the "contribution of the other groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contribution...". The other groups, including the native Canadians, Indians, and Eskimos, do not have any guarantees similar to the British and French.

22. We do not wish to react to the extreme views of certain French-Canadians and other organizations that have been reported in the press from time to time. We do not regard them as serious proposals for dealing with the legitimate aspirations of French-Canadians; especially since some of them assume that either the "others" do not really exist, or are an undifferentiated mass to be swallowed and digested (culturally speaking) by either the French or English-speaking Canadians.

#### LEGISLATION AND THE PRESERVATION OF BI-LINGUALISM AND BI-CULTURALISM

23. It seems to be the current view among many French-Canadians that government(s) in Canada should take all the necessary legislative and administrative steps that would ensure the perpetuation of the French language and culture in all parts of Canada. In



our view, it is not in the nature of democratic societies which, by definition must be accommodating ones, to entrench one or another way of life by legislative action, or administrative - executive imposition. Within the limits of national security, public health, welfare and safety, democratic systems must safeguard for their citizens the inalienable right to perpetuate their social, cultural, and religious values and ways of life. The giving of official status to both the English and the French languages is surely the outside limit of cultural bias that our legislators can allow themselves to impose upon Canadians. Any other position on this issue would mean a basic shift in political philosophy from democracy to authoritarianism. "All human beings are born free and equal in dignity and in rights." (Universal Declaration of Human Rights - Art. 1).

#### SPECIAL GROUPS AND EQUAL RIGHTS

24. We admire our French-Canadian co-citizens for their staunch adherence to their heritage, their language and culture. We think it is important that the great French traditions, as transmitted by French life in North America and adapted to a new geopolitical reality, remain a big pillar in the unique structure which is Canada and act as an essential component of an emerging Canadian ethos that will protect and perpetuate Canada's urge for its own particular form of political life and for its own way of working out its own national destiny.

25. But, without being one bit less Canadian than either the French-speaking or English speaking segment of the Canadian nation, those of us who are of Ukrainian origin wish to preserve those aspects of our culture and traditions which we hold dear and the preservation of which can but enrich our own, and we hope other people's lives, in this country. Our fathers and grandfathers on coming to Canada were not told that their welcome in this land was





conditional upon loss of identity. On the contrary, they had many assurances from fellow Canadians and representatives of almost every Canadian government that what is required of them is loyalty to Canadian political institutions rather than linguistic and cultural assimilation. This loyalty the Ukrainians have given. Considering the length of time the Ukrainian group has been here and the conditions of backwardness which our parents and grandparents left behind when they immigrated to this virgin land, this group has made its modest contribution to the protection and development of this nation. We do not believe that either the fact that the French and British settled in the land of the Indian earlier, or the fact that the British conquered new France, provides a basis for categorizing the people of this land into different classes of citizens today.

26. It is with the feeling of equality as citizens that we enter the dialogue on bi-lingualism and bi-culturalism,"taking into account the contribution made by the other ethnic groups to the cultural enrichment of Canada....".

#### THE MASS MEDIA OF COMMUNICATION

27. Finally, we wish to comment on the use of the mass media which has concerned us for a long time. The publicly owned media of mass communication in Canada are inseparably bound to the "official" languages of the two main groups in our population. Any use of other languages is exclusively through the purchase of time from private radio or television stations. This is discrimination. It is wrong and we do not accept the argument supporting this practice. In communities where there are sizeable minorities with native language backgrounds other than English and French, there is no convincing reason why an occasional half-hour program might not be in Italian, German, Dutch, Ukrainian or Polish, especially



since these people equally pay taxes, advertise, consume goods and share in all the normal duties and obligations of citizenship.

28. The same applies to the other nationally-owned mass communication medium. In the film library of the National Film Board, there is the most scandalous paucity of 16mm. films on the folk lore, the performing arts, or the crafts of the many ethnic groups that make up our population, with the exception of the English, the French and some Eskimo groups.

29. We can deduce only one logical conclusion from these facts; inspite of what is being said about the contributions of other ethnic groups, the policy and practice of Canada's successive governments has been to promote assimilation and the con-committant cultural homogeneity rather than integration accompanied by its cultural diversity. Discrimination in this field and others has in fact always existed. We would, therefore, make the following recommendation:-

"That the CBC, the N.F.B., the Canada Council and other governmental or semi-governmental agencies, supported wholly or partly by public funds, should give proportional recognition to the cultural needs of those Canadians who are of non-Anglo-Saxon and non-French origin, either on a national basis, where that is practicable, or on a regional basis."

Surely, these demands are not unreasonable. Their implementation, extended on demand to other ethnic groups, will keep alive the rich cultural heritage with which Providence has so generously endowed our nation and will bring about a greater sense of belonging, as well as a deeper appreciation of the equality of Canadian citizenship.



## SECTION C - RECOMMENDATIONS

1. Bilingualism in Canada should be recognized purely and simply as ANY TWO LANGUAGES and must be based on practical need and use. Only in the official sense as already established by the B.N.A. Act should bilingualism mean English and French. Future census and all Bureau of Statistics Records and activities should be geared to reflect truly Canada's existing cultural and linguistic nature.
2. Canadians regardless of origin should be encouraged to learn, practice, use and promote as many languages as possible and both Federal and Provincial resources and support should be available for study of all and any languages in order that the existing reservoir be not depleted.
3. Following the excellent example of Quebec, there should be a Department and a Cabinet position for culture in every provincial government and in the central federal government in Ottawa, the sole aim and purpose of which should be to expand support and develop all cultures now in Canada for which there is any claim, use or need in order that Canada through its multi cultural nature and character best serve its international role.
4. Homes, families and institutions and/or organizations which maintain and promote any languages and cultures, should be morally and materially supported by public resources and means and facilities should be established that qualifications and standards reached or attained be properly evaluated, examined and recognized through established educational bodies or facilities with support from and by universities and Departments of Education and any credits thus gained or obtained should be transferable from province to province, school to school and university to university.
5. That in recruiting or employing personal for any public service every effort be made to recognize and use persons already trained and qualified in the rudiments of languages or cultures instead of training new personal who have no native or natural basis





5. (cont'd.)  
or background in or for a particular language or culture as has often been the case.

6. That never and under no circumstances should Canada resort to legislating the kind of language or culture any Canadian citizen can or should enjoy and that this inalienable right be preserved for and by every Canadian by statute under law.

7. That never under any circumstances should the time of arrival in Canada or the age of an individual or a group (months, years, decades or generations) be considered as criteria to or for Canadian citizenship nor should one's language or acculturation be factors or criteria for citizenship provided that individual has sufficient mastery of one or other of the official languages to serve his needs and purpose.

8. That Canada maintain and promote that no government or state should ever attempt to legislate birthrights for individuals, the greatest of which are language, culture, religion and traditions - all of which are recognized as heritage.

9. That Canada take the lead in promoting at home and abroad an active program and campaign against discrimination of any kind and that a Royal Commission be established to study problems relating to discrimination of all kinds rather than languages or cultures.

10. That all Canadians whatever their origin, culture, language, race, creed or colour be encouraged to remain loyal to the christian philosophy on which Canadian legislation, growth and development have been based to date. In this direction governments and Royal Commissions might well direct their actions and activities.



APPENDIX A

UKRAINIAN SELF-RELIANCE BRIEF TO ROYAL COMMISSION ON BILINGUALISM, etc.

Outlining in writing the role of the Saskatchewan Committee on bi-culturalism, the Government of the Province of Saskatchewan makes the following observation:

"In establishing the Saskatchewan Committee on Bi-culturalism the Government recognizes a distinct Canadian problem which undoubtedly has to be examined. This problem arises from the fact that in one Canadian province, the Province of Quebec, many of the people are of one national origin and naturally have a great dedication to their language and culture. The Government of Saskatchewan also emphasizes, however, that it is extremely important for the rest of Canada and for the Royal Commission examining this problem to realize that in Saskatchewan, and in the Prairie Provinces generally, there are people with many different languages and cultures. We must be aware of the contribution which all of these can make to strengthening the vitality of Saskatchewan and Canadian Life."

(February 24, 1964)

The above quotation is substantiated by the following statistics taken from the 1961 census of the population of Canada:

ETHNIC ORIGIN OF CANADIANS

| <u>CAN DA AND<br/>PROVINCES</u> | <u>TOTAL<br/>POPULATION</u> | <u>%<br/>BRITISH</u> | <u>%<br/>FRENCH</u> | <u>%<br/>OTHER</u> |
|---------------------------------|-----------------------------|----------------------|---------------------|--------------------|
| Canada                          | 18,238,247                  | 44.2                 | 30.4                | 25.4               |
| Newfoundland                    | 457,853                     | 93.5                 | 3.7                 | 2.8                |
| P.E.I.                          | 104,629                     | 80.7                 | 16.7                | 3.3                |
| Nova Scotia                     | 737,007                     | 71.2                 | 11.9                | 16.9               |
| New Brunswick                   | 597,936                     | 55.2                 | 38.9                | 5.9                |
| Quebec                          | 5,259,211                   | 10.8                 | 80.7                | 8.5                |
| Ontario                         | 6,236,092                   | 59.6                 | 10.4                | 30.0               |
| Manitoba                        | 921,686                     | 41.7                 | 9.1                 | 49.2               |
| Saskatchewan                    | 925,181                     | 40.3                 | 6.5                 | 53.2               |
| Alberta                         | 1,331,944                   | 48.8                 | 6.3                 | 44.4               |
| British Columbia                | 1,629,082                   | 59.2                 | 4.1                 | 36.7               |
| Yukon                           | 14,628                      | 48.2                 | 6.8                 | 45.2               |
| N.W.T.                          | 22,998                      | 20.7                 | 6.1                 | 73.2               |
| =====                           |                             |                      |                     |                    |
| TOTAL                           | 18,238,247                  | 7,996,669            | 5,540,346           | 4,701,232          |



750-546  
CA 1 Z 1  
13802

354 B-30

M E M O R A N D U M

To Co-Chairmen  
Commissioners  
Co-Secretaries

From Arthur Stinson

Re UKRAINIAN SELF-RELIANCE LEAGUE OF CANADA  
BRIEF 750-546

The Ukrainian Self-Reliance League of Canada wishes to withdraw the present brief which they have submitted to the Commission and send us another brief in a few weeks' time.

Tuesday, September 7th, Oswald Hall called me to say that Stephen Davidovitch had telephoned him from Toronto to say that the executive of the league wished to withdraw their brief and were working on a new brief to be submitted in a couple of weeks. They were apparently quite anxious to have all the copies of the old brief returned to them to avoid confusion.

Wednesday, September 8th, I called Stephen Davidovitch to discuss the matter and told him how difficult it would be for us to accommodate them and still have this group appear at the Toronto Hearings. He completely agreed and accepted my suggestion that the brief be heard in Ottawa late November. He said he would contact other members of the executive immediately with this information.

Would you, therefore, please return your copy of this brief to Miss Leclerc at the Commission's Office who will be responsible for returning the brief to the League.

I shall delete this brief from the Toronto schedule and place it on the agenda for Ottawa.

*Arthur Stinson*

September 10, 1965.





CA 1 E 1  
-63622

# BRIEF

Submitted To The

## Royal Commission on Bilingualism and Biculturalism

By The

## Alberta Provincial Executive Ukrainian Self-Reliance Association



SUMMARY OF RECOMMENDATIONS

1. Confederation will be strengthened by a broader application of the principle of equality than by its limitation to the two founding races.
2. No changes to be made in the BNA Act purely from cultural or linguistic motives.
3. Bilingualism to be rightfully interpreted as the facility in any two languages.
4. Language instruction to be expanded and augmented in our school systems with proper accreditation.
5. Inauguration of programs to provide more qualified language teachers.
6. Government funds to assist in the promotion of language instruction or cultural activities to be dispensed with due regard for all ethnic cultures.

Alberta Provincial Executive  
Ukrainian Self-Reliance Association  
303 Union Building, Edmonton, Alberta



SUBMISSION TO THE ROYAL COMMISSION ON BILINGUALISM AND BI-  
CULTURALISM BY THE ALBERTA PROVINCIAL EXECUTIVE, UKRAINIAN  
SELF - RELIANCE ASSOCIATION.

This submission to the Royal Commission on Bilingualism and (1)  
Biculturalism is predicted on the following basic tenets:

BB 1  
I - Implicit in the terms of reference of the Royal Commission appears the interpretation that the Canadian confederation is to be developed "on the basis of an equal partnership between the two founding races" and that the contribution made by the other ethnic groups to the cultural enrichment of Canada would be "taken into account". We consider this interpretation to be an abrogation of the democratic process and the relegation of one-third of our population to the role of second-class citizens, whose intrinsic cultural heritage would be inconspicuously treated as of incidental importance. Essentially, this interpretation tends to divest all non-English and non-French Canadians of their rich and diverse cultural heritages. It can only be construed as a calculated move towards the eventual cultural disenfranchisement of all citizens not of English or French origin. We strongly oppose such an interpretation on the grounds that it constitutes an infringement of the inalienable rights of the individuals affected, and would, therefore, be impossible to apply or implement. Neither Canada nor confederation will be strengthened by attempting to make two-thirds of our citizens "more equal" than the other third. In our view, the only possible foundation on which we may build a just, unlimited, and harmonious future for Canada lies in the inherent principle of equality for all: the principle upon which Canada has evolved as a front-ranking nation of the world in less than a century of phenomenal progress.

II - Inasmuch as the British North America Act of 1867 provides French-speaking Canadians with official status for their language in the House of Commons, the Senate, the Federal Courts, and in the Legislature and Courts of the Province of Quebec, and, whereas the said Act places no restrictions on the scope of cultural or linguistic endeavors of any Canadian, we do not subscribe to the concept that the BNA Act should be ammended in any way in order to expand or fortify the position of any one segment of the population. Our membership feels that there does not exist any valid reason to change the BNA Act purely on the basis of cultural or linguistic





considerations. We would not endorse any tendency to utilize the Royal Commission as a vehicle for the promotion of such proposals.

### BILINGUALISM

While we accept the fact that Canada's official languages are English and French, in the restricted sense, and that these two languages will always be the ones predominantly used, we cannot concur in the interpretation placed on the term "bilingualism" as propounded in the materials prepared thus far by the Commission or as expounded in deliberations in many quarters on the subjects under review by the Commission. This interpretation holds that "bilingualism" means adequate facility in both English and French. On the other hand, we believe that "bilingualism" means something less restrictive: simply stated, a facility in any two languages. The adoption and promulgation of the former view would indicate another negation of reality and reluctance to accept the usage of other languages. (2)

Our organization supports the usage of any and all languages where it will facilitate either public or private business or will enhance or enrich the spiritual, cultural and economic growth and development of our citizens. It has always been and must continue to be the unassailable right of each citizen to choose the language or languages in which he wishes to be proficient, regardless of his motivation. (3)

The world of today places increasing demands on the knowledge of many languages due to the ever-growing complexity of international affairs; the need for the interchange of diplomatic missions, the tremendous possibilities of economic expansion depending upon establishing cordial relations with all foreign countries, and the impact of the burgeoning tourist exchanges brought about by accelerated and economical means of travel. Canada urgently needs the maintenance of a diversity of languages and every conceivable means must be explored to maintain continued competence in various languages in Canada. (4)

Towards this end, we submit the following specific recommendations: (5)

(1) In addition to English and French, instruction in other languages should continue to be offered in our school systems on an



accelerated and expanded basis commensurate with the need and demand for such instruction.

(2) Whether the language course offered is compulsory or optional the instruction in the language should commence at the earliest feasible grade level; it should be carried on in properly planned and regulated manner to the highest levels of academic achievement; it should be standardized according to accepted academic requirements for French or English, and must be given fully accredited status once these standards have been satisfied. No discriminatory regulations or conditions should be allowed to exist with respect to the accreditation of any language course being offered on the elementary, secondary, matriculation, or university level.

(3) Immediate consideration should be given to the training of sufficient numbers of fully-qualified teachers or instructors in all language courses. (From our observations and experience, we are led to conclude that the main reason the teaching of French in Western Canada has not made any significant headway and has not impressed French-Canadians is that there have been too few teachers having more than a superficial, detached academic training in the language, who could not impart a permanent retention of, or a lasting attachment to, the French language.)

(4) Grants, scholarships, fellowships, or bursaries should be made available to encourage and assist prospective language teachers desiring to improve their qualifications in this respect. If public funds are to be provided for this purpose, care must be exercised that these funds are channeled to the benefit of an unrestricted list of languages in proportion to the number of courses being offered in the various languages, or to the number of students enrolled in the diverse courses or according to some similar equitable ratio.

### BICULTURALISM

Our organization is compelled to register its strenuous objection (6) to the concept of biculturalism as the suggested cultural direction and content for Canada in the future. Canada is obviously a multicultural nation, and, consequently, the concept of biculturalism in our view is unrealistic and untenable. We maintain that it is impossible as well as impractical to strip an individual citizen of his inherited cultural attributes and attempt to make him conform to an artificial bicultural norm. This is precisely





what the implications of biculturalism are, and if our assessment is correct, it cannot possibly be acceptable to any Canadian who believes in the democratic way of life and the preservation of individual liberty -- the cornerstone of the democratic process.

Cultural enhancement is a personal achievement; it must never (7)  
be the subject of legislation by government. The moment government assumes control of a citizen's cultural direction, free society, as espoused by our national leaders and accepted as the only tolerable form of life by all our citizens, will cease to exist.

The stand of our organization with respect to cultural augmenta- (8)  
tion among any ethnic group is that the ethnic group itself must take the primary responsibility for its achievements or failures. In support of this basic principle, the underlying purpose of our organizational activities is to foster, develop, promote and perpetuate the finer elements of Ukrainian culture. This we have endeavored to do over the years in order to enrich our own lives and to make a distinctive contribution to Canadian cultural vista.

In relation to Canada's cultural development, we are of the opin- (9)  
ion that the maintenance of the "status-quo" in cultural affairs is quite acceptable to us. We are cognizant of the inescapable fact that if Ukrainian cultural elements, customs, or traditions are to survive and flourish, it will be up to Canadians of Ukrainian origin to give to this purpose the fullest measure of their devotion, time, effort and monetary support.

All ethnic groups, including our own, would undoubtedly welcome (10)  
government support of their cultural activities and efforts. We recommend that any financial contributions to cultural affairs be apportioned on a rational and equitable basis; one which will provide all ethnic groups with the opportunity to benefit from prospective grants or support programs. This assistance from government or its agencies should be disbursed on a basis commensurate with the contribution to Canadian culture, in all its manifestations, being made by the respective ethnic groups.

Respectfully submitted,  
Alberta Provincial Executive  
Ukrainian Self-Reliance Association

K. M. Telychko, President  
William Sawchuk, Secretary









TITLE: To the Royal Commission on Bilingualism and Biculturalism

AUTHOR: Ukrainian Self Reliance Association.

Alberta - Provincial Executive

Edmonton, Alberta.

CA 1 Z 1  
- 63833

Brief of 5 pages; 6 recommendations

REMARKS OF ANALYST: The Association protests the second class standing to which 1/3 of the Canadian population is relegated by the terms of reference. Why should those of French or English origin be more equal than the other ethnic groups?

Since the BNA Act provides that French shall be official in the House of Commons, the Senate, the Federal Courts, the legislature and courts of the province of Quebec, there is no need for constitutional amendments to fortify its position.

Bilingualism should not apply only to French and English but to any two languages. It is everybody's right to choose any language. The diversity of languages in Canada is an advantage and should be exploited as such.

The term Biculturalism is not correct; Canada is a multicultural nation. The Association points out that culture should never be "the subject of legislation by government". since "cultural enhancement is a personal achievement". However they would welcome any financial aid, federal or otherwise, to promote cultural activities; this aid should be "apportioned on a rational and equitable basis" to all ethnic cultures.

TABLE OF CONTENTS:

PAGES

|                               |       |
|-------------------------------|-------|
| RECOMMENDATIONS: Summary..... | p. 1  |
| Details - Education.....      | 2 - 3 |
| Financial aid.....            | 4     |
| BRIEF: Bilingualism .....     | 2     |
| Biculturalism .....           | 3 - 4 |



BACKGROUND PAPERS

Brief #: 780-820

Ukrainian Self-Reliance  
Association (Alberta  
Provincial Executive)

EDMONTON

A. INFORMATION ON ORGANIZATION

This is an affiliate of the Ukrainian Orthodox Church. The Association has branches all across Canada and has recently held a national conference in Winnipeg. According to the Citizenship Branch of the Department of Citizenship and Immigration it is a "very acceptable and articulate organization".

1. HOW BRIEF WAS PREPARED

No information.

B. QUESTIONING OF WITNESS (ES)

PROGRAMME AND LIAISON SECTION

p. 1  
para. 1

We note your sentence, "We strongly oppose such an interpretation...". We are glad you do, because it is your interpretation or someone elses', not ours. When you speak of inalienable rights and equality for all, are you not speaking of individual human rights?  
What needs to be done to further guarantee these rights?

p. 2  
para. 2

Why do you suppose that the acceptance of two official languages would indicate a reluctance to accept other languages? Surely it works the other way round? Those who favour unilingualism are those who are reluctant to accept any other language?

p. 3  
para. 4

To whom are these recommendations directed? - the Provincial or Federal government?

p. 4  
para. 8

In your discussion of biculturalism you make this statement, "...the underlying purpose of our organizational activities is to foster, develop, promote and perpetuate the finer elements of Ukrainian culture".  
We want to know your definition of culture, so will you tell us what it is exactly, that you foster, develop, promote and perpetuate.

(Suggestion: depending on the answer, there may be an opportunity to follow this question with a sequence designed to show that the use of the word culture and biculturalism by this group is something rather different than the fact of "deux nations", "two societies" or whatever description of reality makes sense to them.)





p. 4  
para. 9

(5)

You say that you are content with the status in cultural affairs. Surely, under our terms of reference which direct us quite specifically to make recommendations as to the measures that should be taken to safeguard the contributions of ethnic groups to the cultural enrichment of Canada you cannot envisage us undermining any of the rights and privileges you have now. In fact, we must examine how to create circumstances that favour your continued contribution to the cultural enrichment of Canada.  
What are you afraid of?

General

The general tone of your brief seems to be "don't rock the boat". You know we would not exist unless the government which appointed us thought a serious situation existed. You have read our Preliminary Report in which we state that there is a crisis.  
Can you be more positive and tell us what we ought to consider doing to solve this crisis which you wouldn't consider a threat to you?

21/7/65



UKRAINIAN PROFESSIONAL AND BUSINESS MEN'S CLUB

P.O. BOX 1144 - WINNIPEG, MAN.

BRIEF TO THE ROYAL COMMISSION  
ON BILINGUALISM AND BICULTURALISM

The Ukrainian Professional and Business Men's Club was founded in Winnipeg 20 years ago and has a present membership of over 200. It is an autonomous organization and its main purpose is to encourage and promote the closer association of all Canadians of Ukrainian descent. There are, incidentally, 16 other such clubs established across Canada, from Montreal to Vancouver.

Without going into too much detail as far as the issues of bilingualism and biculturalism are concerned, the position taken by our Club may be stated as follows:

1. That it may have been a mistake for the Canadian Government to have appointed a Royal Commission to study the issues of bilingualism and biculturalism as these issues appeared, at least at the time the Royal Commission was appointed, to be matters of concern primarily to those Canadians of French origin in Quebec, and did not particularly affect the other provinces. The Government of Canada realizes that something must be done but does not know exactly what to do. No doubt it was felt that the Royal Commission, by canvassing the opinions of all Canadians, might come up with a satisfactory solution. However, many unfortunately feel that in making such enquiries issues are being raised which probably should not have been raised.
2. That in the rest of Canada (other than in Quebec) these matters will work themselves out over the next two or three decades, and in due course any minor problems arising as the result of diverse racial origin would gradually fade away until they became non-existent. It is to be noted that in the U.S.A. where there are many different racial backgrounds the feeling of Americanism is becoming ever stronger as foreign racial ties weaken.



A similar feeling of Canadianism is also growing in Canada, with the possible exception of Quebec. It is only natural for immigrants born in a foreign land to retain their culture and folklore in a new land. Much of this culture and folklore is being preserved by Canadians of Ukrainian origin, particularly through their churches, parochial schools, cultural organizations and ethnic news media.

3. That in the Prairies it is rather astonishing to note that Canadians of other than British or French origin comprise approximately 50% of the population, as the following figures, based on the 1961 census, show:

|              |   |         |       |        |      |        |     |
|--------------|---|---------|-------|--------|------|--------|-----|
| Manitoba     | - | British | 45%   | French | 6%   | Others | 45% |
| Saskatchewan | - | British | 40.5% | French | 6.5% | Others | 53% |
| Alberta      | - | British | 43%   | French | 9%   | Others | 48% |

The total population of the three Prairie Provinces breaks down as follows:

| <u>ALBERTA</u> |         | <u>SASKATCHEWAN</u> |         | <u>MANITOBA</u> |         |
|----------------|---------|---------------------|---------|-----------------|---------|
| 1,332,000      |         | 925,000             |         | 921,000         |         |
| British        | 601,000 | British             | 373,000 | British         | 396,000 |
| German         | 183,000 | German              | 159,000 | Ukrainian       | 105,000 |
| Ukrainian      | 105,000 | Ukrainian           | 79,000  | German          | 91,000  |
| Scandinavian   | 96,000  | Scandinavian        | 67,500  | French          | 84,000  |
| French         | 83,000  | French              | 60,000  | Dutch           | 47,000  |
| Dutch          | 55,000  | Dutch               | 29,000  | Polish          | 44,000  |
| Polish         | 40,000  | Polish              | 28,000  | Scandinavian    | 38,000  |

Taking into consideration the fact that there are more Canadians of Ukrainian and German origin in Manitoba than of French origin, one might expect to hear complaints that the French-Canadians have their own television station, whereas the Ukrainian-Canadians and German-Canadians who outnumber them have none. While excellent relations exist between all Canadians in Manitoba, regardless of their ethnic origins, if the situation is allowed to worsen we can expect the other minority groups to demand the same rights as those accorded French-Canadians, as far as television and





radio facilities are concerned.

4. That as the result of the vocal demands of French-Canadians for more rights and privileges, as is exemplified in the separatist movement springing up in Quebec, Canadians of other ethnic origins now find themselves on the defensive and they, against their wishes, are compelled to argue against the apparent tendency of the Canadian Government to give Canadians of British extraction and French extraction an apparently higher status than Canadians of other racial origins. The very discussion of the issues of bilingualism and biculturalism tends to cause divisions and frictions where divisions and frictions did not exist before. Each Canadian values his birth right. The very discussion of the problem appears to divide Canadians between preferred and non-preferred classes.

5. That in the eyes of the law there is no distinction between Canadians, regardless of their race, creed or colour. During the past war Canadian men and women of every racial origin, of every religion and of every colour, served our country in the armed forces, and no distinction was made between them. Let us not start making distinctions now, as such distinctions may breed discrimination and discrimination in turn may breed prejudice, and prejudice in turn may breed hatred. We have seen manifestations of such hatred in the bombings and burnings in effigy which recently took place in Quebec.

6. That to further the excellent relations which presently exist between all ethnic groups in Canada, the Government should make an effort to see that television and radio acquaint everyone with the contributions made by the other ethnic groups to the betterment of Canada, and that textbooks in social studies, such as history and literature, should more realistically depict the diverse makeup and character of the Canadian people.

7. That in conclusion our Club has no serious complaint whatever to make about the present situation in Manitoba, where relationship between Manitobans of all ethnic origins is harmonious and friendly. In



- FOUR -

In Manitoba we have elected men and women of various ethnic origins to high positions of authority, and racial discrimination which was once prevalent is now almost non-existent. There are many who fear that this discussion of the issues of bilingualism and biculturalism may reawaken prejudices and revive discrimination. Our Club takes the position that all Canadians, regardless of their racial origin, colour or religion, have equal rights, and that no groups of Canadians, just because they have certain racial origins, should have more rights than the others.

Winnipeg, Manitoba,  
June 26th, A.D. 1964.



## TITLE:

AUTHOR: UKRAINIAN PROFESSIONAL AND BUSINESS MEN'S CLUB,  
Winnipeg, Manitoba.

June 26th, 1964

Brief of 4 pages; 2 recommendations.

---

REMARKS OF ANALYST:

The authors show little belief in the work of the Royal Commission. They feel that no racial discrimination, or almost none, exists in the Prairies. Their opinion is that "the very discussion of the issues of bilingualism and biculturalism tends to cause divisions and frictions where divisions and frictions did not exist before". Finally, they add, "Our Club takes the position that all Canadians, regardless of their racial origin, colour or religion, have equal rights, and that no groups of Canadians, just because they have certain racial origins, should have more rights than the others". Two proposals are made to improve knowledge of and communication between all ethnic groups in Canada.

---

ATT.: RESEARCH

- statistics concerning population in the Prairie provinces, by ethnic origin (based on the 1961 census) - p. 2

---

TABLE OF CONTENTS:

|                                           | <u>PAGES</u> |
|-------------------------------------------|--------------|
| RECOMMENDATIONS:      -paragraph 6        | 3            |
| BRIEF:                      -7 paragraphs | 1 - 4        |

---

THE AUTHORS:

"The Ukrainian Professional and Business Men's Club was founded in Winnipeg 20 years ago and has a present membership of over 200. It is an autonomous organization and its main purpose is to encourage and promote the closer association of all Canadians of Ukrainian descent. There are, incidentally, 16 other such clubs established across Canada, from Montreal to Vancouver".





BACKGROUND PAPERS

Brief #: 760-625

Ukrainian Professional  
Business Men's Club of  
Winnipeg

WINNIPEG

A. INFORMATION ON ORGANIZATION - Not available

1. MEMBERSHIP

Established in Winnipeg in 1945

Over 200 members

There are 16 other such clubs across  
Canada

2. OBJECTIVES

To encourage and promote the closer  
association of all Canadians of  
Ukrainian descent.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

p.1  
para.1

"... the issues of bilingualism and  
biculturalism as these issues appeared  
at least at the time of the Royal  
Commission was pointed, to be matters  
of concern primarily to these Canadians  
of French origin in Quebec, and did not  
particularly affect the other provinces".  
Do you still feel the same way?

p.2  
para.2

"A similar feeling of Canadianism is also  
growing in Canada, with the possible  
exception of Quebec". Definition of  
Canadianism", why is Quebec the "possible  
exception"?

p.3  
para.4

Could you be more specific about "the  
apparent tendency of the Canadian Government  
to give Canadians of British extraction and  
French extraction an apparently higher status  
than Canadians of other racial origins".

p.3  
para.6

"That to further the excellent relations  
which presently exist between all ethnic  
groups in Canada, ..."  
Could you elaborate on this? Are you  
satisfied with the position of say, Ukrainian  
Canadians in Canadian Society?



CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 760-625

Ukrainian Professional  
Business Men's Club of  
Winnipeg

WINNIPEG

A. INFORMATION ON ORGANIZATION - Not available

1. MEMBERSHIP

Established in Winnipeg in 1945

Over 200 members

There are 16 other such clubs across  
Canada

2. OBJECTIVES

To encourage and promote the closer  
association of all Canadians of  
Ukrainian descent.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

p.1  
para.1

"... the issues of bilingualism and  
biculturalism as these issues appeared  
at least at the time of the Royal  
Commission was appointed, to be matters  
of concern primarily to these Canadians  
of French origin in Quebec, and did not  
particularly affect the other provinces".  
Do you still feel the same way?

p.2  
para.2

"A similar feeling of Canadianism is also  
growing in Canada, with the possible  
exception of Quebec". Definition of  
Canadianism", why is Quebec the "possible  
exception"?

p.3  
para.4

Could you be more specific about "the  
apparent tendency of the Canadian Government  
to give Canadians of British extraction and  
French extraction an apparently higher status  
than Canadians of other racial origins".

p.3  
para.6

"That to further the excellent relations  
which presently exist between all ethnic  
groups in Canada, ..."  
Could you elaborate on this? Are you  
satisfied with the position of say, Ukrainian  
Canadians in Canadian Society?

July 21, 1965



CA1 Z 1  
-63B22

*Ukrainian Free Academy of Sciences in Canada*

BRIEF  
SUBMITTED TO THE ROYAL COMMISSION  
ON  
BILINGUALISM AND BICULTURALISM







UKRAYINŠKA VIL'NA AKADEMIYA NAUK — UVAN U KANADI

UKRAINIAN FREE ACADEMY  
OF SCIENCES (UVAN)  
IN CANADA



L'ACADÉMIE LIBRE UKRAINIENNE  
DES SCIENCES (UVAN)  
AU CANADA

---

BRIEF  
SUBMITTED TO THE ROYAL COMMISSION  
ON  
BILINGUALISM AND BICULTURALISM



## RECOMMENDATIONS

In order to safeguard "the contribution made by the other ethnic groups to the cultural enrichment of Canada" including the contribution of Ukrainian Canadians, the Ukrainian Free Academy of Sciences (UVAN) recommends as follows:

The present constitution of Canada (B. N. A. Act) should be amended by (or any new future constitution should include) a statement that

1.

Canada is a commonwealth of individuals and groups of various cultural backgrounds united by the will to live together as a nation.

2.

Canada has two official languages, English and French, and several other ethnic tongues which constitute the Canadian linguistic pattern.



## PREAMBLE

1. THE UKRAINIAN FREE ACADEMY OF SCIENCES — UVAN in Canada is a leading learned society of Canadians of Ukrainian descent. It was founded in Canada in 1948 and incorporated under the laws of the Province of Manitoba in 1958.
2. It consists of twelve elective Fellows and a number of Corresponding and Associate Members throughout Canada and elsewhere.
3. UVAN is keenly interested and actively engaged in all forms of research in the field of humanities and is nationally and internationally known for its research and publishing activities.
4. The UVAN Brief to the Royal Commission on Bilingualism and Biculturalism was prepared in the firm conviction that this Commission has an important role to perform as far as the future development of our country is concerned.
5. The UVAN Brief Committee *ad hoc* consisted of the following members:

*Dr. M. I. Mandryka* — Acting President of the Academy

*Prof. M. Borowsky* — Secretary

*Dr. M. Marunchak* and *Mrs. O. Woycenko* — Members of the Executive.





## UKRAINIAN CANADIANS AND THE PROBLEM OF BILINGUALISM AND BICULTURALISM IN CANADA

Canadians of Ukrainian descent form the largest Slavic group in this country exceeding numerically all other Slavic groups combined (approximately 500,000 in 1964). Dr. I. Tesla of Ottawa, a Fellow of the Academy, prepared a map of the Prairie Provinces showing the various localities populated by Ukrainians in central Canada (see Appendix No. 1.).

Ukrainian Canadians, during the past ninety years (1874—1964) of their settlement here, created a distinctive Ukrainian Canadian literature in their language (see Appendix No. 2) and greatly contributed to the cultural enrichment of Canada (see Appendix No. 3).

To explore the attitude of Canadians of Ukrainian descent to the problems of bilingualism and biculturalism in Canada, the Ukrainian Free Academy of Sciences undertook a kind of "Gallup Poll" in 1963, mailing a questionnaire direct to individuals and institutions, as well as utilizing the mass media by publishing same in the Ukrainian press in Canada, thereby reaching a cross-section of our society of approximately one hundred thousand individuals.

The following four questions were asked (answers in percentage are given immediately below) :

1. Do you think that the Ukrainian language should have the same official status in Canada as English and French?

"Yes" — 46%.

2. Do you think that the Ukrainian language in Canada should retain the same status as it has up to this time?

"Yes" — 3%.

3. Do you think that the Ukrainian language should receive some form of constitutional recognition in Canada?

"Yes" — 50%.

4. Have you any other suggestions to this problem?

1% answered to this question.

The above survey shows that a majority of Canadians of Ukrainian descent are of the opinion that the Ukrainian language in Canada should have its due status within the constitutional provisions of this country.

Out of 100% :

46% of the answers wanted the Ukrainian language to be elevated to the same status as English and French.

50% expressed the wish that the Ukrainian language in Canada be given a constitutional warrant in general.

In other words, 96% of those participating in the survey consider the language to be a basic factor in the preservation of their cultural heritage in Canada, the fostering of which should be encouraged in all possible ways including a constitutional recognition of the language itself.

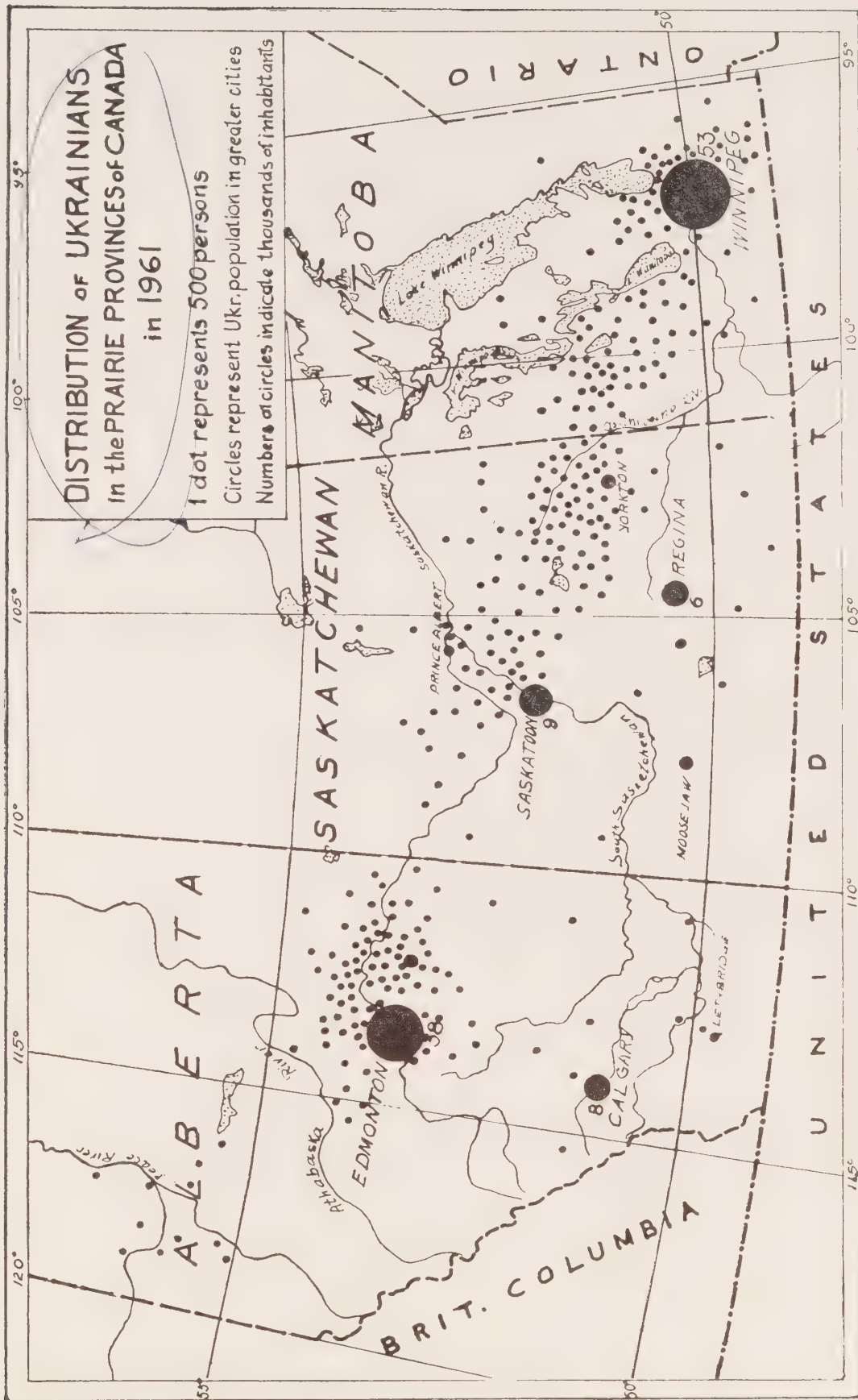


# DISTRIBUTION of UKRAINIANS in the PRAIRIE PROVINCES of CANADA in 1961

1 dot represents 500 persons

Circles represent Ukr. population in greater cities

Numbers at circles indicate thousands of inhabitants





## APPENDIX II

### UKRAINIAN CANADIAN LETTERS

(A Revised Reprint from *Papers of the Bibliographical Society of Canada*. I Toronto 1962. Pp. 44-48)

Canadian Ukrainians form the largest ethnic group of Slavic origin in this country, totalling more than all the other Slavic groups combined. According to the census of 1961, there are nearly half a million Ukrainians in Canada. Traces of Ukrainian immigration to Canada go back as far as 1874.<sup>1)</sup> The first Ukrainian publications regarding Canada began with two booklets published by Dr. Osyp Oleskiv in L'viv (Western Ukraine) in 1895 under the titles: *O emigracii* ("On Emigration") and *Pro vil'ni zemli* ("On Free Lands"), both encouraging Ukrainian exodus to Canada.

The first Ukrainian book to be published in Canada appeared anonymously in Winnipeg in 1904 under the title: *Khrystyjanskyj katekhyzm* ("Christian Catechism for the use of School Children and Young People together with Psalms and Hymns for the Worship of God"). It was "issued by the authority of the Independent Greek Church in Canada" and printed by the "Canada North West Publishing Co." in Winnipeg, Manitoba.

Ukrainian Canadian bibliography dates from 1911. It was initiated by the Shevchenko Scientific Society in L'viv (Western Ukraine) with the publication of a *Zvernennya* ("Appeal") to send all Ukrainian Canadian publications to L'viv for bibliographical description.<sup>2)</sup> There they were listed in the serials of the Society, particularly in the publications of its Bibliological Section.

In the nineteen twenties the Ukrainian periodical *Knyzhka*, edited in Stanyslaviv (Ukraine) by V. Kalynovych, included surveys of Ukrainian Canadian publishing activities. Some articles on this topic were written by Canadians, e. g., "Pro ukrayinśku knyhzku v pivnichniy Ameryci" ("On Ukrainian books in Northern America"), signed by "Observer, Toronto".<sup>3)</sup>

Ukrainian Canadian periodicals of that time, in particular *Canadian Farmer*, *Ukrainian Voice* and (later) *New Pathway* informed their readers about recent publications in Canada and abroad.

Systematic surveys of the Ukrainian Canadian output started in 1938. In that year Dr. Watson Kirkconnell (now President of Acadia University, N. S.) published the first survey of "New-Canadian Letters, 1935-1937" in the *University of Toronto Quarterly* and has continued such

<sup>1)</sup> Cf. Ol'ha Woycenko. *The Annals of Ukrainian Life in Canada*. Vol. 1 (Winnipeg, 1961), p. 4.

<sup>2)</sup> *Ibid*, p. 16.

<sup>3)</sup> *Knyzhka*, III (1923), 68-71





surveys since.<sup>4)</sup> Moreover, Dr. Kirkconnell is the author of such evaluative bibliographical surveys as "Ukrainian Poetry" (*New Magazine*, Regina, October 1935); "Ukrainian Canadiana" (*Canadian Forum*, Toronto, January 1934); "Ukrainian Canadian Literature" (*Opinion*, Winnipeg, September-October 1947 and *Ukrainian Weekly Svoboda*, Jersey City, December 1 and 8, 1947) among others.

The pioneering efforts of Dr. Kirkconnell in the field of Ukrainian and Slavic bibliography have been recognized by Ukrainians in Canada and abroad. In 1949 he was elected a fellow of the Ukrainian Free Academy of Sciences, Inc., in Winnipeg, and in 1950 he received an honorary doctoral degree from the Ukrainian Free University in Munich, Western Germany. His surveys are frequently translated into Ukrainian and published in Ukrainian periodicals in Canada and abroad.<sup>5)</sup> Some of his inclinations, however, have been criticized by Ukrainian bibliographers. His surveys in the *University of Toronto Quarterly* cover the whole non-English and non-French literary output in Canada, including, besides Ukrainian, that in such languages as Icelandic, Hungarian, Polish, etc. On the other hand, they cover only part of the Ukrainian production of each year, omitting information on new Ukrainian Canadian periodicals, almanacs, and even on books appearing as separate volumes. Dr. Kirkconnell's primary interest is in the literary output: poetry, prose and drama. One should also mention that the bibliographical data about each item are usually included in the "Check List of Titles", which does not always conform to strict rules of bibliographical description.

For these and other reasons, it was decided in Winnipeg in 1953 to publish an annual bibliographical review under the title *Ukrainica Canadiana*, in which a full coverage of the material was proposed. It was compiled under the auspices of the Ukrainian Free Academy of Sciences (UVAN of Canada, Inc.), and published by the Ukrainian Canadian Committee in Winnipeg. In each issue there were to be two main sections: Part One, a bibliography of Ukrainian books and pamphlets published in or relating to Canada, with supplementary listing for previous years; and Part Two, Ukrainian Canadian newspapers and periodicals having begun publication in the year concerned, again with supplementary listings for previous years. The first part was compiled by J. B. Rudnyčkyj, the second by the late Dr. D. Sokulsky of the University of Saskatchewan Library.

*Ukrainica Canadiana* has been compiled on the basis of English transliteration and translation of Ukrainian titles. It includes a bibliographical description of each item, giving

<sup>4)</sup> Since 1960 the title of Dr. Kirkconnell's survey is "Publications in Other Languages".

<sup>5)</sup> For example, in *Vistnyk* (Lviv, June 1934) or *Ukrayinśkyj Samostiynyk* (Munich, September, 1962)



date, imprint and pagination. Moreover, it provides a statistical summary for each type of publication each year. In this way it serves also as a statistical yearbook of Ukrainian imprints in Canada, as the table below will show:

|         | <i>Books and pamphlets</i> | <i>Periodicals</i> |
|---------|----------------------------|--------------------|
| UC 1953 | 106                        | 47                 |
| UC 1954 | 90                         | 61                 |
| UC 1955 | 82                         | 30                 |
| UC 1956 | 75                         | 16                 |
| UC 1957 | 78                         | 22                 |
| UC 1958 | 83                         | 9                  |
| UC 1959 | 41                         | 6                  |
| UC 1960 | 67                         | 20                 |
| UC 1961 | 65                         | 5                  |
| UC 1962 | 88                         | 6                  |
| Total   | <hr/> 775                  | <hr/> 222          |

Since 1955 each issue of *Ukrainica Canadiana* has been dedicated to some prominent personality and has included a concise biography. UC 1955 was "dedicated to the memory of the first Canadian citizen of Ukrainian descent, Wasyl Ilyniak (1879-1955), who came to Canada in 1891 and was the first of his ethnic group to receive a Canadian Citizenship Certificate in Ottawa 1947", UC 1956 was dedicated to Illya Kyriak; that of 1957 to T. K. Pavlychenko; UC 1958 to Geo. W. Simpson; UC 1959 to M. Luchkovich; UC 1960 to Taras Shevchenko; and UC 1961 to Semen Kovbel'. The last one issue is dedicated to the memory of Dr. D. Sokulsky, the first editor of the Bibliography Series of the Ukrainian Free Academy of Sciences.

From its inception in 1953, the first part of *Ukrainica Canadiana* has been included in *Slavica Canadiana*, a bibliography of Slavic books and pamphlets in Canada published since 1951 by the Ukrainian Free Academy of Sciences in its series *Slavistica*. *Slavica Canadiana* is one of the official publications of the Canadian Association of Slavists.<sup>6</sup>

*Ukrainica Canadiana*, as a specialized systematic current bibliography, supersedes all previous and contemporary bibliographical efforts on the part of the Ukrainian community in this country. There is, however, an urgent need for the compilation of a retrospective Ukrainian Canadian bibliography, a need which cannot be filled by sporadic contributions such as Paul Yuzyk's "Representative Ukrainian Literature Published in or Relating to Western Canada" in *A Selective Bibliography of Canadiana of the Prairie Provinces*, published by the Winnipeg Public Library in 1949, or

<sup>6</sup>) Cf. J. Lunn, *Encyclopedia Canadiana*, I, 383, and W. J. Rose, *ibid.*, IX, 330



by the "Bibliography" included in his book *The Ukrainian in Manitoba* (Toronto, 1953.<sup>7</sup>)

There is also an urgent need for a "Bibliography of Ukrainian Canadian Bibliographies", as well as for the indexing of current Ukrainian Canadian periodicals. Ol'ha Woycenko's *Annals of Ukrainian Life in Canada*, Volume 1 (Winnipeg, 1961) and her *Frankiana in Canada* (Winnipeg, 1957), based on annals of the *Ukrainian Voice*, can serve as examples in this area.

A new venture in Ukrainian Canadian bibliography was undertaken recently. This is a "bio-bibliography" of individuals in monograph form, giving, along with important biographical data, a specialized bibliography of the person treated. Dr. M. I. Mandryka's *Bio-bibliography of J. B. Rudnyčkyj* (Winnipeg 1961), and Dr. I. Rozhin's *M. L. Borovskýj. Bio-bibliografichnyj narys* (Toronto, 1962) deserve mention in this category.

Also of bibliographical interest are such compilations as Dr. M. Antonovych-Rudnyčka's *Frankiana in American and Canadian Libraries* (Winnipeg, 1957), or M. Labunka's and J. Danko's *Annual of Ukrainian Bibliography, 1957* (New York, 1960), both including Ukrainian Canadian items. Unfortunately, they have not been continued.

In dealing with Ukrainian Canadian bibliography one cannot avoid comparison with the bibliographies of other ethnic groups in Canada. Together with English and French bibliographies of all kinds, Ukrainian efforts and publications in this field represent not only the most dynamic endeavour of any group of the so called "third element" in this country, but from an objective viewpoint constitute also a real contribution to the whole Canadian scene. It is to be hoped that the firmly established publications in this field will be continued and extended, thus enriching the Canadian cultural mosaic and serving as a basis for research on the part of generations to come.

<sup>7</sup>) The same is true of similar contributions in Ukrainian, such as "Do pochatkiv ukrayińskoho vydavnychoho rukhu v Kanadi" ("The Beginning of Ukrainian Publishing Activity in Canada") by Ol'ha Woycenko in *Jubilæz Almanac of Ukrainian Voice* (Winnipeg Press in Canada") by D. Lobay in the same volume; or *Vydannya UVAN u pershomu desyatyilitti* ("Publications of the Ukrainian Free Academy of Sciences, 1945-1955") by Vol. Bezushko and J. B. Rudnyčkyj (Winnipeg, 1955).

NOTE :

In the years 1904—1952 Ukrainians in Canada produced about 4,000 titles. A retrospective bibliography of **Ukrainica Canadiana** 1901—1952 is waiting for its compiler.





## APPENDIX III

### CANADA'S CULTURAL HERITAGE: UKRAINIAN CONTRIBUTION

*by Ol'ha Woycenko*

(A reprint from **UVAN Chronicle**, No. 22, Winnipeg, 1964).

In to-day's discussion on *Canada's Cultural Heritage*, I shall attempt to present the contribution made by Canadians of Ukrainian descent in developing and enriching Canada's cultural life.

Before I begin, however, I would like, without exaggeration, to stress the fact that Canada is a wonderful country to live in, to work in, to develop and expand in, both materially and spiritually. Its potentials are boundless. It could easily be referred to as the Biblical land of "milk and honey." Alas! The bountiness of the land and freedom which we enjoy are often taken for granted, at times there seems to be no awareness of this reality, and if we are aware, it is not always appreciated.

Canada opened her doors to settlers from different lands of diverse cultural and spiritual backgrounds. She offered freedom to these people, not only in a physical sense, but spiritual as well, and allowed them to preserve and cultivate their own particular heritage, that is, their own language, customs and traditions. By doing so, Canada herself became richer, and that is why Canada to-day is considered unique amongst the countries on the American continent. As a result, we have priceless spiritual treasures within our boundaries. Will we have the wisdom and the foresight not only to preserve what we already have, but to continue to create a conducive atmosphere for further cultivation and growth?

In the past and at times in the present, gloomy and pessimistic voices are heard, rumbling to the effect that once a newcomer chooses Canada for his new and permanent home, all ties with his past should be severed. We would agree with this contention when one's loyalties in a political sense are questioned. Once a newcomer adopts Canada as his new and permanent place of abode and accepts citizenship, his allegiance must be to Canada only. He should be fully aware of his responsibilities and duties as a citizen of Canada, and he should know that politically he must be loyal to this country only, no matter what his ethnic or cultural background may have been before his coming to Canada. However, when it comes to the delicate matter of one's cultural



heritage — it is a more complex problem. The problems of assimilation and integration have been looked into, studied and widely discussed by scholars. Volumes of books have been written on the subject. I cannot go into detail here nor is there time to quote authorities in this respect, but the dominant opinion of the specialists seems to be, that the process of gradual integration is most desirable. It is a slow process, often unnoticeable, as it is a rather “give and take” procedure. One bestows and at the same time accepts, and in the end, the result is most fruitful and rewarding for both parties concerned.

\*\*  
\*

Canadians of Ukrainian descent form the largest ethnic group of Slavic origin in this country, totalling more than all the other Slavic groups combined. According to the census of 1961, there are nearly half a million Ukrainians in Canada. Traces of Ukrainian immigration to Canada go back as far as 1874. The influx of mass immigration began in the 1890s.

The cultural contribution of this group of people could be classed into three main categories: material, social and spiritual.

The material culture embraces: church architecture; sculpture; visual arts; handicrafts, especially embroideries; the culinary arts: agriculture and horticulture. I will begin with this first category — material.

We do not have to travel across Canada for examples to illustrate our theory of cultural integration, or, as someone preferred to call it, creative adaptability. We have some very fine examples in the city of Winnipeg, the city which is often referred to as the capital of Ukrainians in Canada.

The oldest type of Ukrainian Church buildings erected in Canada were the Byzantine tri-cupola, or “onion” - domed edifices, the designs of which were simply transplanted from the old country to Canada. Such churches could be seen in North Winnipeg and throughout Canada. Except for such modern additions as plumbing, electricity, etc., they could be classed as absolute imports, dating, as far as design is concerned, centuries back. As time went by, modification took place, and in later buildings there are characteristics that are more in keeping with the prevailing style, although a good deal of the old traditional design was incorporated into them. The result? — a sort of an architectural hybrid structure. It is neither old in form, nor new in design, nor is it aesthetically appealing. Only very recently, due to the individual efforts and talents of such architects, as Prof. Radoslav Zuk of the University of Manitoba, church buildings have been erected, which are modern in design, adapted to time, space and



terrain, and yet, incorporating into their structures the traditional elements such as tridomes, etc. This type of structure is not only ultramodern, but it forms a highly artistic synthesis of both — the Ukrainian past and Canadian present. (An example is the recently built church on Grant Avenue, Winnipeg.)

An almost parallel evolution in integration and adaptation may be seen in all forms of handicrafts which have been made here.

The settlers brought to Canada all kinds of handicrafts. There was a strong desire amongst them not only to preserve the age old crafts but to continue developing them in their new environment. Out of sheer necessity the crafts had to be adapted to the practical needs of the settler's new way of life in this country, utilizing material which was more available here, yet incorporating age old traditional designs and patterns. This evolution is quite evident in illustrations shown in the book *Ukrainian Embroidery Designs and Stitches* published by the Ukrainian Women's Ass'n. of Canada. Incidentally, this organization contributed very much to revive interest in the crafts, as there was a period, when it seemed the art will disappear or degenerate to an undesirable hybrid variety. We are happy that interest in the crafts have not only been revived but are flourishing more than ever. There is fourth generation of Canadians of Ukrainian descent mastering the crafts; some of them turn out flawless pieces of embroidery and weaving which are not only unique additions to the modern decor of their homes, but they also incorporate them into certain styles of wearing apparel, especially women's and children's costumes and accessories. Some examples are shown in the book on embroideries already mentioned here.

An amazing interest in other crafts has recently been noted, e. g., easter egg painting, wood carving, weaving.

The culinary aspect of the arts went through a remarkable process of evolution, the culmination of which was the publication of the book, *Traditional Ukrainian Cookery* by Savella Stechishin. The age old recipes were adapted to ingredients which are available here in Canada, and techniques, familiar to this country's way of preparation and cooking, were adopted.

\*\*  
\*

Ukrainian artists, sculptors, architects are contributing to the development of the arts in Canada. Leo Mol of Winnipeg is one example. Peter Dobush, an outstanding architect, born and educated in Winnipeg, now practising in Montreal,





should be mentioned. Both, Mr. Mol and Mr. Dobush received national recognition in 1960 when they were awarded medals by the Royal Architectural Institute of Canada for outstanding achievements in their specific fields. Then there is Helen Kohuska, one of the Canadian born artists who studied abroad and brought a new spirit to the Ukrainian artistic creativity. Taras Korol of Winnipeg is called upon continuously to project stage sets, design costumes, etc., in connection with the various theatrical productions. A number of postwar emigre artists, such as Vadym Dobrolige (Edmonton), D. Dmytrenko (Toronto), S. Hordynskyj (Winnipeg) have left their artistic marks on the decor of many church and public buildings in Canada. And the modern graphic designs of Myron Levyckyj are greatly contributing to the aesthetic appearance of book covers and publications in general.

Classes in drawing and painting for children and young adults have been conducted by Kateryna Antonovych for over a decade in the halls of the Ukrainian National Home in Winnipeg. Herself, a talented artist, Madam Antonovych is accomplishing wonders with the young aspiring artists. This is quite evident at the school's annual exhibits. But, more important, due to her untiring efforts, her enthusiasm and eagerness to share her talents and artistic techniques with her pupils, she has inspired a number of them to pursue their studies in institutions of higher learning, here and abroad. One of her pupils, Daria Zelska-Darevych, a graduate of the University of Manitoba, chose for her thesis — ancient designs of Ukrainian ceramics. To-day, Mrs. Darevych and other former pupils of this school are contributing to the artistic life of the country as teachers, designers, painters, etc.

\*\*  
\*

An important Ukrainian contribution has been in the field of horti-and agriculture. It is well known that in the early days of immigration, a large percent of the newcomers from Ukraine settled on the virgin lands of Western Canada, and, "in the sweat of the brow" broke and cultivated the land. But not all of us are aware of the fact that certain species and varieties of flora (decorative - ornamental as well as edible — fruit, cereal and vegetable), quite common now in Canada, owe their cultivation and growth here to these settlers, who brought the seeds from their former homeland and painstakingly fostered their growth and reproduction. In this respect, some research has been made by the renowned horticulturists N. Pankiw of Dufrost, Man., and Prof. M. Bo-



rowskyj. The latter had articles published on this subject (Ukrainian Voice # 1, 1950, New Pathway # 205, 1949).

\*\*  
\*

The social aspects of a culture include colorful and symbolic customs of Holiday Festivities, such as Christmas Eve celebrations, Easter and other holy day feasts. As these are celebrated according to the Julian Calendar (which is almost two weeks later than the Gregorian) the festivities are quite outstanding, especially in the prairie provinces, and have definitely become a part of the Canadian scene with special Radio and TV programs to mark the occasions.

Choral and group singing, as well as folk dancing are well known characteristics of Ukrainians. Every Canadian enjoys Ukrainian songs and dances, and one can hardly imagine a representative Canadian Festival of Song and Dances without the participation of one of these groups.

„Music to them is a necessity of living — not a frill — says J. F. C. Wright — and their vivid feeling for it has enriched the symphony and concert orchestras of Canada. In the Saskatoon Symphony are eight Ukrainians of the first and second generations born in Canada. In Winnipeg, Toronto and other cities they are in the string sections of many orchestras.”\*)

Ukrainian theatrical art has a lengthy and bright tradition in Canada. In this field, drama was the first to find its expression in live presentations on the stage and in published form as well. In the period when hundreds of Ukrainian community halls mushroomed across the country, especially in the prairie provinces, the amateur theatrical groups were the core of these institutions. In the days before radio and television, these groups provided entertainment for people in villages, town and cities, thereby bringing diversion to their rather desolated life. Technological progress brought changes to both the urban and rural ways of life, and this, of course, had effected the theatrical groups as well. Nevertheless, though not great in number as in the past, there is to-day a number of theatrical ensembles, especially in the larger cities, that are perpetuating this old and fine tradition.

Due to such intense interest in drama, offsprings of these once amateur performers received professional training and to-day, as accomplished artists, are contributing to the theatrical life in general. Some of them may be mentioned, as for instance, Cecil Semchyshyn, Orest Ulan, Joan Karasievich, Lesia Zubrak, “Juliette”, and others.

---

\*) Canadian Geographical Journal, Vol. XXV, No. 2, August, 1942.



Activity in this sphere inspired the writing and publishing of plays which too are part of the literary contribution of Ukrainians to Canada. In this respect Semen Kowbel, O. Luhowyj, D. Hunkevich could be named.

In the economic, professional and political life of the country, the Canadian Ukrainians have also made a substantial contribution. In the political field, they elected, or had been appointed, representatives at all levels of Government (mayors and reeves of cities and municipalities; members and ministers of Provincial legislatures; members and a minister in the Federal Parliament; members of the Senate; etc.).

\*\*  
\*

The group's contribution to the spiritual culture of Canada is outstanding. The two traditional Churches — Ukrainian Orthodox and Ukrainian Catholic contribute to the religious pattern of the Canadian community.

Research and scholarly activities are represented by a number of prominent scientists. The late Dr. T. K. Pavlychenko of the University of Saskatchewan was a world renowned ecologist; Dr. W. J. Cherewick, phytopathologist, currently with the Research Branch of the Federal Agricultural Department, are only two examples in these fields. Then there is the eminent biochemist Dr. Nestor Bohonos, formerly of Edmonton, Alta., now in New York, and Dr. H. Messel, world renowned physicist, formerly of Rivers, Man., now in Australia]. In the humanities we have had scholars here of Doroshenko's and Bileckyj's calibre. The learned societies, such as the Ukrainian Free Academy of Sciences with headquarters in Winnipeg, the Shevchenko Scientific Society of Toronto and others, continuously contribute to the enrichment and prestige of Canadian scholarship.

While the above contributions have been restricted to specialists in their respective disciplines, the Ukrainians in Canada are very productive in the realm of letters, especially in poetry, including folk poetry, fiction, drama. The following authors could be mentioned: E. Kiriak (author of the monumental *Sons of the Soil* — a truly Western Pioneer Saga, recently translated into English by M. Luchkovich), M. I. Mandryka (author of the epic poem *Canada*), Honore Ewach, Myra Lazechko Haas, and others. The past few years have been very fruitful in the publication of biographies and memoirs, especially on the early years of settlement and adaptation in Canada. *Taking Root in Canada* by G. Romaniuk (published bilingually in English and Ukrainian) is one example.





A thick volume could be written on Ukrainian publications in Canada — newspapers, periodicals, journals. The Ukrainian press has a long and significant history in Canada. In 1963, the *Canadian Farmer* (published by the National Publishers Ltd., Winnipeg) celebrated its sixtieth anniversary of continuous publication. Not very far behind in time is the weekly *Ukrainian Voice*, continuously published since 1910, the *Herald* since 1924, *New Pathway* since 1933, etc., etc. A recent survey disclosed that Ukrainians in Canada, in the period since the second World War, published 222 periodicals.

Since 1953, Prof. J. B. Rudnycky has been annually compiling bibliographical surveys of all publications in Canada. This survey is published by the Ukrainian Canadian Committee in UVAN series: *Ukrainica Canadiana*. Currently he is working on a retrospective bibliography which would give the total number and titles of books and pamphlets published by Ukrainians in Canada. It is assumed that over 5,000 titles of them have been produced in the span of 60 years, since the first known book appeared in Canada in 1904. This output positively compares with other ethnic groups in Canada, including French and English. Further to this matter, I would like to quote from *Papers of the Bibliographical Society of Canada* (Toronto, Ont., 1962): "In dealing with Ukrainian Canadian bibliography one cannot avoid comparison with the bibliographies of other ethnic groups in Canada. Together with English and French bibliographies of all kinds, Ukrainian efforts and publications in this field represent not only the most dynamic endeavour of any group of the so called "third element" in this country, but from an objective viewpoint constitute also a real contribution to the whole Canadian scene. It is to be hoped that the firmly established publications in this field will be continued and extended, thus enriching the Canadian cultural mosaic and serving as a basis for research on the part of generations to come."

As it can be noted, no specific reference to the Ukrainian language has so far been made in this survey. Nevertheless, the language has been in constant use since the arrival of the first settlers from Ukraine, and is still very much alive to-day as an important tool of communication of 361,496 Canadians (1961 census). It has been a uniting and unifying factor in the social and cultural life of Ukrainians and, at the present time is being used by the fourth generation, born and raised in Canada. As a significant cultural asset, the Ukrainian language in Canada has gained recognition in educational levels and is now taught in high-schools and universities and is regarded to-day, as it was in the past, not



only an important tool of communication amongst the Ukrainians, but as a basic factor in the preservation and cultivation of their spiritual values.

However, it should be stressed at this point that some form of acceptance, or official recognition should be given the various languages spoken in Canada, if cultural diversity is to be continued. A pattern which actually exists, is generally acknowledged and is highly appraised by all deeper thinking individuals in this country and elsewhere. More organized efforts are needed to provide opportunities and facilities for all desiring to study the languages of their choice. As retrospective statistical data show, Ukrainian (as well as other non-English and non-French languages) in Canada is in decline. Comparing, for instance, the percentage of Ukrainians speaking the mother tongue in 1951, viz. 89.2% of the total Ukrainian population, with that of 1961, it dropped down to 76.4%. In other words, in the last decade approximately 13% of Canadians of Ukrainian origin lost command of their language, in most cases switching to English. This decline in language cultivation is to a great extent due to lack of interest and encouragement which could be achieved, once the languages receive some form of legal recognition and formal status. After all they are an integral part of the Canadian reality and form an important cultural asset, the nurturing of which should be a joint responsibility of us all. Another obstacle is the negative attitude generally prevailing in the Canadian mentality as far as studying languages is concerned. Such linguistic inertia does not create a conducive atmosphere for the study and mastering of languages; on the contrary, such state of affairs is most discouraging. As a result, people of various origins become monolingual, losing their original linguistic background and accepting only one of the official languages of Canada, mostly English.

\*\*  
\*

In conclusion, may it be emphasized once more, that this review has been only an attempt to present the contribution of Ukrainians to *Canada's Cultural Heritage*. More research and study will, without doubt, bring to light additional rich and more colorful hues, that after all, are a part of the pattern of Canadian life which we cherish very much and expect to be perpetuated by generations to come.

---









FROM: UKRAINIAN FREE ACADEMY OF SCIENCE IN CANADA,  
WINNIPEG, MAN.

Brief of 16 pages; 2 recommendations

WORKS OF ANALYST The brief consists mainly of a number of previously  
used articles on the contribution of the Ukrainians in Canada.

The brief calls for constitutional recognition of  
the multicultural character of the Canadian nation

that "the Canadian linguistic pattern" consists of the "two official  
languages, English and French, and several other ethnic tongues".

#### DETAILS

- Attention is drawn to
- (1) Appendix I: map prepared by Dr. I. Tesla showing distribution of Ukrainians in the Prairie Provinces in 1961;
  - (2) The detailed description of the history and state of Ukrainian Canadian cultural development in Appendices II and III;
  - (3) Appendix II, Ukrainian Canadian Letters, a revised Reprint from Papers of the Bibliographical Society of Canada, I Toronto 1962, Pp. 44-48, contains a very detailed and possibly useful Ukrainian Canadian bibliography and statistics on Ukrainian population.

#### TABLE OF CONTENTS:

#### PAGES

RECOMMENDATIONS: 2

UNPAGED

"Preamble: The Ukrainian Free Academy of Sciences" ✓

"Ukrainian Canadians and the Problem of Bilingualism  
and Biculturalism"

"Appendix II: Ukrainian Canadian Letters"

"Appendix III: Canada's Cultural Heritage:

Ukrainian Contribution."



"PREAMBLE":

The Ukrainian Free Academy of Sciences - UVAN in Canada was founded in 1948 and incorporated (Manitoba) in 1958. It is a learned society of Canadians of Ukrainian descent interested in all forms of research in the field of humanities.

This brief was prepared by the Acting President, the Secretary and two members of the Executive of the Academy.

UKRAINIAN CANADIANS AND THE PROBLEM OF BILINGUALISM AND BICULTURALISM

The Ukrainians form the largest Slavic group in Canada, approximately 500,000 in 1964. A map showing the distribution of Ukrainians in the Prairies of Canada in 1961 forms Appendix I of the Brief.

Since 1874, a distinctive Ukrainian Canadian literature in the Ukrainian language has been created. For details see Appendix II and III.

To explain the attitudes of Canadians of Ukrainian descent toward bilingualism and biculturalism, approximately 100,000 Ukrainians were reached by a questionnaire distributed by mail, the Ukrainian Press and the mass media. 46% of the answers wanted the Ukrainian language to be elevated to the same status as English and French. 50% expressed the wish that the Ukrainian language in Canada be given some form of constitutional recognition. 4% were satisfied with the status quo.

APPENDIX II UKRAINIAN CANADIAN LETTERS: (A Revised Reprint from Papers of the Bibliographical Society of Canada. I Toronto 1962. Pp. 44-48)"

The first Ukrainian book published in Canada dates from 1904 and the first Ukrainian Canadian bibliography from 1911. Periodicals started in 1920; systematic surveys of the Ukrainian Canadians in 1938. 1953 saw the beginning of an annual bibliographical review, Ukrainica Canadiana, compiled by J.B. Rudnycky and Dr. O. Sokulsky. From 1953 to 1962, 775 books and pamphlets and numerous periodicals were published in Canada in the Ukrainian





language. (See figures in the brief) Ukrainian publications in the field of bibliography are not only the most dynamic endeavour of any group of the "third element" but also a real contribution to the whole Canadian scene.

APPENDIX III CANADA'S CULTURAL HERITAGE: UKRAINIAN CONTRIBUTION.

by Luba Woycenko (A reprint from UVAN Chronicle, No. 22, Winnipeg, 1964)

Canada has offered freedom to people of different cultures and spiritual backgrounds as well as the possibility for them to preserve their language, customs and traditions. If Canada has wisdom and foresight, she will not only preserve but help develop the priceless spiritual treasures that she has within her boundaries.

Politically, newcomers to Canada should be loyal to Canada only. Culturally, the situation is more complex. Integration is a "give and take" procedure.

The Ukrainian contribution in Canada may be divided into three categories: material, social, and spiritual.

Material culture: church architecture, sculpture, visual arts, handicrafts, agriculture, horticulture... These arts incorporate age-old traditions with modern styles or material and ingredients available in Canada.

Some outstanding artists, sculptors, architects, costumes designers, graphic designers of Ukrainian descent are contributing greatly to the artistic life of Canada. Canada owes some species of flora to Ukrainian immigrants.

Social culture: This includes the colorful customs of Holiday Festivities choral and group singing, folk dancing.

Many Ukrainian Canadians belong to Canadian orchestras or are actors, play writers... Many





are active in the economic, professional and political life of Canada.

Spiritual culture: Ukrainian Orthodox and Catholic Churches contribute to the religious pattern of the Canadian community. Research and scholarly activities are also represented by a number of prominent scientists, poets, writers.

Language: The Ukrainian language is still used by the fourth generation born in Canada. 361,498 persons speak Ukrainian in Canada (1961 census). The language is now taught in high schools and Universities.

If cultural diversity is to be continued, official recognition should be given the various languages spoken in Canada. In the last decade 13% of Canadians of Ukrainian origin lost command of their language, in most cases switching to English. This decline is due to 1) the lack of formal status 2) the inertia of the Canadian people as far as studying languages is concerned. As a result, people lose their original linguistic background and become unilingual (mostly accepting English.)



BACKGROUND PAPERS

Brief #: 760-608

Ukrainian Free Academy  
of Sciences in Canada

WINNIPEG

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

A learned society of Canadians of Ukrainian descent

Founded in 1948 and incorporated under Manitoba law in 1958

12 elective fellows and a number of corresponding and associate members in Canada and USA.

2. OBJECTIVES

Actively engaged in all forms of research in the field of humanities

Internationally known for its research and publishing activities

3. HOW BRIEF WAS PREPARED

An ad hoc committee of 3 set up, consisting of Dr. M.I. Mandryka, Prof. M. Borousky, Dr. M. Marunchak and Mrs. O. Woycenko.

The brief is supported by results of a questionnaire mailed to individuals and institutions and also published in Ukrainian press.

Note

Dr. Mandryka, who submitted a personal brief, is the Acting President.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

Recom. #1. Would you translate the expression "united by the will to live together" into concrete specific terms?

Recom. #2. How does this Recommendation correspond to the views stated in response to the Questionnaire three pages on?  
How much, or what type, of constitutional recognition should be given to the Ukrainian language - nationally, regionally, provincially?





Appendix III.

What kinds of conditions do you consider ideal for the safeguarding and development of "the contribution by other ethnic groups to the cultural enrichment of Canada"?

C. RESEARCH SECTION

RE: Questionnaire

Sample:

How many questionnaires mailed out, how many returned, how many from Mass Media approach?

Do you feel that the Ukrainian Canadians who did not answer have a significantly different attitude to those who did?

Answer from:

What answers were possible to the questions leg. Yes, No, Don't know & if more than 2, how many replied to each?

Language:

In what language(s) were the questionnaires printed? If in only one language, do you feel that this might bias the sample. If in two, how many replied in each language, were there any significant differences in the answers in the two languages? Also, what is breakdown by solicited-unsolicited, (English-Ukrainian) answers.

Analysis:

Were the 46% who answered "yes" to #1 included in the 50% who answered "yes" to #3? If so then 50% rather 96% of the respondents wanted an official status for Ukrainian. (Of the 97% who felt that the Ukrainian language should not retain its present position, any number could have felt that its present position, was too strong. The working of the question permits this ambiguity.)

RE last page of Appendix III: Confusion of mother tongue with language skill.

The Research department would like to know how Uvan interpolated D.B.S. statistics to come up with the statement that Canadians of Ukrainian descent exceed numerically all other Slavic groups in Canada. 1961 census shows 584,433 Canadians claiming Slavic ethnic origin, which is approximately 110,000 more than Canadians of Ukrainian origin. Is it that Uvan uses different formulation of ethnic origin?

Division VIIIIa





70-927  
21/11/61

SUBMISSION  
TO THE ROYAL COMMISSION ON  
BILINGUALISM and BICULTURALISM

P  
7

This Brief is being presented to your Committee on behalf of the Ukrainian Catholic Women's League of Canada.

The Ukrainian Catholic Women's League of Canada is a Dominion wide organization with membership of 8000 women. The main objectives of our organization are to:

- (a) Foster spiritual and moral development of its members.
- (b) Encourage good citizenship,
- (c) Preserve our Ukrainian background culture and traditions.

Because of our objectives, the matters of bilingualism and biculturalism under discussion here are of utmost interest to us.

Our Organization has no intention of denying that both French and English are official languages of Canada, as reserved in the B.N.A. Act, which right stems from the original partnership agreement between the provinces concerned.

In actual practice, however, in a given locality, business demands and population conditions would dictate whether English or French would be the actual official language in use there.

On the other hand, however, we cannot lose sight of the fact that many large groups of Canadians of ethnic origin other than English or French, such as the Ukrainians, must of necessity be concerned with their Mother tongue. We, as Mothers, submit that in the case for instance of a Ukrainian family where the Mother tongue is Ukrainian, for the proper development of the child, the language of communication between the Mother and the child must be Ukrainian. Psychologists will verify our submission in this respect. Further, the teaching of the Mother tongue in public schools was also recommended by Royal Commission on Education, see report page 128, article 17.

Further, as regards our spiritual and religious life, Ukrainian Church services and rites are in our language.



We acknowledge and appreciate the right to teach the Ukrainian language, as given us by some Provincial authorities. However, we submit that the Ukrainian language should also be recognized on an equal basis at the University level as is German, Russian, etc., as a fully accredited subject.

While it is true that the Ukrainian Canadians are not forbidden the use of our Ukrainian language and our children have the privilege of learning the language in some schools, unless that language is recognized at the Official level, Ukrainian Canadian citizens feel that they do not have an equal opportunity.

It would be most beneficial if radio and television were to acknowledge our submission and allowed programs in the Ukrainian language from time to time. In this manner not only would it give moral support to the citizens of Ukrainian origin but would acquaint our fellow citizens with our culture and background.

For purposes of furthering studies of our culture, language and the arts, grants from the Canada Council could be of great assistance and a form of recognition of the contribution of Ukrainian Canadians.

To acquaint fellow citizens of the make-up and contribution of various ethnic groups, the High School curriculum should contain chapters on the background and culture of various ethnic groups such as Ukrainian Canadians.

We submit most emphatically that we cannot subscribe to the suggestion that the so called third element must identify itself with either the French element or the English element. We are all Canadians despite our varied background, and we want to identify ourselves as Canadians.

Our submission is that the third element has not only a physical contribution to make to Canada's development but also to this nation's cultural development.

Mysterious are the ways of Divine Providence -- but could it



not be that our Canada was chosen to set an example to the world at large that various groups can live together in national unity despite diversity of background?

Respectfully submitted by,

UKRAINIAN CATHOLIC WOMENS' LEAGUE OF CANADA.





TITLE:

AUTHOR: UKRAINIAN CATHOLIC WOMENS' LEAGUE OF CANADA

Winnipeg, Manitoba

Brief of 3 pages; five recommendations

REMARKS OF ANALYST: THEME: French and English are recognized as the official languages of Canada. However, "we cannot lose sight of the fact that many large groups of Canadians of ethnic origin other than English or French, such as the Ukrainians, must of necessity be concerned with their Mother tongue." Recognition of the Ukrainian language at various levels is necessary in order to make citizens of Ukrainian origin feel that they enjoy equal opportunities. The people of the "third" element do not wish to identify with either the English or the French element. They are all Canadians, despite their varied background. Five suggestions are made regarding the Ukrainian language.

ATT.: RESEARCH

See Royal Commission on Education- Manitoba- p. 128 art. 17

re: the teaching of "Mother tongue" in Public Schools.

TABLE OF CONTENTS:PAGES

RECOMMENDATIONS: (SUGGESTIONS)..... 2

- Full accreditation of Ukrainian in Universities
- Teaching of Ukrainian language in schools
- Occasional Ukrainian language program on Radio and Television
- Canada Council grants
- High School curriculum descriptions of ethnic groups

THE ASSOCIATION

The Ukrainian Catholic Womens' League of Canada with headquarters in Winnipeg is a Dominion-wide organization of 8,000 women interested in the welfare of its members, the fostering of good citizenship and the preservation of "the Ukrainian background culture and traditions."



CONFIDENTIAL

BACKGROUND PAPERS

Brief: #760-609

Ukrainian Catholic Women's  
League of Canada

WINNIPEG

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

- 8,000 women.
- Dominion wide.
- Eligibility: obvious. Only  
additional qualification: interest.

2. OBJECTIVES

Interest in welfare of its members.

Foster good citizenship.

Preserve "Ukrainian background culture  
and tradition."

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

- p.2 para 2 " . . . unless that language is recognized at the Official level, Ukrainian Canadian citizens feel that they do not have an equal opportunity."
- (a) What does "the Official level" include?
  - (b) Why do Ukrainian Canadians feel they do not have "an equal opportunity"?
  - (c) Do you think all Ukrainian Canadians feel this way, or are there differences in attitudes between generations?
- p.2 para 5 How would material like this be included in the high school curriculum?
- p.2 para 6 You refer to the "so called third element", and in the next paragraph you state ". . . the third element has not only a physical contribution to make to Canada's development but also to this nation's cultural development".
- (a) Is there a "third element"? Is it united? So most members of it become either French or English speaking Canadians?
- p.1 para 5 Would local conditions also dictate the second language used in the schools?



p.2

"We acknowledge and appreciate the right to teach the Ukrainian language, as given us by some Provincial authorities.

Also "...and our children have the privilege of learning the language in some schools..."

What is the legal position of the Ukrainian language in Manitoba schools? In practice, is it taught in many schools?

C. RESEARCH SECTION

It is taught in some secondary schools in Ukrainian communities as an elective, although at the University of Manitoba, it is not accepted as a credit for entrance requirements.

28-4-65





CONFIDENTIAL

BACKGROUND FILES

Brief: 7730-609

Ukrainian Catholic Women's  
League of Canada

WINNIPEG

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

- 6,000 women.
- Canadian wife.
- Eligibility: obvious. Only  
additional qualification: interest.

2. OBJECTIVES

Interest in welfare of its members.

Foster good citizenship.

Preserve Ukrainian background culture  
and tradition."

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LITURGY SECTION

p.2 para 2

"... unless that language is recog-  
nized at the Official level, Ukrainian  
Canadian citizens feel that they do not  
have an equal opportunity."

(a) What does "the Official level" include?

(b) Why do Ukrainian Canadians feel they do  
not have "an equal opportunity"?

(c) Do you think all Ukrainian Canadians  
feel this way, or are there differences  
in attitudes between generations?

p.2 para 5

How would material like this be included in  
the high school curriculum?

p.2 para 6

You refer to the "so called third element",  
and in the next paragraph you state "...the  
third element has not only a physical con-  
tribution to make to Canada's development  
but also to this nation's cultural develop-  
ment".

(a) Is there a "third element"? Is it  
united? So most members of it become  
either French or English speaking Canadians?

p.1 para 5

Would local conditions also dictate the second  
language used in the schools?



p.2

"We acknowledge and appreciate the right to teach the Ukrainian language, as given us by some Provincial authorities.

Also "...and our children have the privilege of learning the language in some schools..."

What is the legal position of the Ukrainian language in Manitoba schools? In practice, is it taught in many schools?

C. RESEARCH SECTION

It is taught in some secondary schools in Ukrainian communities as an elective, although at the University of Manitoba, it is not accepted as a credit for entrance requirements.

July 21, 1965



MARKIAN SHASHKEVICH SOCIETYUKRAINIAN CATHOLIC TEACHERS

Submission to the Royal Commission of Bilingualism and Biculturalism, August 24, 1964, Ottawa, Ontario.

The Markian Shashkevich Society, a member organization of the Ukrainian Catholic Council is made up of Ukrainian Catholic teachers of both public and private schools within the Winnipeg Archdiocese. Its functions are those suggested by the three words: Ukrainian, Catholic, and Teachers.

1. The British North America Act and Minorities.

As Canadians of the third and fourth generation, we are quite aware of the rights provided for minorities by the British North America Act, which reads:

-----133. Either the English or the French Language may be used by any Person in the Debates of the Houses of the Parliament of Canada and of the Houses of the Legislature of Quebec; and both those languages shall be used in the respective Records and Journals of those Houses; and either of those languages may be used by any Person or in Pleading or Process in or issuing from any Court of Canada established under this Act, and in or from all or any of the Courts of Quebec.

The Acts of Parliament of Canada and of the Legislature of Quebec shall be printed and published in both those languages.

While making no impositions on the majority, the B.N.A. Act established the precedent of granting to a minority group of the time of Confederation the privilege and rights to its language, culture, and religion. On the basis of British Common Law which was adopted at the time of Confederation, and on the basis of the assertion by the Canadian Citizenship Act and the Canadian Bill of Rights that all Canadians are citizens with equal rights, we must assume that an equal right to their own language, culture, and religion extends now to all Canadians, since one cannot separate people from that which pertains to them. However, although all Canadian citizens are entitled to equal rights, at the present time these equal rights are with-held by both the Federal and Provincial Governments. Canadian languages do not all have equal rights in schools and universities, and there is a discrimination against:





most Canadian languages by the public-owned C.B.C.

## 2. What are Canadian languages?

Although frequent mention is made of the Canadian languages of the conquerors and the conquered there is now a growing awareness that the list of Canadian languages cannot be limited to two. However, a Canadian language is any language which is spoken in Canada by a large number of people who have learned it in Canada in a milieu where that language can be and is used practically --- a language which has been learned and spoken in Canada for several generations, and one in which one can carry on most of the affairs of the day. It need not be spoken by all Canadians any more than English or French do in order to be a Canadian language. The Ukrainian language, being the language of several generations of Canadian citizens, is a Canadian language.

## 3. The Laurier - Greenway Agreement, 1897.

The Laurier - Greenway Agreement reads as follows:

When ten of the pupils in any school speak the French language or any other language other than English, as their native language, the teaching of such pupils shall be conducted in French, or such other language, and English, upon the bilingual system.

By this agreement between the Dominion and Manitoba government, bilingual schools were established in Manitoba. These schools were French-English, German-English, Polish-English, and Ukrainian-English.

## 4. English-speaking and French-speaking.

The Markian Shashkevich Society believes that it is unwise to categorize all Canadians into English-speaking and French-speaking groups since this false categorization might tend to make the government ignore the existence, the contributions, and the rights of the various ethnic groups whose mother tongue is neither English nor French, and would smack of totalitarianism and of subtle non-violent genocide.

The early Ukrainians, for example, did not come to Canada as conquerors. Nor were they conquered. They were



invited to settle here by agents of the Federal Liberal government of the time, who promised them the freedoms they did not have in their subjugated homeland. The promise of bilingual public schools in Manitoba, in which the Ukrainian language had the same status as other languages, was kept for only a few years. We now fear that new legislation might make it impossible to maintain further our own ancestral heritage.

#### 5. The Meaning of Bilingualism.

The Laurier-Greenway Agreement wrote into the law the meaning of bilingualism which has been agreed upon by both the provincial and federal governments. To a Ukrainian in Manitoba, therefore, bilingualism means the use of Ukrainian and the dominant language, English. Most bilingual Ukrainians in Quebec, however, use Ukrainian and French. The nature of Ukrainians is such that both in their ancestral homeland and in diaspora it has been only the rare individual who has been monolingual. We encourage the study of more than two languages but insist that provision be made for the learning of a people's mother language first - before any other language.

#### 6. Canada's Founding Races.

The terms of reference mention two founding races, presumably the Indians and the Eskimos. If they refer to white races, "two" is incorrect. The first white founders of Canada were the French. If one includes the English who came later, then one must also include the Germans who entered as United Empire Loyalists, the Icelanders who founded the fishing industry on the lakes which drain Western Canada, and the Ukrainians who opened up the vast acres of virgin farm-land in Western Canada, and who, with the Irish, pushed the Canadian railway lines through the wilderness.

#### 7. A Distinctive Canadian Culture.

Canada's new distinctive culture must evolve, develop slowly. Integration cannot be forced. If we are to accept contributions from each of our Canadian cultures, let us preserve these cultures until we can



adopt that which we will, lest we regret our lethargy later. To preserve the cultures, we must preserve their languages.

8. English - language Newspapers.

We must protest here the efforts of certain English-language newspapers to set their readers against the study of languages by using in their editorials such expressions as "tower of Babel". This gives the impression that the knowledge and use of several languages within a country inevitably leads to confusion. This is an assumption inconsistent with the true facts. Canada is now and has always been a country of many languages, but rather than being a "tower of Babel" it is culturally richer because of its cosmopolitan make-up and its wealth of languages.

9. The Civil Service and the Military.

It is regrettable and perhaps even insulting to the Royal Commission that the present government seems to have begun training a bilingual civil service and bilingual army officers without waiting for the recommendations of the Royal Commission on Bilingualism and Biculturalism. We are of the opinion that in our cosmopolitan country it would indeed be advantageous for higher officers of both the civil and military services to be bilingual. Therefore, we approve in principle this action of the government, even though we consider the action to be premature. However, we feel that it would be unwise for the government to limit its staff to officers fluent in only English and French. We therefore suggest that bilingualism in both services be, at the choice of the personnel itself, a fluency in either a) French and another language, b) English and another language, or c) English and French, the choice, we repeat, to be that of the officer involved.

10. The Governor-General and Similar High Offices.

The last two people appointed to the office of Governor General of Canada have been alternately English and French. Such an arrangement should take "into account the contribution made by the other ethnic groups" and only in this way would be





in keeping with the Canadian principle of equal rights for equal citizens. It would therefore be proper that the next governor-general be appointed from among the vast number of Canadians who are of neither French nor English in origin.

11. Our Policy is Positive.

We assert that the Ukrainian Canadians have only one policy, that of co-operation and brotherhood with other Canadians, and regret that in newspaper accounts any requests by us are interpreted, apparently for purposes of sensationalism, to be opposition to other Canadians. Opposition to other Canadians is a negative un-Christian policy with which we disagree. We ask only for the rights to which we as Canadians are entitled, and do not wish to deny any rights to which any other Canadians are entitled.

12. Opportunities for Studying Languages.

We must not fall behind other countries and provinces in providing our citizens with the opportunity for studying languages. Linguistic isolationism places a country at a great disadvantage in the international field.

13. Inter-cultural Relationships.

Canadians must know one another. We are getting to know the English and the French. The Markian Shashkevich Society regrets the unscholarliness of the various texts of the history of Canada which have been written to the present time. Most mention only the English and French and none mention the actual contributions of the "third force". A history is suspect as to its reliability if it ignores the contributions of a third of the citizens of the country about which it is written.

Recommendations.

1. The Markian Shashkevich Society of Ukrainian Catholic Teachers recommends that, in order to prevent the loss of any language to Canada, provision be made for any language to be taught in any school where there is a required number of students desiring to study the language.

2. We recommend that there be no restrictions or categorization of languages in the schools and universities, but that all languages taught be considered equal representatives



of equal cultures.

3. We recommend that the study of Ukrainian and other Canadian languages be encouraged by the provision of government scholarships and bursaries.

4. The Ukrainian Catholic Teachers recommend that all schools of Ukrainian and other languages conducted by churches and other chartered institutions be endowed with government grants, since they are providing additional training for the youth of Canada.

5. We recommend the removal of all legislation and policies discriminating against languages spoken by Canadians.

6. The Markian Shashkevich Society recommends that all languages spoken by Canadians be given equal rights and privileges in radio and television, in order to remove the distorted image now presented by the C.B.C. with regard to the racial and cultural composition of Canada's population.

7. We recommend that the government ignore the apparent efforts of certain mass communication media to set Canadian against Canadian by presenting the requests of any group of Canadians as a sign of opposition to any other group.

8. We recommend that in the public schools the study of all languages be made possible in the same grade or at the same level, each language to be available on demand by a given number of students, with no language being given an advantage over any other language.

9. We recommend that texts on the history of Canada include sections on the contributions of Canadians of the "third force", especially of the Ukrainian pioneers who opened up so vast an area of the Canadian West.

10. We recommend that anthologies of literature used in our schools include translations from Ukrainian literature, especially from that which has been written in Canada.

11. We recommend that the Ukrainian Theatre be included among all other theatres receiving government grants



for cultural work.

12. We recommend that representatives of the Ukrainian community be appointed to every cultural planning committee or centenary committee set up by our government at every level. *done printed* *412 P. 100 of HAW 120*

13. We request the avoidance of all kinds of legislation which would create in the Provincial or Federal Civil Services discrimination against any Canadians on the basis of race or language.

14. We recommend that the government of Canada follow the principle which accepts the definition of bilingualism to be: fluency in either a) French and any other language, b) English and any other language, or c) English and French.

15. We recommend that prerequisites of bilingualism in Civil Service jobs be imposed only where such bilingualism is necessary and not artificial.

16. We recommend that the government give proper recognition to Canadians of racial origin other than English or French when making official appointments to high offices, including the office of Governor General.

17. We recommend the avoidance of the false categorization of all Canadians into only two groups, the French and English speaking.

18. The Markian Shashkevich Society of Ukrainian Catholic Teachers requests that the government of Canada oppose any recommendations or legislation tending to categorize Canadians into master races and ordinary races, and their languages into categories of primary and secondary, as such policy would be inconsistent with the ideals of Canadian democracy.

Winnipeg, Manitoba, August 4, 1964.





TITLE: Submission to the Royal Commission on Bilingualism and Biculturalism.

AUTHOR: Markian Shashkevich Society  
Ukrainian Catholic Teachers

Brief of ...7... pages; ....18.... recommendations

REMARKS OF ANALYST This short brief constitutes a claim for the quasi-official recognition of Ukrainian as a "Canadian language. It charges the mass media with falsely representing this claim as opposition to other groups (presumably the French-Canadians). It opposes "the false categorization of all Canadians into only two groups, the French and English speaking" as "tending to categorize Canadians into master races and ordinary races".

The brief concludes with a demand that the highest offices of the state including the governor-generalship be open to all Canadians regardless of origin and a request that due recognition be given to the "contributions of members of the "third" force in Canadian history texts".

ATT.: RESEARCH

Verify the "promises" made to Ukrainians and others, by Canadian immigration agents in the days of the Sifton immigration policy.

| TABLE OF CONTENTS:                            | PAGES |
|-----------------------------------------------|-------|
| 18 RECOMMENDATIONS:                           | 5-7   |
| BRIEF:                                        |       |
| The B.N.A. Act and Minorities                 | 1-2   |
| Ukrainian Language Rights                     | 2-3   |
| The "Founding Races"                          | 3     |
| A Distinctive Canadian Culture                | 3-4   |
| The Civil Service and the Military            | 4     |
| The Governor-General and Similar High Offices | 4-5   |
| The Society's Policy                          | 5     |



SUMMARY

The Markian Shashkevich Society, a constituent of the Ukrainian Catholic Council, speaks for Ukrainian Catholic teachers in the Winnipeg archdiocese.

The B.N.A. Act and Minorities

Pages 1-2

Sec. 133 of the B.N.A. Act provides a precedent "of granting to a minority group... the privilege and rights to its language, culture, and religion... (which) extends now to all Canadians... However... these equal rights are withheld... There is a discrimination against most Canadian languages by the public-owned C.B.C." Equality implies equality of language rights.

Ukrainian Language Rights

Pages 2-3

"The list of Canadian languages cannot be limited to two... A Canadian language is any language which is spoken in Canada by a large number of people who have learned it in Canada in a milieu where that language... is and is used practically.... (over) several generations..." Ukrainian is a Canadian language. The Laurier-Greenway Agreement, 1897, confirmed this right by permitting the establishment of bilingual Ukrainian-English schools in Manitoba.

Ukrainians were invited to settle in Canada. Promises were made by agents of the Federal Liberal Government of the time. Further violations of promises made, like insistence on French/English language rights alone, spell cultural genocide.

Bilingualism can only mean Ukrainian plus the dominant language of English in Manitoba or Ukrainian in Quebec.

The "Founding Races"

Page 3

This term can only mean the Indians and Eskimos. "If they refer to white races, "two" is incorrect". The French were the first white founders, but the English came with many other and the term thus includes Germans, Icelanders, Ukrainians, and Irish etc.

A Distinctive Culture

Pages 3-4

"Integration cannot be forced". Distinctive contributions of various groups can only be preserved by maintaining their languages. The result is not a "tower of Babel" as charged by sections of the English language press but cultural enrichment.

The Civil Service and the Military

Page 4

Government action re French/English bilingualism is premature. Bilingualism an asset but it should be English OR French plus another language at "the choice... of the officer involved".

The Governor-General and Similar High Offices

Pages 4-5

Equality demands that such offices be open to all Canadians. Therefore, the next Governor-General should come from "the vast number of Canadians who are of neither French or English in origin". (sic)

The Society's Policy

Page 5

Despite sensational reports the society is not opposed to other Canadians. "We ask only for the rights to which we as Canadians are entitled". Canada should also beware of the dangers of "linguistic isolationism" and should provide opportunities for language study.

Finally since inter-cultural understanding depends on knowledge, Canadian history books ought to be revised to acquaint Canadians with "the contributions of a third of the citizens of the country". This lack casts suspicion on the value and scholarliness of Canadian history texts.





CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 760-631

Markian Shashkevich  
Society  
Ukrainian Catholic  
Centre

WINNIPEG

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

The Society is a member organization of the Ukrainian Catholic Council. Membership in the Society is composed of Ukrainian Catholic teachers of both public and private schools within the Winnipeg Archdiocese.

2. OBJECTIVES

A professional organization.

Note Mr. B. N. Bilast is president - also vice-chairman of Curatorium of Ukrainian Catholic Schools who are also presenting a brief.

3. PREPARATION OF BRIEF - Information not available.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

|                        |                                                                                                                                  |
|------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| p. 1                   | re: discrimination against most Canadian languages by the publicly-owned C.B.C.                                                  |
| Question               | Would the writers of the brief be more specific about their reference to discrimination by the C.B.C.?                           |
| Rec.<br>p. 5<br>para.1 | re: teaching of languages in school                                                                                              |
| Question               | What would the required number of students be in any situation which warranted the teaching of a particular language in schools? |
| p.6<br>para.5          | re: legislation and policies which discriminate                                                                                  |
| Question               | Would the writers of the brief care to specify the legislation and policies to which they refer in this recommendation?          |
| p.6<br>para.9          | re: history texts - reference to "third force".                                                                                  |
| Question               | How do you propose that history texts be prepared for use in the schools?                                                        |





p.6  
para. 11

re: Ukrainian theatre

Question

Has the Ukrainian theatre ever received public grants from any government to carry on its work?

p. 7  
para. 15

re: bilingualism in Civil Service

Question

In what types of Civil Service jobs would you consider bilingualism a necessity?

p.7  
para.8

re: Categorize Canadians into master races and ordinary races

Question

What is meant or implied exactly by this reference to master races and ordinary races?

C. RESEARCH SECTION

p. 2, #3

Quotation is from Ch. 26, #10 of Statutes of Manitoba 1897. Section was repealed in 1916, S.M. 1916, Ch. 88.

The system established after Laurier-Greenway compromise fostered local, primary education in the language of the community. It proved difficult to maintain equal standards in all schools and meant that students had no access to secondary education because "bilingual system" was not effective.

Abolished at time of Regulation 17 controversy in Ontario.

July 21, 1965



760-627  
CH 21 /

BRIEF

to

ROYAL COMMISSION on BILINGUALISM

and

BICULTURALISM

Presented by

UKRAINIAN CATHOLIC BROTHERHOOD of CANADA

418 Aberdeen Avenue,

Winnipeg 4, Manitoba.



## PART I

### S U M M A R Y

1. The Canadian shores reached by early explorers and white settlers later, found a country sparsely populated by tribes of Indians and Eskimos. The extent of Canadian boundaries and, the wealth and abundance of natural resources as known today were not appreciated until approximately within the last seventy years. The ties of the primary settlers with their homelands were of sentimental nature rather than out of gratitude for the conscious interest and concern for their welfare shown by their home land governments. From about 1864, Canada began to develop economically and politically along Anglo-American lines, with perhaps the American capital appreciating the potentialities of Canada as a nation. The basic cultures of the then known Canada, outside of the Indian and Eskimo, were the Franco-Catholic and Anglo-American.

2. Late in the nineteenth century the Canadian Government realized that if Canada was to become a prosperous nation it must attract people to settle and develop the vast open spaces. Every effort was made to entice the settlers to Canada and to encourage them to develop the virgin agricultural areas of the West. These immigrants were primary settlers. They brought with them their native spiritual and cultural way of life which became the Canadian way of life in the "empty stillness" where they settled. Subject as to where these people settled, English or French was accepted and recognized, without any reservations, as the official language of that part of Canada. There was no interference with the indigenous cultures of the immigrants. On the contrary, they were able to write back to their relatives that Canada was truly a "free" country. There was even tacit encouragement to develop their own spiritual and cultural way of life.





3. Unlike some of the white settlers who followed the missionaries and traders, Ukrainian immigrants to Canada had to organize and establish churches, cultural and educational institutions. These are a true reflection of the aspirations and desires of the "grass roots". They built and are still building by themselves - only in a few instances was limited aid received from sympathetic parties. The non-Ukrainian Churches which had shown some interest in the Ukrainian immigrants found it essential to use the Ukrainian language in their parishes in order to be able to attract at least some attention. On the whole, efforts to alienate Ukrainians from their Ukrainian churches and culture were a dismal failure.

4. Since private property, civil rights and education are within the jurisdiction of the Provinces, there has been increasingly veiled pressure from some Provincial Governments to "assimilate" the ethnic groups despite the lip-service paid to the ethnic mosaic concept of Canadian nation. The mechanization of the farms, the organization of large school districts in Western Provinces and mass communications and entertainment media have a tendency to alienate the ethnic religious and cultural way of life as being a part of developing Canadian culture. This alienation borders on discrimination. Every effort is being made by the Ukrainian Canadian Churches and organizations to find a solution for a satisfactory "modus vivendi" within the existing conditions for the preservation and promotion of spiritual and cultural life of Ukrainian Canadians. In some Provinces, solutions are being worked out but on the whole the problem is far from being solved. The present situation does not contribute to the happiness and tranquility of the citizens of Ukrainian descent. No doubt, the same applies to Canadian citizens of other ethnic origins.



5. Ukrainian Canadians, starting in Canada as farmers and common labourers, have made noteworthy progress in educational, professional, business, economic and political fields. In the two wars they have borne their fair share of sacrifices in the execution of their duties and responsibilities as Canadian citizens. They have established their own cultural, educational and religious institutions and organizations. This was done in the belief in the prevailing concept that Canada is a multi-ethnic and multi-cultural nation. Now, the question of "Bilingualism" and "Biculturalism", with economic overtones, has come to the fore. Ukrainians, as well as other ethnic groups, are being relegated to second class citizenship. Worse still, the denial of facilities for the preservation and promotion of Ukrainian spiritual and cultural way of life casts shadows of compulsory assimilation and threatens their very existence and the possibility of making a contribution to the Canadian multi-cultural mosaic.

6. It would seem that the economic and political discrimination experienced and eventually overcome by the early immigrants is now being transferred to the spiritual and cultural field. With industrialized countries entering the "Age of Leisure", spiritual and cultural life must be given as serious consideration as earning a living. It is therefore essential to recognize that the right to spiritual and cultural education is as much an inherent right of every Canadian as the right to earn a living. At the same time it is recognized and freely admitted that there will be acculturation and transculturation but Bilingualism and Biculturalism, in a strictly narrow sense, must not become a Canadian policy. Canada is a bilingual country in the sense that every citizen must have reasonable opportunity to learn



his mother tongue besides one of the two official languages.  
Canada is a "multi-cultural" nation and must always be a nation  
where all cultures have reasonable opportunities to develop and  
flourish.

7. Therefore, the following recommendations are made:

- (a) Department of Culture;
- (b) Ukrainian language be an integral part of every  
course of study where numbers warrant;
- (c) Mass communication and entertainment media to  
have Ukrainian programs;
- (d) Ethnic contribution when teaching Canadian  
history;
- (e) "Centennial Art Centres" to be available to all  
cultural organizations;
- (f) Canada Council to subsidize ethnic cultural ac-  
tivities.
- (g) Preservation of place-names of Ukrainian origin.





PART II

8. Ukrainian Catholic Brotherhood of Canada is the laymen's organization of the Ukrainian Catholic Church. The objectives of the organization are:

- (a) Ukrainian Catholic faith;
- (b) Ukrainian culture;
- (c) Canadian citizenship.

9. Ukrainian Catholic Church in Canada is administered through four dioceses: Winnipeg Archdiocese - Province of Manitoba; Edmonton Diocese - Provinces of Alberta and British Columbia; Toronto Diocese - Provinces of Ontario, Quebec and the Maritimes; Saskatoon Diocese - Province of Saskatchewan.

10. The four dioceses represent a total of about 500 parishes and missions. Within most of the parishes is organized a branch of the Ukrainian Catholic Brotherhood of Canada. The membership is estimated at at least 10,000 active members.

11. Ukrainian Catholic Brotherhood of Canada is greatly concerned and disturbed that if the present attitude of indifference to, and alienation of, Ukrainian language and culture from Canadian life continues by Governmental authorities it will eventually have the direst effects upon the Ukrainian Catholic Church, Ukrainian culture in Canada and upon the quality of Canadian citizenship.

12. Before any consideration may be given or presentation made concerning the question of Bilingualism and Biculturalism in Canada, it is essential to, first, define the nature of man himself in reference to culture. Secondly, once this definition is arrived at and agreed upon, it is equally important, bearing in mind that time creates culture, to con-



sider the development of Canada in historical perspective and to limit it to the questions of bilingualism and biculturalism.

#### NATURE OF MAN

13. Without indulging into philosophical or metaphysical discussions of the nature of man it is necessary to agree on certain basic principles which we hold fundamental. In the first place man is the only known being who can reflect upon its past. Furthermore, man has the urge to know the unknown, to learn what is yet unlearned, to submit the old and the outworn to rejuvenation by the new and untried, to trade and to travel and at worst to convert and to conquer, and is built into the spirit of man, was present and active at our beginning and no doubt will continue to be so in the future. It is therefore in the nature of man to know and learn about his past as well as well as be concerned about the present and the future. Individually, he may not be interested in his personal genealogy but will always be interested in the history of his race and ethnic origin. It is his knowledge of the past and its evaluation which can give him a sense of direction for the future.

#### CULTURE

14. It is a word we use in a variety of ways and for a variety of meanings. We use it in reference to soil, pearls, blood, beauty, penicillin, milk and in myriad other combinations to describe sociological and anthropological states of being. But in its broadest meaning culture delineates the entire spectrum of our moral, spiritual, esthetic and intellectual nature; in short the measure of our civilization. While this broad meaning of culture includes our political institutions and, indeed, nothing less than our social mores in general, history has bestowed upon it quite a specific refer-



ence to the esthetic. Culture is then a word that commands respect. When we use it in relation to esthetics, we have a sense of elevation. We fancy that we are above the mundane, materialistic consideration of everyday life and have entered the realm of pure esthetic sensibilities. In a very real sense this is so, yet an examination of the state of culture of a nation will reveal that, far from escaping the varieties of economic, social and political institutions and customs, culture is an integral part of them.

15. Culture like religion is subjective. There are no two people in the same denomination who will worship alike. There are no two people who react to culture means media alike. Therefore, preservation of culture is purely a subjective and not objective matter. In some respects one is lead to believe that where there is intense desire for outward recognition it is a sign of internal insecurity as to the future of the culture. Yet - like plane geometry - culture must deal with the given. When we deal with culture it is necessary not only to consider the past and the present but also consider a projection for the future. It is not a case of preserving the past nor destroying the old but building upon what is accepted by tradition and time. However, it is also necessary to consider whether the age of the cultured man is passed and whether the age of the competent man is here.

16. Finally, to a Christian, a culture is of high order only when individual and social life is fully developed. Thus, for the individual it should mean the development of the whole man; bodily, to adequate health and functioning; mentally, to an appreciation of the beautiful, that is the true and the good, both physically and morally, to the adequate fulfilment of duties to God, to self and to society. Socially, true culture





promotes the well-being and happiness (taken in the completest sense of recognition of the real end and dignity of MAN) both of the group, and of individuals.

#### ACCULTURATION

17. A process of intercultural borrowing marked by continuous transmission of traits and elements between diverse peoples and resulting in a new and blended pattern.

#### TRANSCULTURATION

18. A process of cultural transformation marked by the influx of new cultural elements and the loss or alteration of existing ones.

#### CANADIANIZATION

19. A process of educating and accepting the Canadian way of life in political and economic sphere without deliberate attempt to alter the cultural heritage of the new Canadian.

#### BRIEF POLITICAL HISTORY

20. The wars between France and Great Britain prior to the Treaty of Paris, 1763, were primarily wars between two European countries extending to colonial possessions in order to weaken them in Europe. These were not, fundamentally, wars of conquest. The aim was to cut off trade - the source of wealth which was reaching the mother countries. Once the Treaty of Paris, 1763, was signed, France abandoned all interests in her people in Canada. After the American Revolution, when signing the Treaty with the Thirteen States, Great Britain ceded even the territories which were in her possession when the war ended and, out of which later were formed the States of Kentucky, Tennessee, Ohio, Indiana, Illinois, Alabama, Michigan, Wisconsin and Minnesota. Even France, although supporting the independence of the Thirteen States, was opposed to them acquiring additional territory. There was greater



concern in maintaining good trading relations with the Thirteen States than maintaining extensive colonial British possessions in North America. The same applied to the War of 1812-1814, territories were surrendered to the United States although occupied by British troops before the cessation of hostilities. This was done despite the fact that Napoleon was defeated in Europe and Britain was free to pursue an expansionist policy if she so desired. However, here again good trading relations were of prime importance. In fact there were grave doubts, at that time, in Britain whether Canada was of any real value.

21. In 1846 the Oregon question was settled by signing a Treaty with the United States. Under the terms of the Treaty Great Britain ceded several million acres in the Oregon territory together with settlers and traders and sea coast of about six degrees latitude on the Pacific Ocean with good harbours. Subsequently, in a debate in 1846, (House of Commons) on the question of Great Britain's right to the Oregon territory, Lord Ashburton said it was "a question worthless in itself" and that it would be madness to go to war for "nothing but mere question of Honour".

Hansard's Debates, v. 84, p. 1119.

22. Captain Gordon, R.N., who commanded a warship, engaged in securing information in the region concerned, wrote to his brother, Lord Aberdeen, that he would not give one of the barren hills of Scotland for all that he saw on the Pacific.

23. Even after Confederation this policy of indifference to Canada was manifest in Great Britain. By the Treaty of Washington, signed on May 8, 1871, the differences between the United States and Great Britain arising from the period of American Civil War were settled. Because several points at issue affected Canada, Sir John A. MacDonald, then Prime Minis-



ter of Canada, was appointed one of the five British Commissioners. MacDonald, who was placed in a difficult position and complained bitterly in private that the British Commissioners had sacrificed Canadian interests.

24. "Having made up my mind that the Americans want everything, and will give us nothing in exchange, one of my chief aims now is to convince the British Commissioners of the unreasonableness of the Yankees. I am greatly disappointed at the course taken by the British Commissioners. They seem to have only one thing in their minds - that is, to go to England with a Treaty in their pockets - no matter at what cost to Canada."

Life of Sir John A. MacDonald by Joseph Pope, v. 2, p. 105. MacDonald signed the Treaty and defended it as necessary "for the sake of peace, and for the sake of the great Empire of which we form a part".

25. In the Alaska boundary dispute in 1903 Canada fared no better.

26. As a result of the foregoing treaties with the United States Canada was thrust on the road to independence. There is no doubt that sentimentally Canadians were with Great Britain but practical considerations in the economic and political fields convinced them that insofar as Great Britain was concerned her interests came first. Greater independence was the only way to assure development, growth and protection of Canadian interests.

#### GOVERNMENT OF CANADA AND JUDICIAL SYSTEM

27. In preparation for Confederation and afterwards, Canada was following whatever precedents it was deemed to be in the interests of the country. Thus the British North America





Act, 1867, the basis of Confederation and Canadian Constitution, is based more on the American constitution than on any British legal document.

28. "But no one can study the provisions of the British North America Act, 1867, without seeing that it's authors had the American Constitution constantly before their eyes, and that if Canada were an independent country it would be a Confederacy governed under a Constitution very similar to that of the United States. The Constitution is the law of the land; it cannot be changed (except within narrow limits allowed by the British North America Act, 1867) either by the Dominion Parliament or by the Provincial Parliaments; it can be altered only by the sovereign power of the British Parliament ... though undoubtedly the powers bestowed on the Dominion Government and Parliament are greater when compared with powers which the Constitution of the United States gives to the Federal Government."

The Law of the Constitution, 1908, A.V. Dicey,  
Macmillan & Co., London, p. 162-163.

29. Thus with the British North America Act, in Canada, we incorporated a Constitution based to a great degree on that of the United States pattern but the Executive according to Great Britain. Law and justice was according to the British system. American law and system of justice was not sufficiently developed to serve as a precedent. Quebec was permitted to retain the code - a heritage from France. Canada thus set a course for herself basing it on the experience of other countries but with practical application to meet the needs of a growing nation. In the land settlement question, Canada took many precedents from American experience.



DEVELOPMENT OF IMMIGRATION POLICY

30. After Confederation, Canada acquired Rupert's Land and the North-Western Territory. This area was five times as large as Canada at the time of Confederation. United States was being settled very rapidly and there were reasons to believe that the Government of the United States would be interested in acquiring all the possible territory in North America. During the debate on acquisition of Rupert's Land and North-Western Territory, Sir John A. MacDonald thus addressed the House:

31. "It is imperative to find a broad country for the expansion of our adventurous youth, who are not satisfied to look here and there for an isolated tract fit for settlement. It has consequently always been the political cry in Western Canada that this country must be obtained. .... There is no use in saying that we have enough land already. The area of the first thirteen States was sufficient to contain the population of the entire Republic , and yet the tendency of the people has been ever and continuously westward. .... If we are to refrain from action now, we cannot be surprised to find a foreign power established to the west of us. .... If offered to the United States - the recent purchasers of a tract of ice adjoining - can we doubt that they would consent to pay for it an amount equal to the whole debt of Canada four times over? It was but the absorbing interest of the late internecine war that prevented the country from having been overrun already."

Memoirs of Sir John A. MacDonald by Sir Joseph Pope,  
The Musson Book Company Ltd., Toronto, p. 398-399.

32. On January 28th, 1870, in a letter to C.J. Brydges, Sir John A. MacDonald stated:



"Many thanks for your letter of the 26th, giving me an account of your conversation with ..... . It is quite evident to me, not only from this conversation, but from advices from Washington, that the United States Government are resolved to do all they can, short of war, to get possession of the western territory, and we must take immediate and vigorous steps to counteract them. One of the first things to be done is to show unmistakably our resolve to build the Pacific Railway."

Ibid, p. 524-525.

33. The two main purposes of the Dominion were to construct the railway to the Pacific and to settle the vast territory. Once the completion of the Canadian Pacific was a fact it was now possible to turn to the second purpose of the Dominion - the settlement.

34. After the turbulent years and depression the question of the settlement of the West was given attention. Edward Blake made a tour of the West. He summed up his impressions, "empty west, empty still".

(In a letter by Edward Blake to electors of West Durham, March, 1891).

35. When Sir Clifford Sifton became the Minister of the Interior he immediately set about formulating immigration policy.

36. "Clifford Sifton took to Ottawa a clear idea of what, in his opinion, ought to be done if Canada was to escape from the doldrums in which the country had, for years, been becalmed. The first thing to do was to settle the empty West with producing farmers; this was also the second, third, fourth and fifth thing to do. Solve the problem of how to get people of the





right kind into the West and keep them there, and the problem of national development was also solved; if the West remained empty every expedient to restore prosperity would be futile."

Clifford Sifton in Relation to His Times, John W. Dafoe, The Macmillan Company of Canada Limited, 1931, p. 131

37. The policy adopted is described in the following passage:

"Settle! That was the keyword of the whole programme. If a man would settle on the land and seriously devote himself to the business of production, the whole Department of the Interior, from the Minister down to the youngest office boy, was at his service. If he was a white man, in both senses of the word, he could come from anywhere in the world and he was made welcome, and put to work with no questions asked as to his race, his religion, his language or his previous conditions of servitude. .... But under the new regime John Doe was a human being and a valued customer; and in the practices of the department there was an approximation to the retail business philosophy that the customer is always right."

Ibid, p. 136.

#### WESTERN EUROPEAN IMMIGRATION

38. Despite the liberal immigration policy of Canada it did not attract settlers. Some preferred to go to the United States; others, who would have immigrated to Canada, were prevented from so doing because of the restrictive immigration laws of the countries concerned.

39. "Every emigrant who was induced to leave Germany, Austria, or Russia was so induced by an evasion of the emigration laws prevailing in such countries, and



he could, generally speaking, be secured in no other way."

The Life of Lord Strathcona and Mount Royal, Beckles Willson, Cassell and Company Limited, 1915, p. 489.

40. "In France we have been getting more emigrants during the last two or three years, but by the laws and regulations in force, emigration is not allowed excepting by vessels sailing from French ports. Therefore, in the past, except occasionally, when vessels have left France direct for Canada, our chance of getting emigrants has been comparatively small."

Ibid, p. 492.

41. On another occasion Lord Strathcona wrote:
- "With reference to the obstacles put in the way of emigration to Canada, I have many proofs that the Austrian Government, by often declining passports to intending immigrants, hinder them from leaving the country. In addition, the German lines have given a guarantee to the Russian Government for all passengers arriving from Austria and Russia. This hinders the passage of such people across the frontiers and through Prussia."

Ibid, 492-493.

42. Neither was emigration to Canada favoured in Great Britain. In June, 1899, Lord Strathcona wrote to Mr. Chamberlain:

"They say that we are draining Great Britain of her best blood in order to build up and strengthen the Colonies. But I venture to express my conviction that the strength of the Colonies is Great Britain's strength, and that if ever the need should arise these same young men will return with their patriot-



ism increased and invigorated, rather than weakened, to give their help to the Mother Country!"

Ibid, p. 506.

43. In the United States the Canadian Government advertised for settlers and by 1902 advertisements were appearing regularly in some 7,000 agricultural papers with an aggregate circulation of 7,000,000. It was hoped to attract the recent arrivals from Europe, or those who were still seeking adventure and could be induced to settle in Canada.

#### UKRAINIAN IMMIGRATION

44. Prior to World War I, Ukrainians were called "Ruthenians" or "Galicians". They were called Ruthenians as that was the official name given them by Austria-Hungary. The name Galicians was used because they came from the Ukrainian Province of Galicia. In the quotations herein, in order to avoid confusion, in place of "Ruthenians" or "Galicians" the proper name "Ukrainians" is used.

45. The immigration of Ukrainians antedated the Sifton regime. In the report of the Canadian High Commissioner, who had general charge of immigration activities overseas, in 1893 there is reference to Ukrainian immigration as increasing. Mr. Sifton was convinced that these people would make desirable settlers for Western Canada, and his agents were after them. He said: "I think a stalwart peasant in a sheep-skin coat, born on the soil, whose forefathers have been farmers for ten generations, with a stout wife and a half-dozen children, is good quality." Despite the restrictions placed by the Austrian Government every effort was made to induce Ukrainians to emigrate to Canada. An idea of the practical working of the propaganda in Austria to secure the emigration of Ukrainians to





Canada is provided in one letter from Lord Strathcona to Hon. Clifford Sifton.

46. "All the agents claim that they have been active in organizing the movement from Galicia. They say that they have obtained from the people who have already emigrated, and in other ways, an immense number of addresses in the country, and that they have been in correspondence with these people for months past, sending them letters and pamphlets. They have agents working surreptitiously for them.
47. "Of course the law will not permit anything in the direction of encouraging emigration, and these sub-agents are generally peddlars, hawkers and others, who are moving about the country and in that way they disseminate quietly but effectively quantities of literature. They have also spent considerable sums in advertising, such as the law permits. Although it is quite possible they may exaggerate their efforts and their expenditure, there is no doubt in my mind that they have been spending both time and money in the endeavour to increase the business from Galicia. They claim in many cases that they have done more work than Professor Oleskow has, and the tendency seems to be to underestimate the position of that gentleman, although one or two of the agents admit that he has some influence, and is able to secure an amount of publicity for Canada which they could not do.
48. "At the same time, it is only right for me to add that they all appear to have been in communication with Professor Oleskow, and to have a pecuniary con-



sideration in the event of his working through their particular agencies. Of course none of them know of our arrangement with him, but in any case, in order to retain their business, they would not hesitate to minimize his efforts."

The Life of Lord Strathcona and Mount Royal, Beckles Willson, Cassell and Company Limited, p. 496-497.

(Professor Oleskow visited Canada and when he returned to Galicia became a subsidized agent for the Canadian Government.)

49. The handling of immigration of Ukrainians to Canada was turned over to North Atlantic Trading Company which received from the Government \$5.00 for each head of the family and \$2 00 for each individual member. As a result of this aid, to the Company, the Ukrainian immigration assumed large proportions. They came to constitute one of the chief groups in the entire West. They were industrious and thrifty, and played an important part in the ultimate conquest of the prairie. Their essential honesty is shown by the fact that, to the great surprise of Sir William Van Horne, they reimbursed the Canadian Pacific for the free transportation with which it supplied early contingents of them from the port of debarkation to their destination in the West.

(See Manitoba Morning Free Press, May 24, 1899.)

50. Although Canada needed settlers and the Government was subsidizing the companies, not the immigrants, there prevailed prejudice against the Ukrainians.

51. "The cry against the Doukhobors and Ukrainians is the most absolutely ignorant and absurd thing that I have ever known in my life. There is simply no question in regard to the advantage of these people. The policy of exciting racial prejudice is the most con-



temptible possible policy, because it is one that does not depend upon reason. You can excite the prejudice of one nationality against another by simply keeping up an agitation. You can excite the French against the English or the English against the French, or the Germans against the English. All you have to do is to keep hammering away and appealing to their prejudices, and in the course of time you will work up an excitement; but a more ignorant and unpatriotic policy could not be imagined."

From a letter by Mr. Sifton, November, 1901.

Clifford Sifton in Relation to His Times, John W. Dafoe, The Macmillan Book Company, 1931, p. 142.

52. At a time when the flood of criticism of the "Ukrainians" was at its height, R.L. Borden, then leader of the Conservative Party in opposition, said a word in their favour:

53. "In the year 1903 and again in 1904 I said to this House that I had been subject to some prejudice against these people, but that I had gone to the west and had been agreeably disappointed, that I believed the Ukrainians would make good settlers; and I repeat the statement now and state my belief that we would hardly be able to distinguish the second generation from the sons and daughters of Canadians in the west."

(H. of C. Debates), Hansard, April 23, 1908.

#### CREATIVE PRIMARY SETTLEMENTS

54. The settlers coming to Canada, as compared with emigration to developed countries, had to carve out for themselves a complete life in the developing community. Not only were there no cultural facilities but, in most cases, the railway was far away. The settlers coming to Canada received no assistance nor





advice from the Government as to where to settle. Some settled on good lands while others settled on marginal or submarginal lands. They spilled all over the Canadian West with small numbers remaining in the cities. Ukrainians were people who came to Canada without any financial resources. Before they were able to bring any land under cultivation they had to earn and save the capital necessary to purchase the essential equipment to start farming. The first problem was to clear and plow the land. They were thus creating wealth in Canada and for Canada. The vast expanses of the prairies had no value unless brought under cultivation by human hand.

55. "The Ukrainian first arrives in the country with about as few worldly possessions as when he first arrived on this planet; but poverty, combined - as in his case it generally is - with industry as well as patience, is no serious drawback. The man of the family puts up a house, or hovel, if you like to call it so, installs his wife and children, and then goes off to work, probably as a navvy on a railway line. During his absence his wife and such of his children as are not mere infants set to work to make the farm. Having neither horse, ox, nor plough, they do the best they can with the humble spade, and raise a little crop of rye, oats, or potatoes. The frugal father returns in the fall of the year with every cent he has been able to save out of his earnings, and the ox and plough that he is thus able to buy means a vast increase of cultivation and production in the second year. Many a Ukrainian farmer today has from 20 to 200 acres under crop, and from 10 to 100 head of livestock. The farm may be miles from



any town or railway station, but the Ukrainian does not say it is no use to grow grain for sale. In winter he loads his produce on a rough sleigh, and sets out for the nearest market, no matter what the distance may be. At night he saves hotel or "stopping-place" charges by sleeping on the snow beside his sleigh. I have heard of men who thought nothing of a fortnight's journey under these conditions. It can easily be imagined that in three or four years such a man is poor no longer."

New Canada and the New Canadian, Howard Angus Kennedy,  
Preface by Lord Strathcona,  
The Musson Book Co. Ltd., 1907, p. 126-127.

56. During the period that the liberal Canadian Immigration policy was in force, Ukrainian communities were established across the west. The list of towns given is to indicate the general outline of the pattern of Ukrainian settlement in Canada. In every case they were the primary settlers in the areas and developed the communities. In many instances the settlements were fifty miles and more from the nearest railway station. Although given from east to west the communities were settled almost simultaneously or in the alternative the difference would be a matter of a few years. These settlements date from 1896 or later, if earlier then the date is given. In Manitoba: Stuartburn, Gardenton, Saltcoats, Beaver Hill, N.W. of Dauphin, Pleasant Home, between Shoal Lake and Strathclair, Brokenhead and Gonor. In Saskatchewan: Fish Creek, Crooked Lake (Wakaw), Grenfell, Kuroki and S.W. of Buchanan, North of Vonda to Fish Creek, Sheho, Lemberg, around Southey, Melville to Kelliher mixed, Clader, Reford to Macklin, Alberta: Limestone Lake (1894-1896), Innisfree, East of Edmonton. Many other areas where there are Ukrainian communities today were



settled about the same time but the towns and post offices were not in existence at the time of their settlement. The towns came into being after the railways were built. It is roughly estimated that about 150,000 of them settled in the West between 1901 and 1912. They brought the civilization to the settlements they organized

#### CITIZENSHIP

57. There was no reluctance on the part of the Ukrainians to become Canadian citizens (British subjects at the time). In fact there was a concern that they would take the country in their own hands. Although they were assured of the freedoms yet upon their arrival in Canada there was the concern to "assimilate" them. There were some who felt that Canada should recognize the various ethnic groups and appreciate the contribution they were making to the Canadian way of life which they were in the process of creating:

58. "We have encouraged immigration; we have profited by immigration; we cannot escape the responsibilities which this immigration has brought us. Now that we began to encounter difficulties, it is simply childish to talk of deporting all the foreigners because they are not like the English-speaking Canadians. Whether we relish the prospect or not, Canadians are not and cannot now be, a homogeneous people. Whether or not they are to be a united people depends largely on the attitude of Canadians of the older stock, who are at present responsible for National leadership.

59. "It would be as unwise as it would be futile to attempt to force all these immigrants into one mould. Some of us have never quite understood that the older type of Canadian, however admirable, has not been the





only type of Canadian. If ever one type is evolved it will be catholic enough to incorporate in itself the best elements in the various peoples who are making Canada their home."

Bi-lingual Schools in Canada by C.B. Sissons, (1917),  
J.M. Dent & Sons, p. 3-4.

60. Like the French Canadians during the War of 1812-14, had shown their loyalty to Canada so the Canadians of Ukrainian origin had shown their loyalty to Canada during the First World War. Since they came from Austria they were treated with suspicion.

61. "In Northern Alberta, of two battalions recruited and now fighting overseas one contained eighty per centum of Ukrainians and the other sixty-five per cent, all of whom, or their fathers, were born in Galicia, in Austria. The former of these battalions was known as "The Irish Guards".

The Education of the New Canadian by J.T.M. Anderson,  
J.M. Dent & Sons Ltd., p. 61.

62. Charles H. Young, (The Ukrainian Canadians, Toronto, Thomas Nelson & Sons, 1931 opp. cit. p. 244) states that about 10,000 Ukrainian Canadians served in Canadian armed forces during World War I. Corporal Filip Konoval was awarded the V.C. for conspicuous bravery and leadership when in charge of a section in attack (August 22nd-24th, 1917, at Lens).

63. It is estimated that in the Second World War there were at least 40,000 Ukrainian-Canadians serving in the armed forces. It is thus obvious that ethnic culture is no bar to good and responsible citizenship.

#### ECONOMIC AND POLITICAL LIFE

64. Ukrainian settlers took an active interest in economic and political life of Canada. This fact has already



been admitted that they applied themselves with diligence to agricultural development of Canadian west. As soon as was feasible they entered business fields and professions.

65. Every country has its own system of conducting business and governing the country. The Ukrainians were not reluctant to participate. After they were shown how to administer their schools they were only too willing to assume responsibility. The same applies to the municipalities and provincial government.

66. "The Ukrainians have been fairly generous in furnishing and equipping their schools. The nucleus of good library is being established in a number of them. A few of the schools have supplied supplementary readers.

67. "I noticed a decided change in the people in their ability to self-government. At first the ratepayers were loath to delegate the government of the district to a Board of Trustees. .... Now the trustees are given almost a free hand to administer the affairs of the district. If their administration is not satisfactory the ratepayers usually exercise self-control enough to wait until the annual meeting takes place...."

Canada and Its Provinces, Volume 20, Part 2, p. 489.

68. However, on the other hand there was not the same desire to allow the "New Canadians" to participate in the life of the community or even in earning a living. There was the attitude of the inferiority of the new Canadians.

69. "The superintendent of a City School recently refused to engage a teacher who was an honour graduate in English and History and thoroughly qualified, "because he had a foreign name, and the parents might



not like it". It would be useless for a Yaremovitch, a Bojarski, a Basarabowicz, or a Niemczyk to apply for the majority of the schools in English-speaking settlements, no matter how excellent their qualifications might be; and yet the people of these same English speaking districts will spend hours and days and weeks worrying about racial assimilation .... The part that many of our Slavic fellow-citizens have played in the Great War may perhaps cause us to treat with greater consideration the properly-qualified teacher whose name may end in a "ski" or a "vitch".

The Education of the New Canadian by J.T.M. Anderson,  
J.M. Dent & Sons Ltd., (1918), page 158.

#### EDUCATION

70. The Ukrainians came from a land where discrimination was a rule rather than an exception. They welcomed the opportunity in Canada to be able to send their children to school. Their attitude towards education was positive in every respect. They did not believe in learning only their own and isolate themselves from other Canadians.

71. "In 1907 another inspectors says in his report:  
The work done in the schools in the Ukrainian districts is very encouraging and should be a source of considerable gratification to the Department of Education. There were nine schools in operation in this inspectorate this year where none but Galician, Bukowinan or Ukrainian children attended, and six more than had a large percentage of these foreign children. In all of them the pupils were attentive and interested and were making rapid progress in their studies. This was particularly noticeable in





their number work, which they seem to grasp more readily than the average Canadian or American child. Another feature of the work which makes it very pleasant for the teacher is the ease in maintaining the discipline of the school. These children apparently never think of disobeying anything the teacher tells them. They seldom play in school or out, and in fact the teachers who are interested in their development, teach them games and how to play them during play hours."

Canada and Its Provinces, Vol. 20, Part 2, page 488.

72. Due to the rapid settlement as a result of the influx of settlers it was difficult to provide teachers for the schools which were being organized and opened. In Manitoba, the government had a special school for training teachers to go into Ukrainian districts. They were of Ukrainian descent and recent arrivals to Canada. Under the existing Public Schools Act it was permissible to teach a language other than English, half an hour each day. This was readily made use of. In this respect Ukrainian Primer was provided by the Government of the Province of Manitoba (1907). This in fact was assisting the Canadianization through education of the new Canadian.

73. The Province of Alberta was determined from the outset to become a single language province. Although at the time it was accepted in teaching circles that a pupil learns another language more readily when he is taught through his mother tongue yet the policy of the Provincial Government was to employ as many teachers as possible who did not speak the language of the community they were teaching in. A special act was passed which would not allow the Ukrainian teachers from Manitoba to teach in Alberta. This was to prevent them from going to teach in Ukrainian communities.



74. The Province of Saskatchewan also took a negative attitude towards teaching Ukrainian in schools. However, because of the shortage of teachers due to rapid expansion of schools there was no concerted effort made to prevent the teachers of Ukrainian descent to teach in Ukrainian communities.

75. Nevertheless, there was always the interest in teaching Ukrainian in elementary schools. Where there was no provision for teaching Ukrainian during the regular school hours it was an accepted tradition in most elementary schools that the teacher would teach the language three days a week after four o'clock. The local Boards always were interested in engaging a teacher of of Ukrainian descent, not because of any discrimination but because they expected him to teach Ukrainian after school hours with no additional remuneration. On the other hand a teacher of Ukrainian descent was aware that the community expected this of him.

76. These arrangements worked reasonably satisfactorily until consolidation of one-roomed schools came about. First it was Alberta, then Saskatchewan and now it will be realized in Manitoba. The system involves bus transportation. Since there are very few absolutely Ukrainian school districts under the consolidated plan it is difficult to have Ukrainian taught after school hours (four o'clock) when there are children on the bus route who are of non-Ukrainian descent and who are not interested in studying the Ukrainian language. As a result, this fact compelled the Canadians of Ukrainian descent to request the respective Provincial Governments that Ukrainian be taught during the schools' hours. It has received recognition through High School and University in Saskatchewan. In Alberta it is being taught in schools and at University without recognition. In Manitoba, in the High Schools, it is at the pilot stage and, although taught for a number of years at the University, it is not recognized as a "second language" required for



professional courses. It is also taught at the University of Toronto, and the University of Montreal.

77. "Language is at once the symbol and the medium of national culture. The language question in Canada is not then simply which of two or more tongues shall be the means of communication. It is a question as to whether certain types of culture will survive or perish - a question as important to the older Canadian people as to the newly-arrived immigrants.

78. "Each group has its own distinctive contribution to make. Treasures of literature, art, music, devotion, patriotism, idealism, industry, the heritage of the rich and varied civilization of Europe, may be brought to Canada - if only we are intelligent enough to appreciate their value and facilitate their transfer.

79. "The conservation of our human resources is the task to which Canadian statesmanship should apply itself."  
Bi-lingual Schools in Canada by C.B. Sissons, (1917),  
J.M. Dent & Sons, p. 3-4.

80. Reference has been made to primary settlements in Canada. The towns as a rule reflect only to some degree the ethnic composition of the community. The one-roomed schools were a reflection of the ethnic origin of the settlers. Now with the consolidation of schools these historical ethnic landmarks are fast disappearing from the Canadian scene. This should be of direct concern to all Canadians. The first settlers were the builders of Canada in the area. In one municipality in Saskatchewan where the schools were consolidated the following, all neighboring schools, disappeared: Rus, Krasne, Nauka, Ukraina, Slawa. It would seem that because of the change in name or loss of the names the district is being "assimilated". The fact remains that the same people still live





in the area and culturally nothing has changed. Yet objectively speaking those names are a part of Canadian history regardless of origin. There is a need for a system to preserve the historical names of school areas.

#### RELIGION

81. The next concern of the Ukrainian settlers was the Church. It was not long after their establishment on soil that they began to build the Ukrainian Byzantine domed churches which began to dot the horizons both in urban centres and in rural areas. Some were begun even before the community had any prospects of having a regular parish priest. In the early days it was not uncommon for some of the parishes to celebrate Mass once a year - usually on the day of the Patron Saint of the parish. Others were able to have Mass twice and three times a year. To be able to have Mass at a parish once a month was quite an achievement. Yet, despite these limitations, the Ukrainian Catholic Church did not suffer any undue loss of membership. Some assistance was received from the Roman Catholic Church. However, it was not the financial support which was so important but the fact that some priests were willing to learn the Ukrainian language and espouse the Ukrainian Rite so that they were able to minister to the needs of the Ukrainian settlers in their own language and according to their customs. Ukrainian Catholic Rite is a growth of Ukrainian customs and traditions with the Ukrainian language used. Today's strength of Ukrainian Catholic Church in Canada is a direct reflection of the contributions and financial sacrifices made by the faithful. It had no subsidies from any outside sources. It is an integral part of the way of life of Ukrainian Canadians who are adherents of the Faith.

82. It would be in order to recognize the fact that the



other Church of equal importance among Canadians of Ukrainian descent is the Ukrainian Greek-Orthodox Autocephalic Church. The Church Rites and the language is Ukrainian. Yet it would be misleading to be under the impression that Ukrainian Canadians lived in Canada in isolated communities and were not exposed to "prosletyzing" influences of English-speaking Churches, and that there were no efforts made to have them forsake their churches and language.

83. "The Ukrainians, who are members of the great Slav family, left their native Province of Galicia, in Austria, to try their fortunes on the great Canadian plains. They are simple, honest, frugal, believing people. They follow the Greek (Ukrainian) rite, to which they are much attached, but belong to the great Catholic fold. Being separated by language and customs from their neighbors in the Canadian West, they looked askance at the Latin priests and their ministrations. Four of their clergy had migrated with them, but none of these could be relied upon to stay in the country.

84. "These Catholics being much attached to their ancient Rite and no priests coming from their country to attend to their spiritual needs, some Latin priests generously changed, with Rome's approval, their own Rite for that of the newcomers. These were Fathers Delaere, the Superior of the Yorkton Redemptorists, Father Boels, one of his confreres, and Father Sabourin, whose example was soon to be imitated by other French-Canadian priests. ....

85. The Presbyterians launched into the country some ten young Ukrainians, to whom they guaranteed a monthly



salary of \$40.00 to entice their compatriots from the faith of their fathers while the seducers kept up in their services all the old forms of worship so dear to them. Some of them even went about dressed in the costume of a priest, and professed to say Mass according to the Ukrainian Rite, while they gradually sapped the faith of their unsuspecting fellow-countrymen. Nay, some Presbyterian Ministers have been known to stoop to such tactics, and in excuse therefore, one of the officials of their "Church Extension Committee" but lately admitted them when he publicly wrote "We had to tolerate some of their practices of their old Church while we were leading them into Presbyterianism."

Canada and Its Provinces, Vol. 11, Part 1, Missions, Arts & Letters, pages 185; 189-190; 191-192.

The above viewpoint is presented by Father A.G. Morice, Early in 1911, he was appointed lecturer in anthropology in the University of Saskatchewan, a Government non-Catholic institution, which also named him its first B.A. and, in 1912, its first M.A. without requiring of him the usual formality of an examination.

86. "In 1901 the present writer was approached by a deputation of Ukrainians with the request that he should organize for them a church of their own. By this time the number of the Ukrainians in North-Western Canada had increased to between 50,000 and 60,000, all of whom were practically totally neglected by their own churches. In response to this extraordinary request a committee, .... entered into conference with these Ukrainian representatives, with the result that after much deliberation there was organized the Independent Greek Church of Canada upon





the doctrinal basis of the three creeds, the Apostles', the Athanasian and the Nicen, and with a policy practically Presbyterian. The growth of this church was immediate and rapid. While maintaining their independence, they continued to look to the Presbyterian Church for guidance and support. .... hence in 1912, .... the ministers of the Independent Greek Church were received into membership and employment of the Presbyterian Church in Canada."

Canada and Its Provinces, Volume 11, Part 1,  
Missions, Arts & Letters, pages 292-293.

87. The above citation shows how deeply ingrained into the lives of the people are their native customs, traditions and language. Today no Protestant Church has made any success in attracting Canadians of Ukrainian descent into their fold. The above citation is not given with any feeling of recrimination but as proof that there is no such human process as "assimilation". New Churches are built in Canada annually among the Ukrainian Canadians but these are either Ukrainian Catholic or Ukrainian Greek-Orthodox Autocephalic Churches. The other churches, although there is no discrimination against them, are still considered as alien. The approach to the people has to be made through the medium of Ukrainian language.

#### CULTURAL DEVELOPMENT

88. Limited as their time for recreation was, the Ukrainian settlers turned to building their own community halls (centres) which served as regional library, reading club, dramatic club and hall for visiting lecturers on topics of general interest - dealing with Canadian affairs and those affecting their native land. There is no doubt that the plays staged were, due to the circumstances, of amateur type. Yet they provided the necessary recreation in the leisure hours as



well as broke the monotony of pioneering life. It must be recognized that there were no other recreational and cultural facilities on regional level. The culture of the settlers became the culture of the developing community.

89. "20. We had many interesting briefs from societies representing groups proud to be able to trace their origins back to various countries in continental Europe. We were impressed by what they are doing to enrich our national heritage by preserving their distinctive and vigorous cultural activities."

Report, Royal Commission on National Development in the Arts, Letters & Sciences, 1949-1951, page 72.

90. Since the publication of the Report there has been some significant changes in the economic and entertainment field. Roads have been vastly improved, consequently travel for an evening's entertainment is commonplace - twenty to thirty miles or more in the rural areas. No doubt the small community centres will continue to decline as places of entertainment and recreation. However, the urban centres will assume greater importance and, with active ethnic cultural organizations, will continue to function very effectively. The quality of their dramatic clubs is improving.

91. In the field of publications, weekly newspapers are published in the Ukrainian language although some may have English supplements. They deal with Canadian affairs but much attention is devoted to cultural topics and Ukrainian literature, history, etc. Since the Second World War the number of newspapers published in the Ukrainian language has increased but their subscriptions have not declined. It may be significant that there is not a single weekly which would be published in English only dealing with Ukrainian and Canadian affairs.



CANADIAN NATIONALITY

92. It is equally essential to consider whether there is a typical Canadian national. There is Canadian citizenship which deals with rights, privileges and duties of Canadian citizens. This refers to obligations to Canada as a state. Nationality, on the other hand, tries to define the citizen as an individual. Is it proper to expect that a Canadian national be identifiable with either Anglo-Saxons or French Canadian as a typical Canadian national? Did the founding fathers expect that the typical Canadian would be identifiable with either one or the other of the founding races as today presented? The following extract will give some elucidation as to what was anticipated the typical Canadian would be:

93. "I propose the adoption of the rainbow as our emblem. By the endless variety of its tints the rainbow will give an excellent idea of the diversity of races, religions, sentiments and interests of the different parts of the Confederation. By its slender and elongated form the rainbow would afford a perfect representation of the geographical configuration of the Confederation."

Henry Joly de Lotbiniere, in the debates in the Legislative Assembly of Canada on the proposed scheme of a British North American Confederation, Quebec, 20th February, 1865.

94. The following is a more recent view but which fundamentally does not differ from the view expressed by Henri Joly de Lotbiniere in 1865:

95. "Canada is united at the top by allegiance. Because Canada is a nation founded on allegiance and not on compact, there is no process in becoming Canadian





akin to conversion, there is no pressure for uniformity, there is no Canadian way of life. Anyone, French, Irish, Ukrainian or Eskimo, can be a subject of the Queen and a citizen of Canada without in any way changing or ceasing to be himself. This is a truth so fundamental that it is little realized and many, if not most, Canadians would deny its truth, but it is central to any explanation or understanding of Canadian nationhood."

The Canadian Identity by W.L. Morton, (1961), The University of Toronto Press, University of Toronto, Toronto 5, Ontario, page 85.

96. An equally similar view was recently expressed in the House of Commons:

".... the first chapter of a book which has recently been published, entitled "The New Nationality". The author is Frank H. Underhill, and he states in this book - and I think interestingly -

A nation is a body of men who have done great things together in the past and who hope to do great things together in the future. What makes them into a nation is not necessarily community of race, language and religion, though these are powerful forces when they are present; it is their common history and traditions, their experience of living together, their having done great things together in the past, and their determination to continue doing great things together in the future.

(House of Commons Debates) Hansard, Vol. 109, No. 97, page 5031, July 3, 1964.

97. There can be no denial of the fact that no greater things could be done together than the development of the



country and sacrificing lives for its freedom from tyranny.

Ukrainian Canadians have contributed their fair share.

## CONCLUSIONS

### BILINGUALISM

98. The question of bilingualism has not been brought up for special consideration. The attitude is that the minority must in certain circumstances conform to the majority. In this case it is in the interests of practicality. It is recognized that there are two major races in Canada who inhabit certain areas of Canada compactly. Furthermore, it is recognized that there are two official languages in Canada - English and French. If a minority ethnic group members live in French-speaking area it is incumbent upon them to learn the French language; if they live in an English-speaking area then they must learn the English language. Certain positions, particularly in the civil service, may require a knowledge of both languages, English and French, but such a requirement must be from a practical standpoint as a qualification and not based on ethnic origin. Bilingualism is thus regarded as knowledge of two languages, one of which shall be either English or French and the other the mother tongue.

99. Furthermore, it is the firm conviction that Ukrainian or mother tongue should be recognized as cultural language studied by those who wish to do so at elementary and high school level. At the University level it should be accorded the status of a "second language" where a second language is required. This is subject to the fact that there are sufficient number of students to make it possible to teach the language in schools and universities.

100. Exception is taken to the following section of the terms of reference of the Royal Commission on Bilingualism and



Biculturalism:

"3. .... to discuss with the Provincial Governments the opportunities available to Canadians to learn the English and French languages and to recommend what could be done to enable Canadians to become bilingual."

101. This section of the terms of reference prejudges the findings even of the Commission itself. It is a directive to find in favour of teaching English and French in schools regardless of whether the circumstances warrant it or not. This section is definitely biased against giving any recognition to the advisability of teaching Ukrainian or any other mother tongue of the other ethnic groups as a second language. It clearly discriminates against other languages. Would it not be promoting better relations between citizens in the community by being able to teach Ukrainian in a French-Ukrainian community as against the teaching of English or to teach Ukrainian in an English-Ukrainian community instead of French as the second language? Interest in a language may be maintained only where there is practical use for it. Whereas the compulsory teaching of both English and French languages, regardless of ethnic origin composition of the community, can only foster the alienation of the ethnic group, creation of second class citizens and, in fact, introducing a policy of balkanization. Such ethnic groups, in order to preserve their language, would be compelled to band together to raise funds to maintain their schools. They cannot regard themselves as equal partners in the community.

BICULTURALISM

102. Exception is being taken to the following passage in the terms of reference of the Royal Commission on Bilingualism and





Biculturalism:

"2. .... a more widespread appreciation of the basically bicultural character of our country and of the subsequent contribution made by other cultures; and to recommend what should be done to improve that role;"

103.       Aside from the citations already given about the nature of Canadian Nation, this section is historically false. It tries to establish the premise that Canada is a "Bicultural" nation and that there are secondary cultures. Ukrainian settlers in western Canada were primary settlers. They settled in the "empty west, empty still". It is the people who give worth to a country. Had Canada not been settled and developed through toil, industriousness and sacrifices of primary settlers it would still be the empty vast prairie expanse and open wilderness. (Unless it would have been purchased by the United States like Alaska then the course of its settlement would have been different.) The primary settlers not only developed Canada economically but also brought civilization and culture to the various areas. Therefore, we are compelled to conclude that primary settlements, both in urban and rural areas, have as the culture of the settlements, the culture of the settlers. This is irrespective of the ethnic origin of the settlers. At the same time this is the culture of that part of Canada. Thus the culture of Canada will vary according to the ethnic origin of the different areas. The extent of cultures will vary directly as to the numbers of population of the various ethnic origins. But there is no basic and secondary cultures in Canada thus far and it may be another century before this is possible.

104.       It should not be and cannot be the attitude that the



ethnic groups are destined to be "drawers of water and hewers of wood". Remove the primary ethnic settlers of Toronto and the pattern of original Toronto is changed. Remove the ethnic Canadians from north Winnipeg and the original Winnipeg, as it grew, is changed. Remove the Chinatown from Vancouver and the original pattern of Vancouver is changed. The same applies to rural settlements, On the other hand, dealing with recent years, what was the culture of Ungava where iron mines are being developed? What was the culture north of Timmins where copper discovery was made? What was the culture of Thompson, the present location nickel mines, in Northern Manitoba? In each and every case, the culture is determined by the people who come to develop the areas. These areas had no value until the human hand, mind and ingenuity were applied to develop the natural resources for the benefit of mankind. Canada cannot be anything else but a multicultural nation. With the increase of population both natural and through immigration, modern means of travel, and mass communications and entertainment media there will be "transculturation". All cultures will be modified and refined. They will still retain their basic characteristics.

105. It is stated that in Canada we accept the principle of cultural mosaic rather than the "melting pot". Yet there is no proof whatever that there exists anywhere in the world an active "melting pot" or "assimilation" theory which would be practiced. It is frequently stated that United States is an example of the melting pot theory. Yet, how can it be explained that at the funeral of the late President of the United States, John F. Kennedy, the guard of honour regiment was flown in especially for the occasion from Ireland. If anything this fact emphasized the late President's ethnic



origin. Yet this fact does not question the late President's loyalty as an American citizen. Furthermore, this occasion indicates that even in the United States the "melting pot" theory is not working.

#### CULTURE AND LANGUAGE

106. There is considerable stress laid on the fact that some of the members of the ethnic groups state at census-taking that the mother tongue of the ethnic language is not used in the home. This is usually used as an indication that the ethnic cultural heritage is gradually forgotten. If this were true then Ireland, which uses the English language, should not be an independent nation. Does a Scotchman, who does not speak Gaelic, lose respect for Robert Burns? Take the Welshman who does not speak his native tongue - does he repudiate Welsh singing as a part of his cultural heritage? If this were true then there would be very few, if any, St. David's, St. Andrew's and St. Patrick's dinners annually across Canada. Yet anyone speaking English, but not of the origin, can he experience the same elevation of spirit attending one of the dinners as those who are of the origin but not speaking the language? Despite Quebec's long separation from France, Andre Malreaux, Minister of Culture, during the recent visit to Quebec, received tremendous ovation as a member of the same ethnic origin. There was no expression or intimation of any desire on the part of the Province of Quebec to become a department of France. Language was the common medium in this case as French-Canadians already have a truly French-Canadian cultural heritage. On the other hand even in France a new word was recently coined - "Franglaise" - denoting English words in everyday use in the French language. Whether one can say that this is transculturation or passing fancy will





depend upon the durability of the presently accepted English words to remain in the French vocabulary. Be that as it may, it certainly cannot be regarded as "melting pot" theory in action or assimilation. Language is a cultural medium. The loss of it means that the creation of new cultural values where language is the basis will cease. But the people will still appreciate their cultural heritage. Canada cannot afford the loss of mother tongues if we are to advance culturally.

107. Human beings are human. There is no proof whatever that people can be "brainwashed en masse", or that they can be happy by responding to materialistic stimuli, like Pavlov's dogs. There cannot be, in the true sense of the word, assimilation of ethnic groups starting with the loss of language. There can be transculturation and, where the cultural background is weak, acculturation. Figuratively speaking it is impossible to pluck from the mind the awareness of one's cultural heritage and replace it with another. If anything, only a feeling of indifference will be created. Indifference creates irresponsibility. It is doubtful if anyone wants to see this taking place in Canada. Tolerance and mutual respect and appreciation is necessary.

#### CULTURE AND RELIGION

108. It was already pointed out that Ukrainian churches are of, and maintained by, the Ukrainian Canadians themselves. The Churches of non-Ukrainian origins which did and do "missionary" work among Ukrainian Canadians, in order to have what limited success they are enjoying, must use "Ukrainian" language to communicate with their faithful. There is not one parish among Ukrainian-Canadians where the pastor would use English language exclusively. Some of the very Churches which started their work among Ukrainians with melting pot theory in



mind as well as religious work, have found that "they" had to provide Ukrainian-speaking pastors.

109. It is difficult to draw a rigid line between religious practice and ethnic customs and traditions. As far as the Ukrainian Churches are concerned (Ukrainian Catholic and Ukrainian Autocephalic Greek-Orthodox Churches) many church practises are equally national customs. The following are some of the examples: carollers visiting homes during the Christmas season and Christmas festivities generally, Easter traditions such as blessing of the food and family dinners; Pentecostal Holidays. It is impossible to draw a dividing line to show where one begins and the other ends. Ukrainian is used in the liturgy, consequently an essential medium for the understanding of the services and the Mass. Using musical instruments in church, piano or organ, is alien to Ukrainian tradition and custom. Choir or the whole membership take part in the service. It is, therefore, impossible to separate worship in Ukrainian Churches from Ukrainian culture. Anything which affects Ukrainian culture adversely will have its repercussions in the religious field. Language is the most important.

110. Furthermore, the Second Ecumenical Council at Rome recognized the importance of the use of vernacular in worship. The change in attitude in this respect was equally appreciated by the emerging nations as well as the most advanced of the members of Western European nations. For Canada to fail to take notice of this trend could mean nothing more than unre-served endorsation of "two-language" and "two-ethnic" principle to the detriment of all other ethnic groups.

#### CULTURE AND UKRAINIAN ORGANIZATIONS

111. The more highly developed society, the better de-



veloped are its organizations. It is possible to carry out definite projects only through an organized form. The Ukrainian Canadians have many associations and organizations to carry out the different cultural, educational, economic and religious aims. It must not be forgotten that Ukrainian peasant stock was given preference for immigration to Canada. Consequently the existing Ukrainian Canadian organizations are the results of the demands of the "grass roots". It is ludicrous to regard them as pressure groups or search for the opinion of the grass roots. These organizations are supported and financed by the "grass roots". There is less pressure in keeping them financially solvent than the Red Cross, Community Chest or United Appeal campaigns. Yet no one would ever think of liquidating those organizations because they require elaborate planning to conduct their annual appeals for funds successfully. It is important to judge all organizations by the contribution they make to the welfare and happiness of their members rather than try to weigh them in terms of dollars and cents. Without Ukrainian organizations there would be no Ukrainian Churches, dramatic theatres, choirs, newspapers, schools, orphanages, homes for the aged, etc. They are an integral part of the way of life of Ukrainian-Canadians and similarly a part of the way of life of Canadians. None of them receive any subsidies from any levels of Government. There are some which, perhaps, should.

#### CULTURE AND THE AGE OF LEISURE

112. Finally we must face the inevitable fact that the work week is getting shorter. Due to mechanization on the farm and automation in industry the average Canadian is finding more and more free time on his hands. According to statistics in 1900 the average work week was 60 hours; leisure time was 24





hours; at present the average work week is 40 hours, leisure time is 44 hours; it is forecast that in 1975 the average work week will be 37 hours while the leisure time will be 47 hours. When the first immigrants were enticed to come to settle in Canada they were presented a Canada "flowing with milk and honey". Only they were not told that they had to bring the cow and the bees with them. Now, although Canada is not fully developed, with a few soft spots, it is a land flowing with milk and honey. Nothing is done to prepare Canadians for how they may utilize the leisure time they now have and will have more of in the future. They must be taught not only "how to earn a living but how to live". Cultural activities will have to occupy a considerable part of their leisure time. We have the choice, now, to prepare Canadians for the enjoyment of their leisure by means of cultural pursuits. The other alternative is to educate the "competent" but not necessarily "cultured" man whose enjoyment of leisure time will be purely materialistic. It would be unfortunate that our civilization should ever reach the stage where man would be compelled to "moonlight" in order to afford the material enjoyment rather than lead a life of a cultured human being. The inevitable result is the deterioration of moral standards. Man must be educated in appreciation of the esthetic.

113. It is impossible to regard "culture" as a thing of the past. Serious consideration must be given to finding room for it in our schools and universities if we want our civilization to survive. Material luxury, not poverty, destroys nations. Not only have the schools been secularized but secularism has been brought into the schools. A constant pressure is maintained to oust humanities from university courses. Courses are constantly scaled down to be limited to teaching how to earn



a great deal of money but very little, if any, teaching is done about how to live. We cannot help but succeed in creating a robot civilization. Man will be debased if his mind is not educating in the higher things of life. It is, therefore, incumbent upon our educational institutions and governments to prepare the citizens for this inevitable day. This is the time to recognize that Canada is a multicultural nation and steps be taken so that all cultures may develop and flourish.

#### CULTURE AND DEMOCRATIC STATE

114. Finally the question of Canadian citizenship must be faced. So far there is no proof that people who maintained their ethnic cultures were found wanting in time of Canada's need. For the new Canadian what is necessary is a course in Canadianization. State is a creation of the people. Government is the servant of the people. People must not be compelled to conform. They must be able to enjoy freedoms and obey laws. These laws must not impinge upon the peoples' ability to develop and live as individual human beings but must contribute to their welfare and happiness. It would be a sad day in Canada when it would be necessary to invoke the protection of The Bill of Human Rights. Herein lies the test of a truly democratic state.



RECOMMENDATIONS:

115. (1) It is recognized that Canada, fundamentally, is a multi-cultural nation. All cultures must be given an opportunity to develop. This view does not exclude transculturation. Therefore it is essential that Canada have a Department of Culture. It's aim would be to foster and maintain the various ethnic cultures. Subsidies and any assistance would be based on the standard established. Department of Culture would maintain liaison with the Provincial Governments in cultural affairs.
116. (2) Ukrainian language must be considered an integral part of every course of study. Emphasis to be placed on opportunity and not compulsion.
117. (3) Mass communication and entertainment media to have Ukrainian cultural programs. Religious festivities to be represented as special observances rather than news spectacles.
118. (4) Canadian history to be taught with due consideration given to the growth of Canada and ethnic contribution thereto.
119. (5) "Centennial Arts Centres" being built should be made available to all cultural organizations at reasonable cost.
120. (6) Canada Council to subsidize worthy ethnic cultural activities.
121. (7) Due to changing conditions in the west every effort should be made to preserve Ukrainian and ethnic place-names.
122. (8) Museums to contain sections with Ukrainian and ethnic contribution to development of Canada.





A D D E N D U M  
TO  
BRIEF TO  
ROYAL COMMISSION ON  
BILINGUALISM AND BICULTURALISM.

Presented by:

Ukrainian Catholic Brotherhood of Canada.



CULTURE AS AN INSTRUMENT OF SUBVERSION

123. In the brief thus far all attention has been directed to the problems in Canada as they affect the Ukrainian Canadians in regard to "bilingualism " and "biculturalism". There are other factors to be considered. All ethnic groups in Canada wish to maintain cultural ties with their countries of origin. The same applies to the countries of origin themselves. The Ukrainian Canadians are not different from any other ethnic group in this respect. However, they are confronted with a problem which does not confront other Canadians unless they are from behind the "iron curtain".

124. Ukraine forms a part of the Union of Soviet Socialist Republics. Ukraine as such has no power to form its own policies without the approval or direction from Moscow, the seat of Communist Party of the Soviet Union. Thus the policies of the Communist Party of the Soviet Union are the policies which are carried out in the Ukraine. It is hardly necessary to prove to the members of the Commission that the Communist Party of the Soviet Union uses "culture" as a medium for propagation of Communist ideology. It was V.I. Lenin who stated that there is no art for art's sake but it must serve the interests of the Communist Party. It is, therefore, incumbent to show that "cultural" material exported from the Soviet Union, which includes Ukraine, has as its primary aim to win sympathisers if not members for the Communist Party. In other words it is a subversive use of culture as it is understood in western democratic countries.

125. Another fact which cannot be overlooked is that no matter whether it is printed material or Ukrainian broadcasts they are produced under the direction and with the approval of the Communist Party in Moscow. The fact which is very fre-



quently overlooked is that in the Ukraine everything is state owned. Consequently it is impossible to dissociate the policies of the government of the Soviet Union from any views expressed in publications or broadcasts. Thus all published material and all radio broadcasts are part and parcel of the policies of the Communist Party of the Soviet Union.

126. It is therefore, in order to bring to the attention of the members of the Commission just what type of material is published in the Soviet Union for dissemination among the Ukrainian Canadians and what do they hope to achieve by doing so. Furthermore, it should be noted that this material is published in "Ukrainian" and not English. It is safe to conclude that according to the "directors" of this propaganda they are convinced that there is interest and sufficient number of Ukrainian Canadians who still read and use the Ukrainian language that the expenditure is justifiable. May it suffice to cite excerpts from a book published in 1961 under the title of "Taras Shevchenko in Canada" by Peter Krawchuk, State Publishing House of Cultural Literature, Kiev.

127. "A.V. Lunacharsky, inspiringly expressed the attitude of the leading thinking public about Shevchenko:

"Shevchenko's greatness lies in that he was a poet of the Ukrainian nation; he is greater because he was a national poet but over and above all because he was deeply revolutionary and spiritually socialistic."

Taras Shevchenko v Kanadii, Petro Krawchuk, Derzhavne Vydavnytstvo Hudozhnoi Literatury, Kiev, 1961, pages 96-97.

(Taras Shevchenko in Canada, Peter Krawchuk, State Publishing House of Cultural Literature, Kiev, 1961.)





128. "... L. Bilesky discusses Shevchenko's creativeness written in Russian language. Ukrainian nationalists from long ago maintain that, in exile, Shevchenko wrote in Russian only because he was forbidden to write in Ukrainian. This is an evident lie. ... Absolutely honestly and convincingly the Ukrainian Soviet scholar E. Kereliuk explains the reason for appearance of some of Shevchenko's works in Russian language; "This was an exhibition of love of Russian language, the desire to try his artistic abilities in Russian literature, a completely natural desire to write in the press, and to converse with a wide reading public."

129. "And further:

"Shevchenko's Russian novels are a striking witness of actual attitude of the poet to the Russian people, to their superior culture and their national language." Ibid page 98.

130. "Examining Taras Shevchenko's philosophical conception of life, Ukrainian Soviet scholars came to the conclusion that the poet was a materialist, who struggled with idealism - his spiritual enemy. His materialistic concept was formed in the years 1844-47 and to the end of his life Shevchenko remained a thinking-materialist."

131. "Only in Christ did the poet find himself and freedom of spirit. As 'proof' of this L. Bilesky - for the money of Petliurite Stepan Skrypnyk, who upon immigration became Autocephalic Orthodox Archbishop Mstyslaw - published the book in 1949, 'Believing Shevchenko' - a bitter calumny of the great Kobzar and his genius. Ibid page 102.

132. "... the other nationalist swindler Yaroslav Rudnycky'j in his book "Immediate Aims for Shevchenko Studies" which appeared in Winnipeg, 1958, proposes to 'refurbish' Shevchenko and for this he suggests 'to write and publish a



thick volume about the ideology of Shevchenko's works. According to his thinking, in this 'thick volume' it is necessary to make 'a critical study of all national and social interpretations of Shevchenko's works.'

133. "Therefore, one may expect a new attack on the creativeness of the poet, in which the nationalist "Shevchenko scholars" a la Rudnycky'j will stretch it on their shoe-tree, squeeze out of it all revolutionary fire and attempt to lure it to the service of those American imperialists who are not stingy with their dollars and generously reward their servants for falsification and preparation of "Kobzar". Ibid page 102.

134. "The Catholic magazine 'Light' repeats that Shevchenko appealed to all Ukrainians, 'Live in harmony among yourselves, let no boundaries, no parties, no social standing or governments and wealth divide you.'

135. "It is evident, that the Ukrainian bourgeois nationalists across the ocean on the one hand are straining to 'clear' his works of all revolutionary pathos while on the other hand, without regard to methods, are exerting every effort to make him a spokesman of their reactionary ideals. Vain exertions! Ibid page 111.

136. "J. Weir's book, 'The Bard of Ukraine' is an excellent reply to the attempts of Ukrainian bourgeois nationalists and Anglo-American reactionaries to entangle the genius of Kobzar with their translations and comments. It helps many people who read only English, to see in proper perspective the greatness of Shevchenko and to appreciate his revolutionary creativeness." Ibid page 120.

137. From reading the above excerpts the following become apparent: (a) The Ukrainian poet, Taras Shevchenko, is



presented primarily as a "revolutionary and a socialist"; (b) Taras Shevchenko is presented as a lover of Russian and recognized the superiority of Russian culture - for Russification purposes; (c) The book is used to denounce and arouse suspicion towards non-Communist Ukrainian Canadians, churches and organizations. It should be particularly noted that an unfounded attack is made against one of the members of the Commission, namely Prof. Yaroslav Rudnycky'j; (d) The aim of the publication of Taras Shevchenko's works is to present him as a "revolutionary". It must not be overlooked nor can it be overemphasised that the book is published by "State Publishing House of Cultural Literature".

138. Another very recent book also in Ukrainian may not be overlooked is under the title "Ukrainian-English Linguistic Relations", (Ukrainian Language in U.S.A. and Canada) by G.O. Zlutenko, Kiev University Publication, 1964. The following citations are worthy of consideration:

UKRAINIAN ENGLISH LINGUISTIC RELATIONS, 1964.

(Ukrainian Language in U.S.A. and Canada)

by G.O. Zlutenko,

Kiev University Publication, page 168.

p. 3:

139. "Before long it will be a hundred years since larger or smaller groups of unfortunate peasants and labourers, from western regions of Ukraine, left their native villages and went, without knowing where they were going, in search of work and a piece of bread. It is a question whether most of these fugitives from misery settled in the United States of America and Canada, where in due course they organized themselves into various organizations, created Ukrainian communities, began to publish newspapers and thus





began many-sided cultural activities. Transocean Ukrainians live among various races and nationalities, who also arrived from various parts of the world in search of better life. They work shoulder to shoulder in capitalist enterprises, use the same transportation facilities, buy the necessary goods in the same stores which serve all others, enter the restaurants, theatres and shows; fulfill various citizen's duties, pay taxes; belong to the same professional organizations which unite them at the enterprises, even belong to one or the other political party, with progressive or reactionary aims. Furthermore, they live 'under one roof', particularly in the many-storied buildings where it is possible to meet many families of various national origins - Italian, Russian, Polish, Jewish, German, Irish and others.

140.       # That is one side of life of Ukrainian or other immigrants as well as of those people of many national origins already born there where they manage to preserve themselves. Their cultural-educational activity is based on national traditions on this or other ethnic culture, language, etc. This work is conducted in their immigrant labour clubs - the so-called Ukrainian labour homes; here are staged the concerts based on national music and song, plays either sent from their native land or already written by their overseas dramatists. Here are the choral and dramatic groups, orchestras and dancing groups, etc. These clubs maintain libraries and even schools to teach the children their vernacular language. (Such schools are usually conducted towards evening, after the school hours of the state English schools). Immigrant organizations, which conduct this work, united themselves into so-called all-state organizations, depending upon political or other aims. Central bodies of these



organizations call their conventions, publish their newspapers, pamphlets, almanacs, etc."

p. 5:

141. "It is impossible to say that the overseas Ukrainians are not aware of the fact that their native language, brought there from Ukraine, comes under the influence of the generally-used language of U.S.A. and Canada - English language."

p. 6:

142. "May the works of our Soviet students of history and languages become a good beginning also for other studies, which will show to the Soviet peoples how immigrants from Ukraine live and struggle for a brighter future - labourers and farmers in Canada and United States of America."

p. 8:

143. "In the meanwhile bilingualism of immigrants appears to be a stable living element. In many cases the melting pot has failed to reach the melting pot stage ... Question of bilingualism and biculturalism in certain cases becomes the cause of political conflicts. Particularly due to this reason in Canada in 1963 was created the Royal Commission to study bilingualism among Canadian citizens.

144. "If the scope of research in bilingualism, carried out by linguists in U.S.A. and Canada, is insignificant then the study of Ukrainian-English linguistic relations in this country exists in the birth stages. Therefore, approaching the work dealing with this problem, regrettably, it is virtually impossible to profit from experience of other researchers. The basic sources of linguistic material were:

145. 1. Various printed publications (newspaper and



books) of progressive organizations of the labouring Ukrainian immigration in U.S.A. and Canada.

146.        2.    Original handwritten letters of the immigrants written to progressive New York newspaper "Ukrainian News" which were, very generously, placed at our disposal by its editor Leon Tolopko.

147.        3.    Personal information about North American Ukrainians; poet Mykola Mykolayevich Tarnovsky and his wife Mary Ivanna Tarnovsky; poet and publicist John Weir (Canada); journalist W. Beley; economist W.I. Tereshchenko and others.

148.        4.    In this book use was made of certain facts and observations, communicated to us by John Boyd (Ivan Boychuk) editor-in-chief of the newspaper "Canadian Tribune", Leon Tolopko, editor of the newspaper "Ukrainian News" (New York) and others. Original part of this work was perused in manuscript by M.M. Tarnovsky, John Weir and N.W. Kalachevska who offered much valuable advice and observations."

p. 19-20:

149.        "The beginning of mass immigration movement of Ukrainian to Canada is usually regarded as the year 1891 when Ivan Pylypiw and Wasyl Eleniak came here from Galicia (village Nebyliv now Ivan Franko region). After them followed the wide stream of unfortunate peasants who hoped to find fortune overseas. Already in 1906 according to the data in Canadian newspapers there were about 120 thousand Ukrainians in Canada.

150.        "In Canada there is about 700 thousand Ukrainians, and according to the numbers of other national (ethnic) groups, they are in the third place after English and French.

151.        "Official circles in U.S.A. and Canada deliberately release reduced statistics of numbers of Ukrainians in both countries. ... In Canada, according to the census, statistics





of 1941, showed only 305,929 persons of Ukrainian extraction while at the same time 313,273 persons recognized Ukrainian language as their native language. Besides this, 15,711 Ukrainian Canadians recognized English as mother tongue and 363 as French. 1961 census registered in Canada 473,337 Ukrainians and 119,169 Russians, placing the Ukrainian ethnic group according to numbers in the fourth place. Besides there was a deliberate reduction of the figure of actual numbers of Ukrainians and this is self-evident. //

152. "The attitude of government circles in U.S.A. and Canada to the growth of Ukrainian labour immigration has been very contradictory. From one side the need of cheap labour force demanded encouragement of immigration. One cannot underestimate the fact that the immigrants brought with them certain sums of money which in total formed important capital. ... This capital was channeled into the economy of U.S.A. and Canada, thus becoming an additional source of finance and also increased the potential of the home market."

153. "Coupled with this, governing circles in North American countries adopted unconcealed hostility towards the labour immigration."

p. 22-23:

154. "About 80% of Ukrainians in Canada are settled in the provinces of Manitoba, Saskatchewan, Alberta and Ontario.

155. "During the Second World War and after, Ukrainians from these provinces resettled in the more industrial eastern part of Canada - Ontario and Quebec. For example, during the last 10 years the Ukrainian population of Ontario doubled. They are settled in particularly large numbers in such cities of Canada as Toronto, Hamilton, Windsor, Vancouver, Winnipeg,



Montreal, etc. There is a constant shift of settlement patterns. There is a particular change during the years of industrial, agricultural crisis and during drops in industrial production when the increase in unemployment first of all affects the labour immigration.

156. "Nor was the lot easier of those immigrants who settled on the land lots (the so-called "homestead"). The land which was given to them was usually far from urban centres, in impassable forests and marshes. Frequently, these were lands which were abandoned by earlier settlers. "The more you plow this land, the more the stones grow on it." The government did not give the immigrants any assistance whatever, leaving them to their own resources and the severe and untamed nature, without any food, equipment or draught power. "Every Ukrainian family in Canada," writes John Weir, "can relate its personal story about the dreadful and wretched life of these first years and about the marvellous courage and ingenuity with which these people met all difficulties and overcame them. This history, still, has to be written."

157. One of the problems facing the immigration officers was how to scatter the newly-arrived immigrants over the whole country, so as not to give them an opportunity to settle in compact masses (Parliament of Canada, for example, passed a special decree).

p. 26-27:

158. "In Canada since 1918 and up to the Second World War, fundamental role in the direction of progressive activity among the labour immigration was played by "Ukrainian Farmer Labour Temple Association".

159. "At the outbreak of Second World War, North American reaction again exploited the war as an excuse to destroy the



progressive movement. The Canadian government liquidated the ULFTA and padlocked its newspaper. The library was burned, the property ransacked, buildings and publishing establishments handed over ... to Ukrainian nationalists. The leaders of Ukrainian progressive movement were again thrown into prisons and concentration camps. Only after a long struggle and under the pressure of public opinion the government was forced to free the arrested and return some of the properties to the progressive organizations.

160. "During the war there was created a new organization, "Association of United Ukrainian Canadians" AUUC, which headed the progressive movement of the labour immigration. In the ULFTA and AUUC were engaged the following outstanding leaders: M. Shatulsky, I. Boychuk, I. Navizivsky, M. Popovich, C. Matsievich, P. Krawchuk, P. Prokopchuk, W. Kardash, John Weir and many others."

p. 25:

161. "Later Ukrainian immigrants played an active role in the creation and building of Communist Party in U.S.A. and Canada. For example: M. Popovich, I. Navizivsky and J. Boychuk were members of the first executive of Central Committee, Communist Party of Canada."

p. 28-29:

162. "The children of the immigrants usually studied in the local English schools. Ukrainian schools began to exist only in connection with the churches, brotherhoods or were privately owned. The level of education in them was very low. For some time the school affairs in Canada were in better position. Here, the beginning of mass Ukrainian immigration began when the memory of Louis Riel Rebellion was still fresh (1885). The rebellion was brutally crushed.





Still the Canadian government had to make some concessions. Particularly, the children of non-Anglo-Saxon and non-French settlers were permitted to be taught in schools in their native tongue. At the beginning of XXth century there existed in Canada English-Ukrainian schools (in Manitoba alone in 1907, there were 70), special school districts were organized. The training of school teachers for Ukrainian schools was conducted at two centres - the so-called English-Ukrainian colleges in Edmonton and Brandon. But such a condition existed only a few years after which the Ukrainian language was liquidated in the schools. The education of the children of the immigrants was very seldomly carried past the elementary level. The position of intelligensia, among the immigrants, was very limited and which began to decline gradually as a result of proletarianization of the workers of mental labour.

163. "... In 1951, due to the efforts of AUUC at Palermo, near Toronto, was erected the Taras Shevchenko monument.

164. "... In Canada AUUC publishes in Ukrainian language the newspapers "Ukrainian Life" and "Ukrainian Word" also in English language the newspaper, "The Ukrainian Canadian".

p. 30-31:

165. "... AUUC conducts extensive work as far as organization of the teaching of Ukrainian language, history, culture and traditions of Ukrainian nation is concerned. Special English-speaking sections of this organization develop among their members extensive cultural-educational and community work in the English language.

166. "Progressive Ukrainian organizations in U.S.A. and Canada conduct staunch struggle with the Ukrainian bourgeois nationalists. Since the post war period, the Ukrainian



bourgeois nationalist organizations found themselves new masters - American imperialists taking advantage of the conditions created by the "cold war" became pronouncedly more active. Despite the generous subsidies from the dollar magnates, the bourgeois nationalists have failed to win to their side the toiling masses of North American Ukrainians and to attach to them their fascist ideology.

167. ... AUUC maintains very close contacts with Soviet Ukraine. In the recent times there was a marked increase of visits to the fatherland by the overseas Ukrainians.

168. "Some representatives of the youth generation of the toiling Ukrainian immigration of North America are studying in the higher schools of UkrSSR.

169. "For the present bilingualism is a typical characteristic of all North American Ukrainians. According to statistics of 1941, 93% of Ukrainian-Canadians used one or both of the official languages of the country. English language is being used in official and executive life, in schools and personal relations among persons of other nationalities. The immigrants used Ukrainian language in private life, community organizations, private and Sunday schools, and in general with representatives of their ethnic group.

170. "English unilingualism is spread among the youngest generation of North American Ukrainians, where it reaches about 50%. Ukrainian unilingualism is found to be very rare, mainly in the villages among the farmers. In smaller settlements, where the Ukrainians comprise the majority population, Ukrainian language is used even in every day transactions, but in government institutions, schools, etc. the English language reigns.



171. "Ukrainian language in U.S.A. and Canada is represented mainly by south-western dialects. In certain circumstances the whole immigrant group is located in one area, there the speech is of one dialect. This is so, for example, with Western Ukrainian and Hutzul dialects in Winnipeg. In certain settlements and farms it is possible to meet more or less "pure" dialect. This is explained by the fact that in such communities the immigrants came from the same linguistic region (example: Transcarpathian Lemko dialect in Lethbridge, Canada). In large cities the dialects are usually mixed and also there is the influence of the general Ukrainian language. Generally, in recent times literary Ukrainian language has been influencing the conversational language of the immigrants which is explained by the influence of the press, cultural-educational activities of community organizations and party by means of radio and moving-pictures.

172. "In certain localities with mixed Slavonic population the language which predominates is the language of the majority population. For example: in Krydor (province of Saskatchewan, Canada) the Poles converse with Ukrainians in Ukrainian. In Fort William (province of Ontario), besides English the population in great majority uses the Ukrainian language in which case even the Italians, Slovaks, Poles and Jews use it. The same applies to Winnipeg where the Ukrainian language is used by the Poles, Jews, Slovaks and others.

173. "Therefore, the length of contact between Ukrainian and English languages on the territories of U.S.A. and Canada is about 100 years. Those who speak Ukrainian in North America number about 2 million but their constant dispersal and perpetual resettlement in the country noticeably





decreases the possibility of using the mother tongue to stimulate bilingualism.

174. <sup>//</sup> Stopping the mass flood of new immigrants from the fatherland isolated the language contact of North American Ukrainian collective with the basic collective who speak their mother tongue.

175. <sup>//</sup> Particularly destructive and damaging to the existence and growth of Ukrainian language in U.S.A. and Canada is the influence of socio-political and national discrimination and the assimilatory politics of the capitalistic governments. The absence of Ukrainian mother tongue language of immigrants in school greatly weakened the position of Ukrainian language.

p. 32:

176. "Labor Farmer Temple Association" and "Association of United Ukrainians of Canada". Their many-sided activity united the immigrant masses and strengthened the ties with the fatherland - Soviet Ukraine and assured contact with its current language and culture.

"Ukrainsko-Anhlyeski Mizhmovni Vidnosyny" Y.O. Zhluktenko, Ukrainska Mova u S.Sh.A i Kanady. Vydavnytstvo Kievskoho Universitetu, 1964.

177. The following conclusions become apparent: (a) misrepresentation of relations between the Government of Canada and its citizens; (Canadian citizens) (b) presentation of deliberate discrimination against non-Anglo-Saxon Canadian citizens; in order to foment dissatisfaction and suspicion; (c) deliberate misrepresentation of statistics as to the number of Ukrainian Canadians in Canada; (e) deliberate attacks on Ukrainian Canadian non-Communist organizations by presenting them as "bourgeois nationalists"



and "subsidized by dollar magnates"; (f) presentation of Communist sympathizers as the altruistic citizens; (g) endorsement of pro-Communist newspapers and publications. One fact must not be overlooked is the attention which is paid to Canada and its ethnic patterns, i.e. reference to the localities where Ukrainian language is predominant.

178. Suffice it to state that there are other publications which may be cited which stress the superiority of Russian over Ukrainian and that all "progress" is due to the efforts of the Communist Party of the Soviet Union.

179. In the field of broadcasting the Soviet Union is most generous. In the Ukrainian language weekly, "News from Ukraine", published by The Association for Cultural Relations with Ukrainians Abroad, Kiev, No. 26 (360), June, 1965 the following Ukrainian Language Broadcast Schedule is given:

180.

KIEV SPEAKS

TIME TABLE OF RADIO-KIEV PROGRAMME

for Ukrainians Abroad  
(summer 1965)

to countries of America daily

| Eastern Standard Time | Metres                                    | Mc/s                                      |
|-----------------------|-------------------------------------------|-------------------------------------------|
| 17:30-18:00           | 25.5, 30.7, 30.9, 31.04, 31.1, 31.4, 40.7 | 11.73, 9.74, 9.68, 9.66, 9.62, 9.53, 7.36 |
| 18:30-19:00           | 25.4, 30.5, 30.9, 31.04                   | 11.79, 9.81, 9.68, 9.66                   |
| 19:30-20:00           | 25.4, 30.5, 30.9, 31.04, 41.7             | 11.79, 9.81, 9.68, 9.66, 7.18             |
| 22:30-23:00           | 31.0, 31.04, 31.2, 41.7                   | 9.68, 9.66, 9.61, 7.18                    |
| 23:30-24:00           | 31.0, 31.04, 31.2, 41.7                   | 9.68, 9.66, 9.61, 7.18                    |



RADIO KIEV'S

ENGLISH LANGUAGE BROADCASTS

(Summer Schedule for 1965)  
Monday and Thursday

to North America

|             |                                  |                                     |
|-------------|----------------------------------|-------------------------------------|
| 19:30-20:00 | 25.4, 30.5, 30.9,<br>21.04, 41.7 | 11.79, 9.81,<br>9.68, 9.66,<br>7.18 |
| 23:30-24:00 | 31.0, 31.04, 31.2,<br>41.7       | 9.68, 9.66,<br>9.61, 7.18           |

181. Canadian published Ukrainian "progressive" weekly,

ZHYTTIA I SLOVO,  
Vol 1, No. 1, November 3, 1965,  
Toronto, Ont.

on page 21  
has the following announcement:

"KIEV SPEAKS" - New Schedule.

Kiev radio, which translates broadcasts for Ukrainians outside the boundaries of Ukraine, advises, commencing 18 October, that new wave lengths have been accepted.

Broadcasts are translated every day according the Eastern Standard Time with the following wave lengths:

|                            |                                                                               |
|----------------------------|-------------------------------------------------------------------------------|
| * 5:30 o'clock, afternoon, | 30.9 m., 41 m., 41.07 m., 41.8 m.,<br>41.9 m., 42.01 m., 42.1 m.              |
| * 6:30 o'clock, afternoon, | 30.9 m., 40.09 m., 41.07 m.,<br>42.01 m., 42.1 m., 50 m.                      |
| * 7:30 o'clock, evening,   | 30.9 m., 40.09 m., 41 m., 41.07 m.,<br>42.01 m., 42.1 metres;                 |
| * 10:30 o'clock, night,    | 40.9 m., 41 m., 41.01 m., 41.7<br>metres;                                     |
| * 11:30 o'clock, night,    | 40.9 m., 41 m., 41.01 m., 41.07 m.,<br>41.8 m., 41.9 m., 42.01 m.,<br>42.1 m. |

Length of each broadcast - 30 minutes.

Kiev radio requests all those who listen to the broadcasts to advise as to the clarity of the radio programmes on the new wave lengths (would be appreciated if the information would be given about each time and wave length separately).





Please write your impressions to the address:

"USSR - UKRAINE"

Kiev, Radio Center. *ff*

182. It should be noted that from Kiev two-and one-half hours of Ukrainian language broadcasts are beamed daily to Canada and United States. At the same time only one hour, four days per week, is given to broadcasts in English. This fact alone shows how much importance the Soviets attach to Ukrainian programmes. At the same time there are the numbers of wave lengths to choose from.

183. Again this fact should be taken into consideration by the Commission when dealing with recommendations as far as broadcasts are concerned in other than English and French languages in Canada. Under the present regulations it is impossible to have any other radio station than English or French-speaking. Unfortunately this is in a country where the capital investment would come from private sources and would be a private and not a public financial responsibility. It cannot be emphasized too strongly that there should be room for ethnic language broadcasts.

184. From the above it would appear that the U.S.S.R., which calls itself a "multi-national" state, would be a paragon of tolerance, and a champion of ethnic rights. Its constitution under article 121, guarantees to all its citizens, instructions in school in their mother tongue. In fact it goes so far as to state that with a minimum of 25 pupils instruction may be obtained in mother tongue. Yet in actual practice there is a policy of Russification. Ukrainian Canadians who have had the opportunity to visit cities in the Ukraine, are not free to visit villages unless with special permission, found that Russian language is given priority



over Ukrainian. Lest it be stated that it is a biased view, we cite hereunder an excerpt from "Ukrainian Life" (which is endorsed in the book "Ukrainian-English Linguistic Relations:, paragraph 165) as follows:

"22 May we were already in native Kiev - the capital of Ukrainian Soviet Socialist Republic.

I wish to say that on this plane which flew from Vienna to Kiev were Ukrainians from different parts of the world.

We were astonished that in the Ukraine one hears the Russian language first, before Ukrainian; that at customs office the questionnaires are in Russian; in the restaurant the menu is printed in Russian; the staff converses in Russian. This takes place in the capital of Ukraine where it should be compulsory to hear the Ukrainian first before Russian.

M. Hanusiak.

"Ukrainian Life, Toronto, Ont., Vol. XXV, No. 39 (1430), September 29, 1965, page 7:

Second Visit with the Relatives, Kirkland Lake, Ont.

186. The above citation speaks for itself. It is our conviction the U.S.S.R. uses the Ukrainian language and culture not to promote it for its own sake but to use it as a means to gain sympathy for Communism. Although pursuing a policy of Russification it admits the importance of interest in Ukrainian language as it still exists in Canada among Ukrainian Canadians. It is therefore prepared to spend monies on various publications as well as radio broadcasts. This is a field which has been sadly neglected in Canada. It is therefore incumbent to give due consideration to the importance of ethnic language as well as the cultural aspects of it for the happiness and peace of mind of Canadians of the many ethnic origins. If the needs are not



met by the Canadian Government and its agencies through ethnic organizations, the Soviets will exploit the situation for their own selfish interests. It must be recognized that ethnic language, culture and religious rites are an integral part of Canadian way of life.

#### THE FUTURE OF CANADA

187. Perhaps the most difficult question is to define the concept of Canada. In the Preliminary Report of the Royal Commission on Bilingualism and Biculturalism references are made to "founding nations" and "equal partnership". Both these terms would imply that the true Canadians are the "Anglo-Saxons" and "French". All the other ethnic groups must fall into some not-so-equal category. However, if the concept of Canada is accepted as a "CORPORATION whose human resources comprise its share capital" there will be equal recognition of all Canadians regardless of ethnic origin or whether Canadian born or immigrated to Canada. The problem which confronts the members of Royal Commission on Bilingualism and Biculturalism is whether all citizen-shareholders are receiving the same dividends. Are the majority citizen-shareholders assigning to themselves certain benefits which are denied to others?

188. Under any circumstances it is impossible to accept the theory of "founding nations" or "equal partnership". True enough, founding nations established the corporation of Canada but the doors were opened to all other peoples as well. This has been pointed out in the brief already. "Equal partnership" theory is equally erroneous as it implies that "CANADA" was not meant to be permanent. No partnerships are. Partnerships are usually liquidated upon the death of one of the partners or it may be broken up by mutual consent with each





partner taking some of the physical assets. Certainly this was not the intention of the Fathers of Confederation. They established a corporation with divisions (provinces). These divisions form a part of the whole.

189. As with the growth of corporation and its divisions certain anomalous situations may arise. But the solution is not to dispose of the division by letting it break away but to find a solution for the irritant condition. Canada is in the same position. It is a question of finding a solution whereby all the divisions (provinces) as well as citizen-shareholders would feel that they are equally treated. This view does not lower the prestige of the "founding nations" only establishes equal recognition to all Canadian citizens, and recognizes the permanency of Canada.



# Вісті з України

Видання Товариства культурних зв'язків з українцями за кордоном

Published by the Association for Cultural Relations with Ukrainians Abroad

№ 26 (360). ЧЕРВЕНЬ 1965 р.

РІК ВИДАННЯ П'ЯТИЙ

ГАЗЕТА ВИХОДИТЬ ЩОТИЖНЯ

ЦІНА 2 КОП.

EXTENDING RELATIONS WITH UKRAINIANS ABROAD

## Гірники Франції на Ук ра ї н і

ДОНЕЦЬК. Маківка. Горлівка, Донецьк — у кожному з цих великих промислових центрів Донбасу побувала французька делегація гірничих інженерів, очолювана головним директором технічного департаменту центрального управління вугільної промисловості Норбертом Бернаром. Гості відвідали шахти, науково-дослідні інститути, ознайомились з життям гірників.

— У нас залишились найкращі враження про вугільну промисловість Радянського Союзу, — сказав кореспондентів РАТАУ інженер П'єр Маржері. — Великі досягнення радянських спеціалістів ми вважаємо дуже корисними для нас і з почуттям глибокої вдячності переймаємо цінний досвід.

Гірничі інженери Франції відзначили велику насиченість шахт басейну вуглевидобувної і прохідницькою технікою, майстерність радянських шахтарів.

КІІВ. Після знайомства з Кузнецьким і Донецьким вугільними басейнами столицю України відвідала французька делегація гірничих інженерів, очолювана головним директором технічного департаменту Центрального управління вугільної промисловості Норбертом Бернаром.

У Києві гостям розповіли про

Сотні і тисячі буковинців вирушили колись в далеку дорогу за океан. Лише з одного Кіцманського району до 1940 року подалося в закордон близько 8.650 селян.

Та куди б доля не закинула емігрантів, вони не забувають своєї батьківщини. Окремі з них після багатьох років поневірянь повернулися на землю батьків. Інші підтримують зв'язки з рідним краєм, листуються з близькими, знайомими, приїжджають у гості, цікавляться життям і мирною працею людей, великими перетвореннями, які сталися на Буковині за роки Радянської влади. Зарубіжні земляки висловлюють туго за рідним краєм, бажання зберегти на чужині свою мову, культуру, національні традиції.

Прагнучи допомогти співвітчизникам мати постійну правдиву інформацію про життя і творче будівництво українського народу і всього Радянського Союзу, представники ряду громадських і творчих організацій підприємств та наукових закладів Буковини (Державного університету, обласного відділення Спілки письменників, громадського музею, музично-драматичного театру, текстильного гомбінату, Будинку народної творчості, Товариства художників, фі-

## З установчих зборів Чернівецького обласного Товариства культурних зв'язків з українцями за кордоном

Збори обрали правління Товариства з 15 чоловік. До його складу входять:

1. **Лесин** Василь Максимович, проректор державного університету (голова правління).
2. **Зозуляк** Василь Тодорович, позаштатний кореспондент газети «Радянська Буковина», реєсмігрант з США (заступник голови правління).
3. **Кошовий** Вілен Антонович, викладач філософії в медичному інституті.
4. **Бурбак** Микола Іванович — голова відділення Спілки письменників України.
5. **Волівач** Валентин Савелійович, кореспондент газети «Радянська Буковина».
6. **Дігтяр** Степан Іванович, доцент державного університету.
7. **Івасюк** Михайло Григорович, письменник, викладач державного університету.
8. **Мігайчук** Юрій Іванович, голова сільської Ради с. Брідок За-

Тепло зустріли учасники зборів виступ пенсіонера В. Т. Зозуляка та голови Брідоцької сільради Ю. І. Мігайчука, які повернулися з далеких країн на рідну землю.

Було зачитано лист від поетеси Буковини Параски Амбросій, яка через хворобу не могла бути присутньою на зборах. «Я дуже рада з приводу того, що у нас створюється обласне Товариство культурних зв'язків з українцями за кордоном. Це сприятиме зміцненню дружніх відносин із земляками», — пише народна поетеса.

становицького району, реєсмігрант з Канади.

9. **Микитей** М. Д. — голова колгоспу імені Кірова, Герой Соціалістичної Праці.

10. **Мазерська** О. М. — робітниця текстильного комбінату, Герої Соціалістичної Праці.

11. **Панчук** Ігор Епідельфорович — викладач державного університету, племянник О. Кобилянської.

12. **Лопатюк** Володимир Львович — директор українського драматичного театру.

13. **Тимошук** Борис Онисимович — заступник директора краєзнавчого музею (секретар правління).

14. **Сабадаш** Степан Олексійович, композитор.

15. **Товстюк** Корнелій Денисович, завідувач кафедри державного університету, доцент.

Учасники зборів ознайомились із Статутом обласного Товариства культурних зв'язків з українцями за кордоном. \* \* \*

Новостворений заклад розмістився за адресою: м. Чернівці, вулиця Пушкіна, 17.





PUBLISHED BY THE ASSOCIATION FOR CULTURAL RELATIONS WITH UKRAINIANS ABROAD

Ukrainian culture has known two fates: a restricted, gloomy development prior to the October Socialist Revolution of 1917 and a happy thriving culture during Soviet times.

During the 46 years of Soviet power, the Ukraine has become a republic with a highly-developed industry, a progressive agriculture and a flourishing culture.

Theatrical and musical art, literature, amateur art and the publication of books have had a steady, rapid development in the Ukraine thanks to Lenin's party and national policy, and creative method of socialist realism being ably applied.

In the Ukraine there are now 58 state professional theatres: 5 opera and ballet theatres, 37 drama, 3 musical comedy, 4 youth theatres and 9 puppet theatres.

Thanks to Soviet power, young artists with working-class backgrounds are educated on the finest traditions of the older generation and are given every opportunity of getting into the limelight. Outstanding soloist of the Kiev Shevchenko Opera and Ballet Theatre is Dmitro Hnatiuk, formerly a shepherd and today People's Artist of the Soviet Union, People's Artist of the S. U., Bella Rudenko, a miner's daughter, People's Artist of the Ukraine, Yevhenia Miroshnichenko, a former pupil of trade-school, and many, many others.

The Soviet Government has awarded 30 Ukrainian artists the highest honour — the title of People's Artist of the USSR, for outstanding work done in the cultural field.

Ukrainian musical art has had an unparalleled period of growth and development. Virtually an army of talented composers exists in the Ukraine, among whom are such well-known personalities as People's Artists of the S. U., Levko Revutsky, Kostyantyn Dankevich and Hrihory Maiboroda, Peo-

## CULTURE IN THE UKRAINE

By R. BABYCHUK,  
Minister of Culture of the Ukr. SSR.

People's Artist of the Ukraine, Stanislav Ludkevich, Honoured Art Workers Hrihory Virovka, Boris Lyatoshinsky, Andriy Shoharenko, Platon Maiboroda and many others. They have created a number of operas, ballets and various other musical works which are performed not only in the republic, but throughout the S. U. and abroad.

The finest works created by Ukrainian art workers were presented this year during the 150th anniversary celebrations of the birth of Ukraine's great poet, Taras Shevchenko. Many magnificent works have been dedicated to the memory of the immortal bard by Ukrainian composers, writers, artists, sculptors and actors. H. Maiboroda's opera "Taras Shevchenko" is having a successful run at the Kiev Opera and Ballet Theatre.

Plays are being staged in various theatres throughout the Ukraine in honour of the Great Kobzar, Shevchenko. Evenings are being organized in all recreational clubs and palaces of culture at which concerts by amateur artistic groups are presented.

Ukrainian sculptors and architects created the beautiful monument to Taras Shevchenko that not long ago was unveiled in Moscow.

The people of the Ukraine, no matter where they live, in urban or rural areas,

have an opportunity of acquainting themselves with the achievements of Ukrainian music, and that of the other Soviet republics. 25 philharmonic, and 9 symphony orchestras, 7 academic and folk choirs, 5 song and dance ensembles, 6 bandurist choirs, and many others, take turns visiting various parts of the republic. The largest and most famous of these groups are: the Ukrainian State Symphony Orchestra, the Honoured "Dumka" Academic Choir, the Ukrainian State Folk Choir, the Honoured Ukrainian Capella of Bandurists, the Honoured Ukrainian Dance Ensemble, the Honoured Transcarpathian Folk Choir, the Honoured "Trembita" Academic Choir and others. Millions of people listen to these groups in large concert halls, in village clubs, and even under the open skies where farmers sow and gather the harvests.

Ukrainian fine art, an integral part of the multi-national fine art of the Soviet people, is on a new, high plain of development. More than 1,500 artists, sculptors and engravers belonging to the Union of Ukrainian Artists are busily engaged in creative endeavors throughout the republic. Artists, sculptors and engravers like V. Kasian, T. Yablonska, H. Melikhov, O. Kovalyov, I. Honchar, I. Znoba, and many others, have contributed greatly in the development of contemporary Ukrainian fine art.

Ukrainians have long been famous for their musical and song heritage. But never before in their many-centuried history has there been such a phenomenal growth in the development of folk art as in recent times. One of the best examples of this is the development of amateur art, which plays a great role in the cultural education of the masses. There are 119,000 amateur song, drama, dance and orchestra groups in the republic with close to two million activists. At a recently-held review of rural amateur ensembles, more than 54,000 groups, with 800,000 participants, took part.

The highest form of amateur art is the amateur people's drama theatre. Today, in the Ukraine, there are more than 70 such theatres.

## WITH THE "DRUZHBA" FARMERS

The collective farmers of Steblivka recently marked two historic events: the 20th anniversary of the liberation of Transcarpathia from the German-Hungarian fascists and the jubilee of their collective farm.

The chairman of the collective-farm "Druzhba", Vasil Sabodash, told those present for the celebration what Soviet power had given to the farmers. When a small group of poor farmers organized a collective farm in Steblivka in the spring of 1948, they had but several horses, a few ploughs and seeders. Today the farm has a progressive, multi-branched economy.

At one time the villages of Steblivka, Sokirnitsa and Krainivikovo, which today are incorporated in the collective farm "Druzhba", had four churches and 10 taverns, but only one primary school. Today all the children in the vicinity study at the local high-school and 8-grade school. 45 boys and girls from Steblivka have become teachers, doctors, farming specialists, and engineers. The sons of former poor peasants, V. Dobosh and V. Oros, have become Candidates of Science and teachers at the Uzhorod State University.

V. Oros, one of the organizers of "Druzhba", who today is a teacher in Steblivka said, "We all remember how our villager Petro Ihnat sold his land

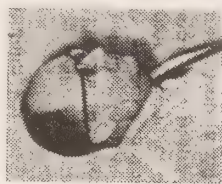
## Shevchenko — Bard of Friendship

By Mykola IVCHENKO

Visitors from more than 40 countries attended the Shevchenko jubilee celebrations that were held in the Ukraine.

The celebrations marking the 150th anniversary of the birth of Ukraine's great poet began with the joint plenum of Writers' Unions of the Soviet Union and the Ukraine. In attendance were foremost men of literature from all the fraternal republics of the USSR and from abroad.

Mr. Nick Hrynchyshyn, editor-in-chief of the newspaper "Ukrainian Word" published in Winnipeg, Canada, had this to say about the two-day plenum: It was a very moving experience to hear writers from all the republics of the Soviet Union pay their respects to Taras Shevchenko, to hear of the role he played in their own literatures and the meaning that Shevchenko has for their people today. Yes, our entire Canadian delegation was very much impressed by the Soviet peoples' demonstration of friendship and brotherhood and of their love for Shevchenko.



After the writers' plenum, the Shevchenko International Forum got underway. Writers and poets from Italy, Rumania, France, men of letters from Japan, India and Bulgaria, people from Canada, USA and Poland who work in the field of culture, and many others discussed problems that arise when studying and evaluating the literary achievements of the poet, paid tribute to the bright memory of Taras Shevchenko and spoke about the international meaning of Shevchenko.



Mr. Rockwell Kent, well-known American artist, in his speech at the Forum said: Shevchenko loved his people and he hated their oppressors. And he kept his youth until the very end. To keep our youth and to honour its deep and sensitive response to life all our lives — that is for all of us to do. Shevchenko's dauntless adherence to his young ideals, his lasting sensitivity to life is to me the everlasting lesson that his life and works will teach mankind. After the Forum, its participants boarded six river boats and made an all-night journey down the Dniester to Kaniv









760-627  
CA 121  
76382

ADDITION TO THE BRIEF

1. The name "Catholics" is not to be understood as meaning Roman Catholics only but all rites of the Catholic Church. We represent Catholics of Ukrainian Rite.
2. In its jurisdiction and administration our Ukrainian Catholic Church is absolutely autonomous. In Canada it is a separate church province with the Winnipeg Archdiocese and three Dioceses at Edmonton, Toronto and Saskatoon.
3. We recommend a complete and guaranteed freedom in the execution of all our religious practices, traditions and rites in the teachings and instructions by our teachers or spiritual fathers of our religion, especially in the separate schools.
4. We propose an amendment to the British North America Act enabling the Federal Government to co-ordinate, foster and promote in the schools the culture of all ethnic groups in Canada.
5. We are absolutely opposed to the bilingualism and biculturalism in Canada in the sense that it limits them to the English and French languages only.
6. We recommend that the Canadian Bill of Rights, where equal opportunities in all fields of endeavour are guaranteed to all the citizens of Canada irrespective of their nationality, race or colour, to be put into general practice and if necessary enforced among all the citizens of Canada.



TITLE: "Brief to the Royal Commission on Bilingualism and Biculturalism"

AUTHOR: Ukrainian Catholic Brotherhood of Canada  
Winnipeg

Brief of 46 pages; 8 recommendations

REMARKS OF ANALYST:

The central theme of this brief is that Canada cannot be anything but a multicultural nation and such was the original intention of Confederation and the Dominion's immigration policy.

The culture of any given area is the culture of its ethnic origin. There cannot be primary and secondary cultures in Canada. The Ukrainians as primary settlers of Western Canada are entitled to aid in preserving their culture

ATT : RESEARCH

- Page 12, para 30 - page 19, para 54: Active Recruitment of Ukrainian Immigrants by Canadian Government Agents
- Page 19, para 54 - page 22, para 56: Re Ukrainian Settlement in West
- Pages 24 - 25, para 68; page 26, para 73 Examples of discrimination
- Page 26, para 72: Ukrainians in education in Manitoba, teaching of Ukrainian.
- Page 27, para 76: Teaching of Ukrainian in Alberta, Saskatchewan and Manitoba schools.

TABLE OF CONTENTS:

PAGES

|                  |            |    |
|------------------|------------|----|
| RECOMMENDATIONS: | summarized | 4  |
|                  | details    | 46 |

BRIEF:

"Part I"

|           |       |
|-----------|-------|
| "Summary" | 1 - 4 |
|-----------|-------|

"Part II"

|                                              |         |
|----------------------------------------------|---------|
| Introduction                                 | 5 - 6   |
| "Culture" - Definitions                      | 6 - 8   |
| "Brief Political History"                    | 8 - 10  |
| "Government of Canada - Judicial System"     | 10 - 11 |
| Immigration                                  | 12 - 19 |
| "Creative Primary Settlements - Citizenship" | 19 - 23 |
| "Economic and Political Life"                | 23 - 25 |
| "Education"                                  | 25 - 29 |
| "Religion"                                   | 29 - 32 |
| "Cultural Development"                       | 32 - 33 |
| "Canadian Nationality"                       | 34 - 36 |
| "Conclusions"                                | 36 - 46 |





## SUMMARY:

### "Part II"

#### Introduction

Pages 5 - 6

The Ukrainian Catholic Brotherhood of Canada is the laymen's organization of the Ukrainian Catholic Church and has an estimated active membership of at least 10,000. The Ukrainian Catholic Church comprises four dioceses containing five hundred parishes and missions. The objectives of the organization are the Ukrainian Catholic faith, Ukrainian culture and Canadian citizenship.

Continued indifference by governmental authorities will have direct effects on these objectives.

#### "Culture" - Definitions

Pages 6 - 8

Man will always be interested in the history of his race and ethnic origin and his knowledge and evaluation of the past give him a sense of direction for the future.

- Discussion of "culture".

To a Christian, culture is of high order only when individual and social life is fully developed. Socially, true culture promotes the well-being and happiness both of the group and of individuals.

"Canadianization" is acceptance of the Canadian way of life in the political and economic sphere without alteration of the cultural heritage of the new Canadian.

#### "Brief Political History"

Pages 8 - 10

- Discussion of general European indifference to events in North America, particularly Canadian losses to U.S. by British-made treaties.

Canada was thrust on the road to independence. Practical considerations convinced Great Britain that her interests came first. Greater independence was the only way to assure development and growth of Canadian interests.



## "Government of Canada and Judicial System"

Pages 10 - 11

Canada adopted a Constitution based on the United States pattern but with a British Executive and British law, save for the retention of the code in Quebec.

## Immigration

Pages 12 - 10

In the late XIXth century, the Canadian Government began efforts to entice settlers to develop the virgin agricultural areas of the West; such immigrants were primary settlers and brought with them their native cultural way of life which was to become the Canadian way of life where they settled. In those areas French or English was recognized as the official language, but Canada was a truly "free country" and there was even tacit encouragement to develop their own way of life.

The immigration of Ukrainians antedated the Sifton régime and he was convinced that these people would make desirable settlers for Western Canada. Recruitment of Ukrainians was carried on by paid agents of the Canadian Government despite the complete lack of co-operation from the Austrian Government.

The Ukrainians came to constitute one of the chief groups in the West; they were industrious and thrifty and their honesty is shown by the fact that they reimbursed the Canadian Pacific for the free transportation it had provided them.

## "Creative Primary Settlements"

Pages 19 -22

Unlike immigrants to developed countries, the Ukrainians came to Canada to carve out a complete life. They had no financial resources and had to save capital before cultivating. They were creating wealth in and for Canada.



In many instances, the Ukrainians developed the communities. Between 1901 and 1912, approximately 150,000 Ukrainians settled in the West.

"Citizenship"

Pages 22 - 23

There was no attempt on the arrival of the Ukrainians to assimilate them. There were some who felt that Canada should recognize the various ethnic groups and appreciate their contribution to the Canadian way of life.

Ethnic culture is no bar to good citizenship: About 10,000 Ukrainians served in the Canadian armed forces during World War I (one was awarded the V.C.) and in the Second World War at least 40,000 Ukrainian Canadians served in the armed forces.

"Economic and Political Life"

Pages 23 - 25

Ukrainians were not reluctant to participate in the conducting of business and governing the country and on being shown how to administer their schools assumed responsibility.

However, there was discrimination in participation in the life of the community as a whole, even in employment in schools in Ukrainian districts.

"Education"

Pages 25 - 29

Ukrainians did not believe in isolating themselves from other Canadians and their attitude was positive in every respect.

Coupled with a special training program for Ukrainian teachers, the Ukrainian Primer was provided by the Province of Manitoba in 1907.

Alberta was determined to be a single language province and a special Act was passed which would not allow Ukrainian teachers from Manitoba to teach in Alberta.





The Province of Saskatchewan also took a negative attitude but no concerted effort was made to prevent teachers of Ukrainian descent from teaching in Ukrainian communities.

Where Ukrainian was not taught during regular school hours, the teacher would teach it after school three days a week without extra consideration.

The consolidation of one-room schools with its system of bus transportation has made it difficult to have Ukrainian taught after school since non-Ukrainian students are not interested in staying. Thus it was requested that Ukrainian be taught during school hours.

This has been done through High School and University in Saskatchewan with recognition; in Alberta without recognition; and in Manitoba it is at the pilot stage. It is also taught at the University of Toronto and at the University of Montreal.

Consolidation of schools is causing the disappearance of historical ethnic landmarks from the Canadian scene and should be of direct concern to all Canadians. There is a need for a system to preserve the historical names of school areas.

#### "Religion"

Pages 29 - 32

The Ukrainian Catholic Church in Canada is a direct reflection of the culture of its people; proselytizing attempts by other religious bodies even in the Ukrainian language have met with no success. Of equal importance among Ukrainian Canadians is the Ukrainian Greek-Orthodox Autocephalic Church.

#### "Cultural Development"

Pages 32 - 33

Native Ukrainian culture was continued in community halls which served as libraries, reading clubs, dramatic clubs and lecture halls. As small community centres continue to decline,



the urban centres will assume greater importance and with active ethnic organizations will continue to function.

Weekly newspapers are published in the Ukrainian or in the English and Ukrainian languages.

#### "Canadian Nationality"

Pages 34 - 36

The founding fathers did not intend that the typical Canadian would be identifiable with either one of the founding races.

"A nation is a body of men who have done great things together in the past and who hope to do great things together in the future".

#### "Conclusions"

Pages 36 - 45

#### "Bilingualism"

Pages 36 - 37

It is recognized that there are two major races in Canada who inhabit certain areas of Canada compactly, that there are two official languages in Canada - French and English. Certain positions in the civil service may require a knowledge of both languages, but such a requirement must be from a practical standpoint and not based on ethnic origin.

"Bilingualism is thus regarded as knowledge of two languages, one of which shall be either English or French and the other the mother tongue".

Ukrainian or the mother tongue should be recognized as a cultural language studied by those who wish to do so at elementary and high school level and at University should be accorded the status of "second language".



Exception is taken to paragraph 3 of the Commission's terms of reference " ... to discuss with the Provincial Governments etc. ... ", since it appears to be "A directive to find in favour of teaching English and French in schools whether circumstances warrant it or not".

Interest in a language may be maintained only where there is a practical use for it. Compulsory teaching of English and French without regard to the ethnic origins of the community fosters alienation of the ethnic group and a policy of balkanization.

#### "Biculturalism"

Pages 37 - 40

Exception is taken to Paragraph 2 of the Commission's terms of reference " ... a more widespread appreciation, etc". Such an instruction is historically false in premising that Canada is a bicultural nation with secondary cultures. Ukrainian settlers in the West were primary settlers. The culture of Canada will vary according to the ethnic origins of the different areas. There are no basic and secondary cultures in Canada and it may be another century before this is possible.

Canada cannot be anything else but a multicultural nation.

There is no proof whatever that there exists anywhere in the world a "melting pot" theory which would be practiced. At the funeral of the late President of the United States, the guard of honour was flown in from Ireland.

#### "Culture and Language"

Pages 40 - 41

The fact that the ethnic language is not used in the home is not proof that the ethnic cultural heritage has been forgotten. Scotch, Welsh and Irish are no less conscious of their heritage for speaking English.





7

People cannot be "brainwashed en masse". It is impossible to pluck from the mind the awareness of one's cultural heritage and replace it with another.

"Culture and Religion"

Pages 41 - 42

The use of the Ukrainian language in the Church and the traditional religious festivals make it impossible to separate worship in the Church from Ukrainian culture.

"Culture and Ukrainian Organizations"

Pages 42 - 43

Ukrainian organizations are not pressure groups but are the results of the demands of the "grass roots". Without them there could be no Ukrainian Churches, theatres, newspapers, orphanages, etc. None of them receive any subsidies from any levels of Government though perhaps some of them should.

"Culture and the Age of Leisure"

Pages 43 - 45

Leisure hours are increasing. "When the first immigrants were enticed to come to settle in Canada they were presented a Canada 'flowing with milk and honey'. Only they were not told that they had to bring the cow and the bees with them".

Page 44

Man must now be educated in appreciation of the esthetic. It is incumbent upon our educational institutions and governments to prepare the citizens for the robot civilization.

Steps must be taken so that all cultures may develop and flourish.

"Culture and Democratic State"

Page 45

Laws must not impinge upon the peoples' ability to develop and live as individual human beings but must contribute to their welfare and happiness.



BACKGROUND PAPERS

Brief #: 760-627

Ukrainian Catholic  
Brotherhood of Canada

EDMONTON

*Re Ukrainian Committee  
760-584*

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

- lay organization of the Ukrainian Catholic Church. Ten branches across Canada.
- four dioceses - Winnipeg (for Manitoba), Edmonton (for Alta. and B.C.), Toronto (for Ontario, Quebec and The Maritimes), Saskatoon (for Saskatchewan)
- 500 parishes and missions with a branch of the brotherhood in each.
- estimated 10,000 active members.

2. OBJECTIVES

- preservation of Ukrainian Catholic faith.
- Ukrainian Culture.
- Ukrainian citizenship.
- Scholarship campaign for Ukrainian Catholic Students.
- Very active in collecting funds for new churches.
- A man's Catholic action group... whose interests are primarily religious and educational.
- Ukrainian Catholic Faith, Ukrainian Culture, Ukrainian Citizenship.

3. SPECIAL INFORMATION

This brief was originally scheduled for Winnipeg. Since then the executive has changed and is now located in Edmonton.

The new president, Dr. M. Snihurowych came in to see Mr. Morrison on Monday, June 5/65 to clear up any confusion. Peter Findlay and Arthur Stinson sat in on the discussion. Several points emerged.

- 1) This organization is the largest and strongest component in the Ukrainian Canadian Committee. The president of the Catholic Brotherhood becomes president of the Canadian Committee automatically, by constitution. Dr. Snihurowych would like to change this but met with too much resistance. He feels it isn't democratic.





- 2) The Edmonton group of Ukrainian leaders met with the leaders of the French-speaking community on several occasions to discuss issues arising from B. & B. The point of view they heard was, naturally, not that of Quebec.
- 3) The explanations he gave of why Ukrainian organizations were taking their present position was quite pragmatic. They feared that the overwhelming impact of the French-English discussion would leave the ethnic groups out. They felt that the Commission presented an excellent opportunity to state their particular view with the hope of strengthening their position.
- 4) The Ukrainians of the Orthodox Catholic faith resent being lumped with Roman Catholics. They also dislike the system of separate schools where the Roman Catholic faith is taught in the regular curriculum. Dr. Snihurowych has removed his children from the separate school system in protest. They are willing to advocate public schools with no religious teaching, leaving religious instruction till after school hours.
- 5) Dr. Snihurowych is a general practitioner. He did not resent having to pass Canadian exams in order to qualify for Canadian practice. His reasoning was that he had studied medicine in a country other than the Ukraine. He anticipated that if he returned to the Ukraine to practice he would face qualifying exams. He considers this normal. This indicated an important general principle - that immigrants will not feel a sense of discrimination if they are aware beforehand what to expect. It is a matter of reasonable expectations. If immigration officers presented an image of Canada as an officially bilingual, bicultural country to prospective emigrants, the chances are there would be few problems if they chose to come here knowing what to expect.
- 6) Dr. Snihurowych has several brothers who are in various professions in the United States. They ask him why he remains in Canada. He prefers the Canadian multicultural pattern.
- 7) Dr. Snihurowych says that a minority of his patients are Ukrainians.
- 8) Mr. Morrison may recall other interesting points about this conversation. In general it was obvious that in spite of the discussion there would probably be no change in presentation of the brief.





QUESTIONING OF WITNESS (ES)

PROGRAMME & LIAISON SECTION

Questions:

p. 3  
para. 5

"... Now, the question of bilingualism and biculturalism, with economic overtones, has come to the fore. Ukrainians, as well as other ethnic groups, are being relegated to second class citizenship ..."

Would you elaborate here? Why second class citizenship?

p. 3  
para. 6

"It would seem that the economic and political discrimination experienced and eventually overcome by the early immigrants is now being transferred to the spiritual and cultural field..."

Where can you find signs of this transference?

p. 4  
para. 6

You can accept it as a fact, that Canada has two official languages, but in your opinion Canada is a bilingual country only in the sense that every citizen should have an opportunity to learn another language besides French or English?

p. 33

How many Ukrainian newspapers do we have in Canada? Are there any published in the United States?

p. 46  
Recomm. 1

Department of Culture. You suggest a possible aim of this Department, would you speak about its responsibilities in more details?

p. 46  
Recomm. 2

In every province of Canada?

RESEARCH SECTION

RE:  
p. 37  
para. 101

You feel that the general language of communication should be French in French-speaking areas, and English in English-speaking areas. With the high mobility to be expected in the future, many individuals from English areas will be asked to move, for a time in their careers, to French-speaking areas - where presumably they will have to communicate in French. Do you feel that this gives the French and English languages a particular importance, right across Canada, in comparison to other mother tongues?

P.S. This question could be asked to a great number of "other ethnic" organizations who accept French as the language of communication in part of the country, yet make no distinction between French and their own language in English-speaking areas - especially in the school systems.



BACKGROUND PAPERS

Brief #: 760-627

Ukrainian Catholic  
Brotherhood of Canada

WINNIPEG

A. INFORMATION ON ORGANIZATION

MEMBERSHIP

- lay organization of the Ukrainian Catholic Church. Ten branches across Canada.
- Four dioceses - Winnipeg (for Manitoba), Edmonton (for Alta. and B.C.), Toronto (for Ontario, Quebec and The Maritimes), Saskatoon (for Saskatchewan)
- 500 parishes and missions with a branch of the brotherhood in each.
- estimated 10,000 active members

OBJECTIVES

- preservation of Ukrainian Catholic faith
- Ukrainian Culture
- Ukrainian citizenship
- Scholarship campaign for Ukrainian Catholic Students
- Very active in collecting funds for new churches.
- A man's Catholic action group ... whose interests are primarily religious and educational
- Ukrainian Catholic Faith, Ukrainian Culture, Ukrainian Citizenship.

B. QUESTIONING OF WITNESS(ES)

Questions:

p. 3  
para. 5

"... Now, the question of bilingualism and biculturalism, with economic overtones, has come to the fore. Ukrainians, as well as other ethnic groups, are being relegated to second class citizenship ..."

Would you elaborate here? Why second class citizenship?

p. 3  
para. 6

"It would seem that the economic and political discrimination experienced and eventually overcome by the early immigrants is now being transferred to the spiritual and cultural field..."





Where can you find signs of this transference?

p. 4  
para. 6

You accept it as a fact, that Canada has two official languages, but in your opinion Canada is a bilingual country only in the sense that every citizen should have an opportunity to learn another language besides French or English?

p. 33

How many Ukrainian newspapers do we have in Canada? Are there any published in the United States?

p. 46  
Recomm. 1

Department of Culture. You suggest a possible aim of this Department, would you speak about its responsibilities in more details?

p. 46  
Recomm. 2

In every province of Canada?

C. RESEARCH SECTION

RE:

p. 37  
para. 101

You feel that the general language of communication should be French in French-speaking areas, and English in English-speaking areas. With the high mobility to be expected in the future, many individuals from English areas will be asked to move, for a time in their careers, to French-speaking areas - where presumably they will have to communicate in French. Do you feel that this gives the French and English languages a particular importance, right across Canada, in comparison to other mother tongues?

P.S. This question could be asked to a great number of "other ethnic" organizations who accept French as the language of communication in part of the country, yet make no distinction between French and their own language in English-speaking areas - especially in the school systems.





B R I E F  
P R E S E N T E D T O T H E  
R O Y A L C O M M I S S I O N O N B I L I N G U A L I S M A N D B I C U L T U R A L I S M

B Y T H E  
T H E UKRAINIAN CATHOLIC ARCHDIOCESE OF WINNIPEG

235 Scotia Street,  
Winnipeg, Manitoba.

September, 1964.



We have no intention of denying that both French and English are the official languages of Canada as reserved in the British North America Act and which rights of language are based on the partnership agreement between the original provinces. In actual practise, population and business conditions dictate which official language is used but we cannot lose sight of the fact that many ethnic groups must of necessity be concerned with their Mother tongue.

Much as the history of the contribution of the French and English peoples to this country is a question of language and religion, so is the contribution of Ukrainian Catholics. It, therefore, follows that where language plays an important part in any group's contribution to Canada, it is expedient, if we seek to preserve and not replace, to encourage the use of such language. The Ukrainian language is important to Ukrainian Catholics in Canada for with its use are connected custom, tradition and religion. The particular dependence of Ukrainian rite on language is perhaps unique, for without the one, the other cannot survive and if either should fail, not only Ukrainians but all Canadians lose an element in their cultural life. And although it may seem that the use of any ethnic language is an expendable element, viewed in the sense of several ethnic languages, its neglect assumes important disadvantage.

The problem, therefore, becomes whether it is necessary for other than the particular ethnic group to concern itself with the preservation of its character. It is suggested the answer should be in the affirmative for the importance of language should be measured not only by its inherent value to a particular group but also by its value to the general good. And surely, a unique characteristic of Canadian life is the diversity of its culture. This culture is not the product of one or two ideas but the product of many diverse influences and many Canadian peoples. To ignore this fact, is to remove from Canadian life an irreplaceable component and thus slowly but surely impoverish its special character.



Each ethnic group in Canada has developed its individuality from its own effort and this effort has resulted not in separation and splintering but rather in effective Canadianism. It is, therefore, submitted that the Canadian interest is best served by continuing this kind of diversity. Indeed, the time has come to reinforce this Canadian characteristic by acknowledgment through mandates, public as well as private, that although Canada is a nation of diverse interest it is nevertheless one of common interest -- interest of continuing nationhood.

The development of a Canadian culture is the result of finding equal value in divergent interest and to realize an ultimate destiny, this realization must be maintained.

Recommendations:

1. Recognizing the contributions of many Canadian cultures, such contributions should be guaranteed by the establishment of a governmental agency to foster and maintain the Ukrainian cultures.

2. The teaching of the Ukrainian language at both High School and the University levels as an accredited subject, should be supported and encouraged.

All of which is

Respectfully submitted,

THE UKRAINIAN CATHOLIC ARCHDIOCESE  
OF WINNIPEG





760 638

B R I E F  
P R E S E N T E D T O T H E  
R O Y A L C O M M I S S I O N O N B I L I N G U A L I S M A N D B I C U L T U R A L I S M

B Y T H E  
T H E U K R A I N I A N C A T H O L I C A R C H D I O C E S E O F W I N N I P E G

235 Scotia Street,  
Winnipeg, Manitoba

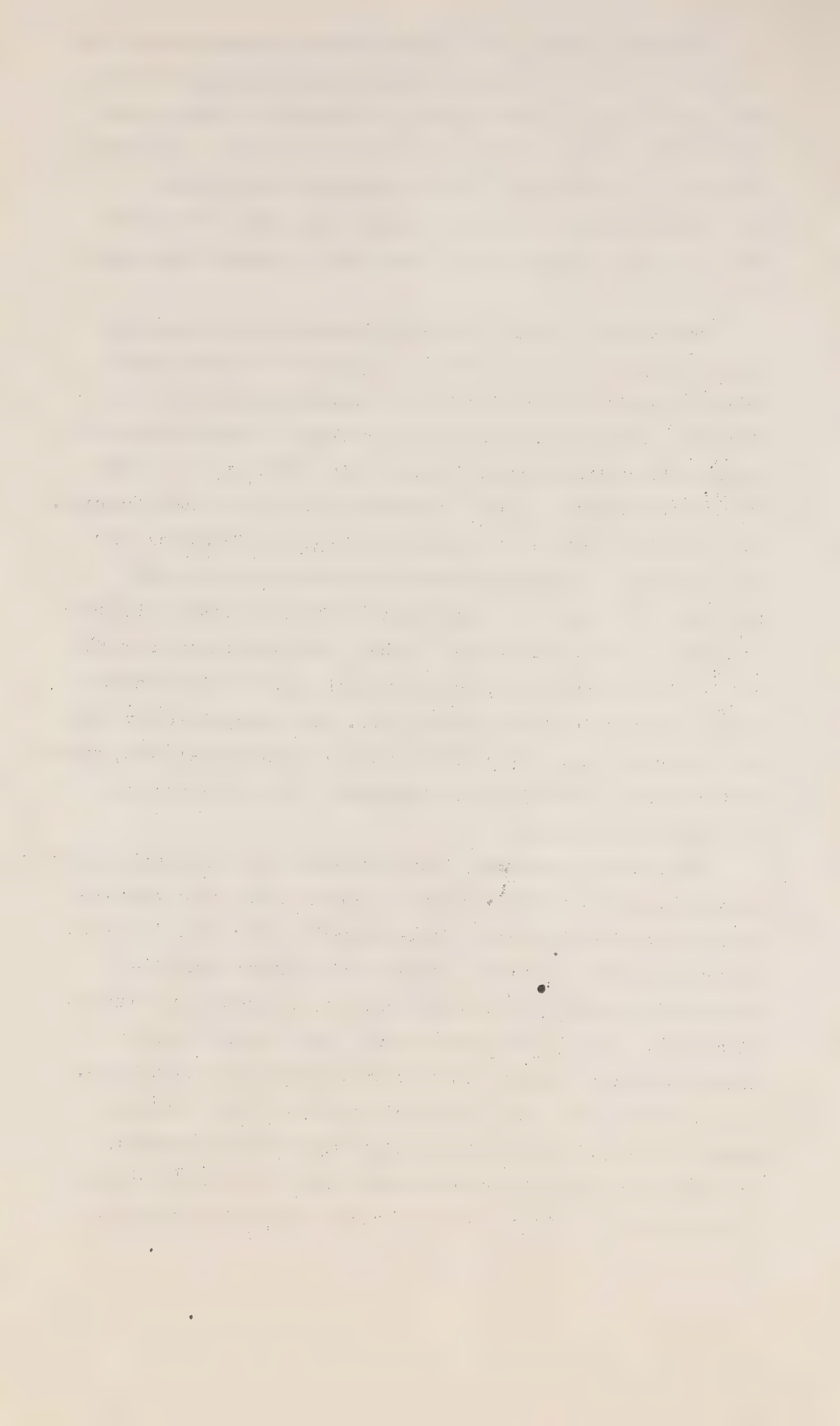
September, 1964



We have no intention of denying that both French and English are the official languages of Canada as reserved in the British North America Act and which rights of language are based on the partnership agreement between the original provinces. In actual practise, population and business conditions dictate which official language is used but we cannot lose sight of the fact that many ethnic groups must of necessity be concerned with their Mother tongue.

Much as the history of the contribution of the French and English peoples to this country is a question of language and religion, so is the contribution of Ukrainian Catholics. It, therefore, follows that where language plays an important part in any group's contribution to Canada, it is expedient, if we seek to preserve and not replace, to encourage the use of such language. The Ukrainian language is important to Ukrainian Catholics in Canada for with its use are connected custom, tradition and religion. The particular dependence of Ukrainian rite on language is perhaps unique, for without the one, the other cannot survive and if either should fail, not only Ukrainians but all Canadians lose an element in their cultural life. And although it may seem that the use of any ethnic language is an expendable element, viewed in the sense of several ethnic languages, its neglect assumes important disadvantage.

The problem, therefore, becomes whether it is necessary for other than the particular ethnic group to concern itself with the preservation of its character. It is suggested the answer should be in the affirmative for the importance of language should be measured not only by its inherent value to a particular group but also by its value to the general good. And surely, a unique characteristic of Canadian life is the diversity of its culture. This culture is not the product of one or two ideas but the product of many diverse influences and many Canadian peoples. To ignore this fact, is to remove from Canadian life an irreplaceable component and thus slowly but surely impoverish its special character.



Each ethnic group in Canada has developed its individuality from its own effort and this effort has resulted not in separation and splintering but rather in effective Canadianism. It is, therefore, submitted that the Canadian interest is best served by continuing this kind of diversity. Indeed, the time has come to reinforce this Canadian characteristic by acknowledgment through mandates, public as well as private, that although Canada is a nation of diverse interest it is nevertheless one of common interest -- interest of continuing nationhood.

The development of a Canadian culture is the result of finding equal value in divergent interest and to realize an ultimate destiny, this realization must be maintained.

Recommendations:

1. Recognizing the contributions of many Canadian cultures, such contributions should be guaranteed by the establishment of a governmental agency to foster and maintain the Ukrainian cultures.

2. The teaching of the Ukrainian language at both High School and the University levels as an accredited subject, should be supported and encouraged.

All of which is

Respectfully submitted,

THE UKRAINIAN CATHOLIC  
ARCHDIOCESE OF WINNIPEG





760 635

S U P P L E M E N T

to the

BRIEF presented to the Royal Commission on  
Bilingualism and Biculturalism by the  
Ukrainian Catholic Archdiocese of Winnipeg.

The mission of the Church is to attend to the temporal and spiritual welfare of man. It is her duty to help make man more human. Jacques Maritain says that humanism tends essentially to render man more truly human and to manifest his original greatness by enabling him to partake of everything in nature and in history capable of enriching him. As a result, the field of the Church's operation is necessarily wide, including all aspects of man's life, but is primarily concerned with his

Spiritual,  
Moral,  
Social,  
Cultural, and  
Education well-being.

The aggregate of all these make man to be what he is.

In addition to the general interest of all citizens in the needs of Canada, the Church, in her capacity as a teacher and guide, is deeply concerned with the fostering of the virtues of patriotism, the love of one's country, charity towards all, justice, the removal of prejudices, equality. The cultivation of these will help to produce an atmosphere where peace, progress, prosperity and happiness for all Canadians will prevail. Democracy, respect for the human person, for liberty and for international good faith, find their soundest foundation in religion.

It is, therefore, apparent why the Church is vitally concerned in the investigations and proceedings of this Royal Commission on Biculturalism and Bilingualism.

Canada is a bilingual country, where English and French must find an equal place in all matters of Federal Jurisdiction. These rights are guaranteed by the British North America Act.

To accomplish her mission, the Church must communicate with her faithful. This communication is accomplished through various channels, the most important of which is language. In this regard, the Ukrainian language is vital to the work and life of the Ukrainian Catholic Church. Being an integral and essential part of the Ukrainian Church, the Ukrainian language is one of the elements that identifies and distinguishes this Church from other ecclesial communities. It is, therefore, of vital interest to the Ukrainian Church and



its faithful that the Ukrainian language be fostered, and that the means and facilities of learning this language be made available and accessible to the people of Canada.

If the Church should lose this means of communication and identity, it will not be able to accomplish fully the goals set before it.

Similarly, the Church is concerned with culture, because culture is inseparable from religion. Culture essentially implies religion. There is a mutual interpenetration of culture and religion. The belief in God, and the manner of expressing this belief, is something that reaches the innermost depths of man. Yet it is something that must be manifested externally. These external manifestations, the different facets of the life of the Church, are expressions of culture. To communicate with the faithful and elevate them to God, the Church makes use of drama, music, architecture, poetry and ceremonies. These spiritual elements have an enriching influence on our mundane culture. Religious culture is the product of the spiritual effort of generations, the fruit of the spiritual evolution of centuries. The intrinsic values of religious culture demand that it be fostered, revered and treasured. The loss of these would result in a serious impoverishment of the spiritual lives of the faithful. Naturally, this would also diminish the riches of our Canadian culture.

From the beginning the social way of life which is culture, has been deliberately ordered and directed in accordance with the higher laws of life, which are religion. Religion is the key of history. We understand the inner form of society only if we understand its religion. We understand its cultural achievements, only if we understand the religious beliefs that lie behind them. In all ages the first creative works of culture are prompted by a religious inspiration and dedicated to a religious end. The temples of the gods are the most enduring works of man. Religion stands at the threshold of all the great literatures of the world. Philosophy is its offspring, and is a child which constantly returns to its parent. The same applies to social institutions. Kingship and law are religious institutions, and even today they have not entirely lost this, as we can see in the English coronation and in the formulas of our law courts. All the institutions of family and marriage and kinship have a religious background. They have been maintained, and are still maintained, by formidable religious sanctions. Every culture,



viewed from within through the eyes of its members, represents a coming together of the divine and the human. Thus, while a culture is essentially an organized way of life, it is never conceived as a purely man-made order. \*

The cause of Canadian unity could be promoted by fostering Ukrainian culture. It would lead to a better understanding and mutual appreciation amongst the various people of Canada. By promoting this culture, as well as the cultures of other minorities, the diverse groups would be brought together. The cultivation of these would foster goodwill, harmony and understanding between the various peoples that make the Canadian Nation.

For these reasons, we feel that the terms of reference of the Royal Commission on Biculturalism and Bilingualism, as it was originally conceived, were too narrow. Almost exclusive emphasis is placed on two elements: the English and French. The 25.8% of the people of Canada that constitute the non-English and non-French minorities, are woefully ignored. This is evident from The Preliminary Report of the Royal Commission on Biculturalism and Bilingualism. These minorities are referred to throughout the report, but only in a manner that appears incidental and almost casual. The entire effort seems to be centered on the French Canadian "crisis." The seriousness of their problems is emphatically stressed and illustrated. If the situation of the French Canadians who, as one ethnic unit constitute almost a third of the population of Canada, is such an alarming problem, from this we can form an idea of the hopeless plight of the other minorities in the present state of affairs, deprived as they are of the many institutional, economic and cultural supports that the French have.

Furthermore, if followed out to their logical conclusion, these terms of reference would gradually lead to the creation of two melting pots: English and French. And once this process is set in motion, it will inevitably lead to ultimately only one melting pot. The inexorable laws of nature will not allow for a restriction of the process to only one segment of the people of Canada - the minority groups. Therefore, it should be the aim of Canada to perpetuate the Social fact of many cultures existing side by side, if its distinctive character is to be maintained.

---

\* Religion and Culture, Christopher Dawson, Meridan Books, New York, 1959.





The retention of the mother tongues and cultures of the minorities, along with English and French, culturally enriches Canada. It is a truism that the knowledge of additional languages is advantageous and preferable to unilingualism. Various bilingualisms or bilingual patterns, besides being a fact of life in Canada, and particularly so on the prairies, is a desirable phenomenon in itself. For it is the overlapping of the two major languages with the mother tongue that gives the developing of Canadian culture its distinct mosaic pattern. Here are some of the evident advantages of the retention of mother tongues and the ethnic cultures:

1. It provides for cross-fertilization and mutual enrichment of the cultural strains in the development of a common Canadian culture and national personality.
2. It stimulates cultural growth and allows a wider, more direct grass-roots participation of Canadians in cultural and artistic activities.
3. It helps to exploit the unique linguistic potential latent in the multi-ethnic population for Canada's greater and more effective role in international affairs, for closer cultural, commercial, and tourist relations with other countries, and for better access to foreign scholarships, and the improvement of Canada's scholastic knowledge and wealth.
4. It contributes to the development, among Canadians, of less parochial, more tolerant and informed attitudes towards international affairs, the countries and cultures of the origin of their fellow citizens.
5. It would provide a living witness to the world that many different peoples, with varying cultures, ideas and languages, can live in harmony and peace, providing not a source of scandal, but rather a fine exemplification of genuine Christian brotherhood.

To attain this end, without exhausting the ways and means, in general we would recommend:

1. Languages of the third ethnic groups should be offered as a credited subject on an optional basis from the earliest grades in elementary schools, wherever there is a demand for them on the part of parents, and whenever it is feasible in terms of number of children involved.
2. Texts used in schools should contain information on the history and culture of the various ethnic groups.



3. The promotion of Canada for tourism should include references and information on the multiform ways of life of Canadians.
4. The media of communication, the Press, the C.B.C., National Film Board, should be used extensively to promote and foster the cultures of Canada.
5. Canadian Government efforts should broaden their scope and go beyond the exclusive support of the French and English cultures, e.g., Canada Council should be allowed to make grants available for the purposes of promoting other cultures.

May, 1965.

235 Scotia Street,

Winnipeg, Manitoba.



7267475

SUPPLEMENT

to the

BRIEF presented to the Royal Commission on  
Bilingualism and Biculturalism by the  
Ukrainian Catholic Archdiocese of Winnipeg.

The mission of the Church is to attend to the temporal and spiritual welfare of man. It is her duty to help make man more human. Jacques Maritain says that humanism tends essentially to render man more truly human and to manifest his original greatness by enabling him to partake of everything in nature and in history capable of enriching him. As a result, the field of the Church's operation is necessarily wide, including all aspects of man's life, but is primarily concerned with his

Spiritual,  
Moral,  
Social,  
Cultural, and  
Education well-being.

The aggregate of all these make man to be what he is.

In addition to the general interest of all citizens in the needs of Canada, the Church, in her capacity as a teacher and guide, is deeply concerned with the fostering of the virtues of patriotism, the love of one's country, charity towards all, justice, the removal of prejudices, equality. The cultivation of these will help to produce an atmosphere where peace, progress, prosperity and happiness for all Canadians will prevail. Democracy, respect for the human person, for liberty and for international good faith, find their soundest foundation in religion.

It is, therefore, apparent why the Church is vitally concerned in the investigations and proceedings of this Royal Commission on Biculturalism and Bilingualism.

Canada is a bilingual country, where English and French must find an equal place in all matters of Federal Jurisdiction. These rights are guaranteed by the British North America Act.

To accomplish her mission, the Church must communicate with her faithful. This communication is accomplished through various channels, the most important of which is language. In this regard, the Ukrainian language is vital to the work and life of the Ukrainian Catholic Church. Being an integral and essential part of the Ukrainian Church, the Ukrainian language is one of the elements that identifies and distinguishes this Church from other ecclesial communities. It is, therefore, of vital interest to the Ukrainian Church and





its faithful that the Ukrainian language be fostered, and that the means and facilities of learning this language be made available and accessible to the people of Canada.

If the Church should lose this means of communication and identity, it will not be able to accomplish fully the goals set before it.

Similarly, the Church is concerned with culture, because culture is inseparable from religion. Culture essentially implies religion. There is a mutual interpenetration of culture and religion. The belief in God, and the manner of expressing this belief, is something that reaches the innermost depths of man. Yet it is something that must be manifested externally. These external manifestations, the different facets of the life of the Church, are expressions of culture. To communicate with the faithful and elevate them to God, the Church makes use of drama, music, architecture, poetry and ceremonies. These spiritual elements have an enriching influence on our mundane culture. Religious culture is the product of the spiritual effort of generations, the fruit of the spiritual evolution of centuries. The intrinsic values of religious culture demand that it be fostered, revered and treasured. The loss of these would result in a serious impoverishment of the spiritual lives of the faithful. Naturally, this would also diminish the riches of our Canadian culture.

From the beginning the social way of life which is culture, has been deliberately ordered and directed in accordance with the higher laws of life, which are religion. Religion is the key of history. We understand the inner form of society only if we understand its religion. We understand its cultural achievements, only if we understand the religious beliefs that lie behind them. In all ages the first creative works of culture are prompted by a religious inspiration and dedicated to a religious end. The temples of the gods are the most enduring works of man. Religion stands at the threshold of all the great literatures of the world. Philosophy is its offspring, and is a child which constantly returns to its parent. The same applies to social institutions. Kingship and law are religious institutions, and even today they have not entirely lost this, as we can see in the English coronation and in the formulas of our law courts. All the institutions of family and marriage and kinship have a religious background. They have been maintained, and are still maintained, by formidable religious sanctions. Every culture,



viewed from within through the eyes of its members, represents a coming together of the divine and the human. Thus, while a culture is essentially an organized way of life, it is never conceived as a purely man-made order. \*

The cause of Canadian unity could be promoted by fostering Ukrainian culture. It would lead to a better understanding and mutual appreciation amongst the various people of Canada. By promoting this culture, as well as the cultures of other minorities, the diverse groups would be brought together. The cultivation of these would foster goodwill, harmony and understanding between the various peoples that make the Canadian Nation.

For these reasons, we feel that the terms of reference of the Royal Commission on Biculturalism and Bilingualism, as it was originally conceived, were too narrow. Almost exclusive emphasis is placed on two elements: the English and French. The 25.8% of the people of Canada that constitute the non-English and non-French minorities, are woefully ignored. This is evident from The Preliminary Report of the Royal Commission on Biculturalism and Bilingualism. These minorities are referred to throughout the report, but only in a manner that appears incidental and almost casual. The entire effort seems to be centered on the French Canadian "crisis." The seriousness of their problems is emphatically stressed and illustrated. If the situation of the French Canadians who, as one ethnic unit constitute almost a third of the population of Canada, is such an alarming problem, from this we can form an idea of the hopeless plight of the other minorities in the present state of affairs, deprived as they are of the many institutional, economic and cultural supports that the French have.

Furthermore, if followed out to their logical conclusion, these terms of reference would gradually lead to the creation of two melting pots: English and French. And once this process is set in motion, it will inevitably lead to ultimately only one melting pot. The inexorable laws of nature will not allow for a restriction of the process to only one segment of the people of Canada - the minority groups. Therefore, it should be the aim of Canada to perpetuate the Social fact of many cultures existing side by side, if its distinctive character is to be maintained.

---

\* Religion and Culture, Christopher Dawson, Meridan Books, New York, 1959.





The retention of the mother tongues and cultures of the minorities, along with English and French, culturally enriches Canada. It is a truism that the knowledge of additional languages is advantageous and preferable to unilingualism. Various bilingualisms or bilingual patterns, besides being a fact of life in Canada, and particularly so on the prairies, is a desirable phenomenon in itself. For it is the overlapping of the two major languages with the mother tongue that gives the developing of Canadian culture its distinct mosaic pattern. Here are some of the evident advantages of the retention of mother tongues and the ethnic cultures:

1. It provides for cross-fertilization and mutual enrichment of the cultural strains in the development of a common Canadian culture and national personality.
2. It stimulates cultural growth and allows a wider, more direct grass-roots participation of Canadians in cultural and artistic activities.
3. It helps to exploit the unique linguistic potential latent in the multi-ethnic population for Canada's greater and more effective role in international affairs, for closer cultural, commercial, and tourist relations with other countries, and for better access to foreign scholarships, and the improvement of Canada's scholastic knowledge and wealth.
4. It contributes to the development, among Canadians, of less parochial, more tolerant and informed attitudes towards international affairs, the countries and cultures of the origin of their fellow citizens.
5. It would provide a living witness to the world that many different peoples, with varying cultures, ideas and languages, can live in harmony and peace, providing not a source of scandal, but rather a fine exemplification of genuine Christian brotherhood.

To attain this end, without exhausting the ways and means, in general we would recommend:

1. Languages of the third ethnic groups should be offered as a credited subject on an optional basis from the earliest grades in elementary schools, wherever there is a demand for them on the part of parents, and whenever it is feasible in terms of number of children involved.
2. Texts used in schools should contain information on the history and culture of the various ethnic groups.





3. The promotion of Canada for tourism should include references and information on the multi-form ways of life of Canadians.
4. The media of communication, the Press, the C.B.C., National Film Board, should be used extensively to promote and foster the cultures of Canada.
5. Canadian Government efforts should broaden their scope and go beyond the exclusive support of the French and English cultures, e.g., Canada Council should be allowed to make grants available for the purposes of promoting other cultures.

May, 1965.  
235 Scotia Street,  
Winnipeg, Manitoba.



CA 1

NO.: 760-635

TITLE: Brief presented to the Royal Commission on  
Bilingualism and Biculturalism.

AUTHOR: Ukrainian Catholic Archdiocese.  
of Winnipeg, Manitoba.

Brief of 2 pages; 2 recommendations

---

REMARKS OF ANALYST

The authors agree that "both French and English are the official languages of Canada" although demographic and business conditions determine which is used. However, the brief indicates that in the case of the Ukrainians there is a peculiar link between language, religion, custom and tradition. "The particular dependence of Ukrainian rite on language is perhaps unique, for without the one, the other cannot survive ... " If Canadians value cultural diversity then the preservation of the identity of the Ukrainian group should be its concern. The authors feel that "the Canadian interest is best served by" fostering and maintaining the Ukrainian cultures through government agencies and by making the Ukrainian language an accredited subject at High School and University levels.

---

ATT.: RESEARCH

Some attention should be paid to the assertion made here and elsewhere of the unique bond between the Ukrainian language and the various Ukrainian religious rites.

---

TABLE OF CONTENTS:

|                                                                      | <u>PAGES</u> |
|----------------------------------------------------------------------|--------------|
| 2 RECOMMENDATIONS:- A government agency to foster Ukrainian culture. | 2            |
| - Accrediting Ukrainian in High Schools and Universities.            | 2            |
| BRIEF:                                                               | 1-2          |



BACKGROUND PAPERS

Brief # 760-635

Ukrainian Catholic  
Archdiocese of Winnipeg

WINNIPEG

A. INFORMATION ON ORGANIZATION

MEMBERSHIP

1. Ukrainian, Catholic.

OBJECTIVES

1. Maintain Ukrainian language as important to the use of its rites, and therefore to religion.

How Brief prepared

1. Prepared by the Reverend John Bala, C.S.S.R.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

p. 1      Re: The particular dependence of Ukrainian rite on language is perhaps unique etc.

Question    Would the writers of the brief care to explain in what way the relationships of the Ukrainian rite to the Ukrainian language is unique?

p. 2      Recommendation 1.

Re: Establishment of a governmental agency to foster and maintain the Ukrainian cultures.

Question    Would this be a federal or Provincial agency and how would this agency be organized?

What would its function be in relation to other ethnic groups in Canada?





B R I E F

SUBMITTED

to the

ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

by the

UKRAINIAN CANADIAN VETERANS'  
ASSOCIATION

711 McIntyre Building  
Winnipeg, Manitoba

9061 - 12th Ave.  
Montreal, Quebec

1964.



## I. SUMMARY OF ARGUMENT, CONCLUSIONS AND RECOMMENDATIONS

Canada's plurality in languages and cultures has been a great asset in two world wars, and contributed to recruiting and the morale maintenance of troops overseas and citizens on the "home front". Knowledge of Ukrainian and the use of the Ukrainian language increased the number and the quality of Canadian soldiers, sailors and airmen and increased their will to fight and win, thus contributing to Canada's victories and successes.

Canadians with a knowledge of many different languages, including Ukrainian were very valuable in various international fields and activities, after the war, including social welfare for millions of war victims, their relief and rehabilitation. In all and any affairs international in character, Canada has an advantage over most other countries because of its plural or multi-lingual and multi-cultural nature.

Canada's linguistic and cultural plurality should be expanded, encouraged and exploited in all possible areas and directions.

- (a) Military training and reserves
- (b) Media of Communications - radio, T.V., newspapers, booklets,
- (c) Promotion of Civics and Citizenship training etc.
- (d) Preparation for "international" civil service
- (e) Economics, Trade and Commerce, internal and external
- (f) Education at all levels from Elementary to University, including adult education
- (g) Books and publications in many languages for other countries and/or areas on an exchange basis.

Students from childhood must be encouraged to learn, develop and master their own native mother language, and encouraged and supported morally and materially to extend studies in any language and cultural field, privately, at home, through correspondence or through any means at their disposal, and any such knowledge and/or education gained should be recognized and credited in any school or centre of learning within a province or between provinces, provided such knowledge can be properly evaluated by a recognized teacher, professor or authority. Bursaries and scholarships should be provided for books and fees in support of such additional studies. Where sufficient numbers of willing students can be enrolled, any Elementary School, High School, or University, should provide studies in any language or cultural area required and/or requested, and this education, if provided and possible, should be subsidized by government grants.



## II. WHAT IS THE UKRAINIAN CANADIAN VETERANS ASSOCIATION (UCVA)

1. The U.C.V.A. had its origin in the Ukrainian-Canadian Servicemen's Association (Active Service Overseas) founded in Britain by soldiers, sailors and airmen on active service with the Canadian Armed Forces Overseas. It was founded in Manchester, United Kingdom, in January 1943 at the first Get-together of Ukrainian-Canadian servicemen, assembled to celebrate Ukrainian traditional Christmas holidays, in accordance with the Julian Calendar, January 6th.
2. The U.C.S.A. continued to function throughout the war, and held about 20 similar get-togethers, most of them at first in the United Kingdom and others later in Rome, Paris and Brussels.
3. One of the decisions made at these get-togethers was to continue after the war as a Veterans' Association. The president of the U.C.S.A. for the duration was G.R.B. Panchuk, MBE, CD, a school teacher. The first president of the U.C.V.A. in Canada was Captain J.G. Karasevich, who is also the current president, a Winnipeg lawyer. Other Dominion presidents have been Dr. Peter Smylski, a dentist, now of Toronto, and Steven Pawluk, a civil servant, now of Toronto. All these named were from Western Canada originally.
4. In its broadest form, the U.C.V.A. now unites and represents all Canadian citizens of Ukrainian descent who have served in any armed formations, and particularly:-
  - (a) Branches of the original U.C.V.A. consisting of members who have remained members of U.C.V.A. alone, many of whom were previously members of the U.C.S.A. (Active Service Overseas).
  - (b) Ukrainian Canadian Veterans, incorporated additionally as Branches of the Royal Canadian Legion (Edmonton, Winnipeg, Hamilton, St. Catherines, Toronto and Montreal).
  - (c) Individual members who are also members of other Royal Canadian Legion Branches, or the RCAF Association, Army, Air Force and Navy Association and other associations or fraternities of a general Canadian nature.
  - (d) Members of the Ukrainian Veterans Association of Canada.
  - (e) Members of the Ukrainian War Veterans League of Canada, Inc.





4. (Continued)

(f) Members of the Brotherhood of Ukrainian Veterans of the first Ukrainian Division, Ukrainian National Army.

(g) Members of the Brotherhood of the Ukrainian Sich Riflemen.

(h) Members of the Brotherhood of Carpathian Sich Riflemen.

(i) Members of the Society of Veterans of the Ukrainian Insurgent Army (UPA).

(j) Members of the Union of Ex-servicemen of the Ukrainian Insurgent Army (UPA).

(k) Association of the Ukrainian Veterans who served in Polish Armed forces.

(l) Ukrainian veterans who served in Canadian Armed forces during World War I.

(m) Canadian citizens of Ukrainian origin, who served in other forces (e.g. French, British, American and other).

(n) Members of the Canadian para-military formations such as Police Forces (RCMP, Provincial and/or Municipal Police forces) or in such associated formations as Merchant Navy and Merchant marines, etc.

5. Membership in the U.C.V.A. is on a voluntary basis and membership in any affiliated organization or association does not preclude or exclude membership in U.C.V.A. Potential membership between 75 and 100 thousand.

6. Dual or multiple membership is permitted.

7. Agreement exists that the National Executive of the U.C.V.A. is the spokesman for all those named in para. 4.

8. Spiritual Nature.

The U.C.V.A. is non-confessional, members being predominantly of the Catholic, Orthodox and Protestant faiths.

9. Political Nature.

The U.C.V.A. as such is non-political and members are free to participate in any political parties or movements, with one exception, they cannot adhere to any totalitarian philosophies (Communist or Fascist) which presupposes a reversal of government by violent means. Conversely, members of the U.C.V.A. must be loyal to the democratic principles of "Peace, Order and Good Government", in Canada.



WHO'S WHO IN THE U.C.V.A.

General Secretary: G.R.B. Panchuk, 9061 - 12th Ave., Ville St. Michel, P.Q.

DOMINION EXECUTIVE:

1. Past President: Stephen Pawliuk, 570 Rogers Road, Toronto 15, Ont.
2. Dominion President: J.G. Karasevich, 173 Leila Ave., Winnipeg 17, Man.
3. 1st Vice President: Dr. P.T. Smylski, 215 Glencairn, Toronto, Ont.
4. 2nd Vice President: Peter Wach, 704 Moncton Ave., Winnipeg 15, Man.
5. H.Q. Secretary: Joe Golansky, 83 Smithfield Ave., Winnipeg 17, Man.
6. H.Q. Treasurer: Ray Bryk, 389 Guildford Street, Winnipeg 12, Man.
7. H.Q. Members: John Yuzyk, 611 Marion Street, St. Boniface, Man.  
Nick Malanchuk, 780 Polson Avenue, Winnipeg, Man.

NATIONAL COUNCIL:

Ukrainian Orthodox Chaplain: Very Rev. Dr. S.W. Sawchuk, 52 University Cres.,  
(Honourary) Winnipeg, Man.  
Ukrainian Catholic Chaplain: Rev. Father Michael Horoshko, 4319 W. Carendon  
(Honourary) Ave., Phoenix 31, Arizona.

BRITISH COLUMBIA

1. Val Eleniak - 925 Saunders Road, Richmond, B.C.
2. John S. Tkach - 7375 Fraser Street, Vancouver 15, B.C.
3. Matt Zajac - 737 W. 69 Avenue, Vancouver 14, B.C.

ALBERTA:

1. Dr. B. Myhalyshyn - c/o Norwood Branch, 11150-82nd Street, Edmonton, Alta.
2. Dr. D. Melnyk - " " " " " " " "
3. Eugene Plawiuk - 9849 - 80th Ave., Edmonton, Alberta.
4. Rev. S.P. Symchych - 11024 - 82nd Ave., Edmonton, Alberta.
5. Isidore Goresky - Thorhild, Alberta.

SASKATCHEWAN

1. P.J. Worobetz - 826 Cumberland Ave. So., Saskatoon, Sask.
2. W.D. Usick - 1950 Halifax Street, Regina, Sask.
3. W. Burianyk - 101 Bottomley Street, Saskatoon, Sask.
4. A.W. Prociuk - 220 Bottomley Street, Saskatoon, Sask.
5. Dr. S. Worobetz - 405 Lake Crescent, Saskatoon, Sask.

MANITOBA

1. Peter Okrainec - 461 Kildanock Street, Winnipeg 14, Man.
2. M.S. Pohorecky - 329 Polson Ave., Winnipeg 4, Man.
3. Alex Gudziak - 430 Martin Avenue, Winnipeg 5, Man.
4. Oleksa Zahoroda - 634 Manitoba Ave., Winnipeg 4, Man.
5. A.J. Yaremovich - 181 Campbell Street, Winnipeg 9, Man.
6. W. Burianyk - 621 Stella Avenue, Winnipeg 4, Man.
7. Peter Karpluk - 788 Flora Avenue, Winnipeg, Man.

ONTARIO (excluding Ottawa)

1. Dr. Frank Martyniuk - 100 Melrose Avenue, Hamilton, Ont.
2. George Tokaryk - 46 Baron Avenue, So., Hamilton, Ont.
3. Dan Buzanko - 76 Lincoln Avenue, St. Catharines, Ont.
4. J. Pohorecky, c/o Legion Branch 360, 326 Queen St. W., Toronto, Ont.
5. J. Lypoweky - 1704 Queen Street W., Toronto 3, Ont.
6. Rev. S. Chabursky - 18 Pearson Ave., Toronto 3, Ontario.
7. W. Huzar - 9 Skylark Rd., Toronto 9, Ontario.
8. S. Rosocha - 332 Howland Ave., Toronto, Ontario.

QUEBEC (Including Ottawa)

1. W. Wekarchuk, 13 Crochet Avenue, Laval des Rapides, Que.
2. W. Weslowski, 11836 De Tracy, St. Laurent, Montreal, Que.
3. A.J. Lazarowich, 609 Redwood Ave., Ottawa 3, Ontario.





III. SOME PRACTICAL ADVANTAGES OF NATIVE LANGUAGES (Ukrainian)

11. As members of the Royal Commission are no doubt aware, the UKRAINIAN CANADIAN COMMITTEE with Headquarters in Winnipeg and branches throughout the country from coast to coast wherever any Ukrainian Canadians reside, is the central co-ordinating body representing a large number of separate and completely independent educational, cultural, economic, professional and various other types of church and lay organizations voluntarily united in order to co-ordinate their activities in a common interest. This agreement to a single co-ordinating and authoritative representative centre came about in the interests of the general good of Canada, in 1940 in order to mobilize all Ukrainian Canadians in the general war effort that Canada was making. Such unity and co-operation among all the different types of organizations differing in so many different ways would not have been possible were it not for the single common bonds (apart from Canadian citizenship) which were LANGUAGE and CULTURE.

Following the war the U.C.V.A. became the sixth major or national organization to join the Ukrainian Canadian Committee.
12. As part of the Canadian recruiting campaign in Canada, spokesmen from different organizations and the two major churches (Catholic and Orthodox) travelled throughout Canada visiting Ukrainian communities and speaking to meetings of young and old, in the UKRAINIAN language. By the time the war was over, according to the late Brigadier Trudeau of Quebec, who was Western Area Commander in the early 40's, nearly 50,000 Canadians of Ukrainian origin had been recruited. This constituted, in Western Canada, almost 15% of the Ukrainian Canadian population, higher than any other ethnic group, including those of Anglo-Saxon or French origin or descent. Such a high ratio of volunteers in Canada's Armed Forces would have been impossible without the advantage of language and culture as a means of communication.
13. In 1942-43, the Ukrainian Canadian soldiers, airmen and sailors, spontaneously with initiative from ordinary rank and file members of the armed forces, formed the UKRAINIAN CANADIAN SERVICEMEN'S ASSOCIATION (Active Service Overseas). By 1947 more than 10,000 had gone through the





13. (Continued)

membership of the U.C.S.A. and the Club that the servicemen themselves organized and operated at 218 Sussex Gardens, in London, England. Lady Susan Tweedsmuir was the patron of the Club and Association. This is the first time in the history, not only of Canada but any other country where citizens or nationals of that particular country (in this case Canada) were organized for their social and spiritual benefit on a language and cultural basis. The existence of the Servicemen's Association and the Club in London, with alternate religious services held there for Ukrainian Catholic and Ukrainian Orthodox personnel, served by chaplains of these faiths which by that time, at the request of the servicemen had been appointed and sent overseas, did more than any other single factor in increasing recruiting, and further mobilizing in the "home front" the support of those back in Canada. Language and culture were practically the sole motives. Without this bond to unite and to inspire those who served, including hundreds departed as well as those in Canada, it is doubtful if the contribution of Ukrainian-Canadians to Canada's war effort could or would have been anywhere near as great as it was. That record would not have been so had we not had the asset of another language and culture to bind us together and inspire us. We can call as witness to that contribution, our first Governor-General, Hon. Vincent Massey, who was then High Commissioner in London, or our present Governor-General, the Hon. General Vanier, who was our Ambassador in Paris. We stress in no uncertain terms that we were better and more loyal Canadians. We gave more than our due share, because we were good Ukrainians and had a bond of language and culture, which was additional to our adopted English or French.

The story was the same in the First World War, 1914-1918. Our immigration was only (1914-1892) 22 years old when war broke out, but Mr. Shandro, M.L.A. in (Edmonton) Alberta asked for leave of absence from the legislature, joined the militia and as Lieut. Shandro was responsible for recruiting and organizing almost an entire regiment of Ukrainians, many of whom were not yet citizens. One of them, Philip Konoval, got the Victoria Cross for bravery in action in France.



13. (Continued)

In two world wars, Canada's soldiers were better, stronger, braver and more plentiful because of the added direct positive contribution of the Ukrainian language and culture.

14. The second great advantage of more languages is international in nature, again based on experience during the war and in the post-war period. Shortly after landing in Normandy on D-day, Canadians came into contact with many different refugees, displaced persons and other categories of non-Germans in the West, the majority German slave workers. Because of the multilingual nature of Canadian troops, it was relatively easy to find a Canadian who could use not TWO, but three, four or more languages, and not only English and French (if he were bi-lingual) but English and Ukrainian, English and Italian, English and German, etc. etc. As interpreters, guides, consultants in various stages of the organization of UNRRA and IGCR, later IRO, the Economic and Social Council of the U.N.O. and various governmental and non-governmental bodies, Canadians were much in demand and treated with trust, confidence and respect, because

a) It was generally known that Canadians and therefore Canada were and could be impartial, and

b) Because Canadians could speak, handle and understand many languages. We submit that it is still so.

In the smallest group most Ukrainian Canadians handle 3, 4, 5 or more languages and we could serve a real practical purpose. Canadians in future will be even more in demand in various types and forms of international service all over the world. We can and must accept this responsibility but our indisputable added qualification is that Canadians can and do speak many languages and have a common bond or meeting ground with many cultures. There are few countries, if any, that have this same asset to the same degree, and Canada should not only be proud and exploit what it has - many languages and many cultures - but it is in Canada's interests and world welfare towards better relations internationally to promote this rich heritage and by promoting the study of languages become a source of experts of trusted and efficient world servants.





14. (Continued)

Our conclusion is that the Royal Commission should not restrict itself to the past, or two languages or two cultures, but that it truly search into the present state of Canada from the point of view of all languages and cultures - with an eye on the future for the good of Canada and the world. Only in so doing will it truly serve its purpose.

15. During the war, and in the post-war period, abroad and in Canada, in the occupation and U.N. forces and in international organizations experience has shown that the plural character of Canada, both in languages and in cultures, has been one of the greatest assets and advantages that Canada has had as compared to other nations and countries. It would appear retrograde to speak of any attempt for BI-lingualism and BI-culturalism, when we already for the most part have multi-lingualism and multi-culturalism. Nor can languages or cultures be legislated for by a "majority". Language and culture are things of the soul, or nature, of heritage, and purely personal, based on NEED and taste and feelings. One cannot put them on and take them off like a coat or a tie. The only justification for bilingualism in terms of English and French would be from the point of view of "official" languages, and with that approach no-one has any quarrel. In quantity and historically both English and French have a claim to priority, and making more than these two languages as "official" languages would be impractical. However, these two "official" languages, cultures, and races must do everything possible not only to preserve their own but to promote and encourage others so that Canada be not deprived or depleted of riches which she already possesses.





IV. THE TERMS OF REFERENCE AND WORKING PAPER

16. As the terms of reference were written and the "working paper for those preparing briefs" further suggests, there is danger in creating the feeling among all Canadians that there may be bigger brothers and smaller brothers, first class and second class citizens, that all are equal but (in words of George Orwell - and dialectics) some are "more equal". That "parity" as between French and English is a must and that all others must be assimilated to one or the other of these languages and cultures. This approach, if intended or promoted would be next to tragic. There is no crisis as yet but only then would crises arise when a struggle develops for the souls of those who are neither French nor English by tradition and heritage.

These same documents keep referring to "equal partnership" although even the most elementary concept of partnership demands a knowledge of investment and contribution. The share in a partnership must be dependent upon capital contribution and claims to equal partnership must presuppose equal investment or contribution. Historically it is very debatable based on past investments and contributions to the building of Canada as a whole, whether a case can be made for "equality" in the national partnership.

In both the "terms of reference" and the "working paper" there is frequent use of the phrase "founding nations". No single or more nations can claim a monopoly to "founding". Founders, like explorers and discoverers were many and have no real beginning and no real end. As a comparatively new nation in terms of world cultures and world civilizations Canada is still being founded. Many nations and/or races besides English and French contributed to the founding of Canada. Under no circumstances and by no measurements can these contributions be considered "an equal partnership". Such an over simplification of complex problems and situations is an injustice to many Canadians of good-will and considerable potential still willing and able to continue in the founding of Canada.



V. CONCLUSIONS AND RECOMMENDATIONS

17. Language and culture are inherited. We are born into them. They cannot be legislated. They are maintained or acquired and modified only according to NEED. They can never be imposed. They must be freely chosen and determined, and because all languages and all cultures are carriers of civilizations, they must be promoted and expanded never restricted. The field from which Canadians can select is PLURAL in nature.
18. The Royal Commission might well establish what truly IS the position in Canada regarding language and culture IN THE HOMES, in CHURCHES, and in schools, particularly private and parochial schools. There are hundreds and thousands of these private and semi-private schools promoting languages and cultures of a diverse nature.
19. The Royal Commission might also delve into the many non-official fields and areas of social life and activity:
- |              |                                                           |
|--------------|-----------------------------------------------------------|
| (a) Worship  | (e) Newspapers, journalism and channels of communication. |
| (b) Legal    | (f) Art and Arts                                          |
| (c) Social   | (g) Economics                                             |
| (d) Literary | (h) Child and family welfare.                             |
- In any and all of these areas and fields of activities, languages and cultures other than English and French play a very important role for more than half of the Canadian population.
20. Military service, at least in the Reserves should be made compulsory for a period of at least ~~two~~ years during High School or University, and the existing assets of languages and cultures be exploited to make such training both fruitful and realistic.
21. Media of mass communications, particularly radio and television should be encouraged and if necessary subsidized in maintaining, encouraging and promoting the plural and multi-lingual and multi-cultural nature of Canada.
22. The Canada Council, the National Film Board and the Canadian Broadcasting Corporation as government sponsored and controlled agencies should include in their projects and realm of activities on at least a proportional basis, such projects and enterprises as can and will encourage



22. (Continued)

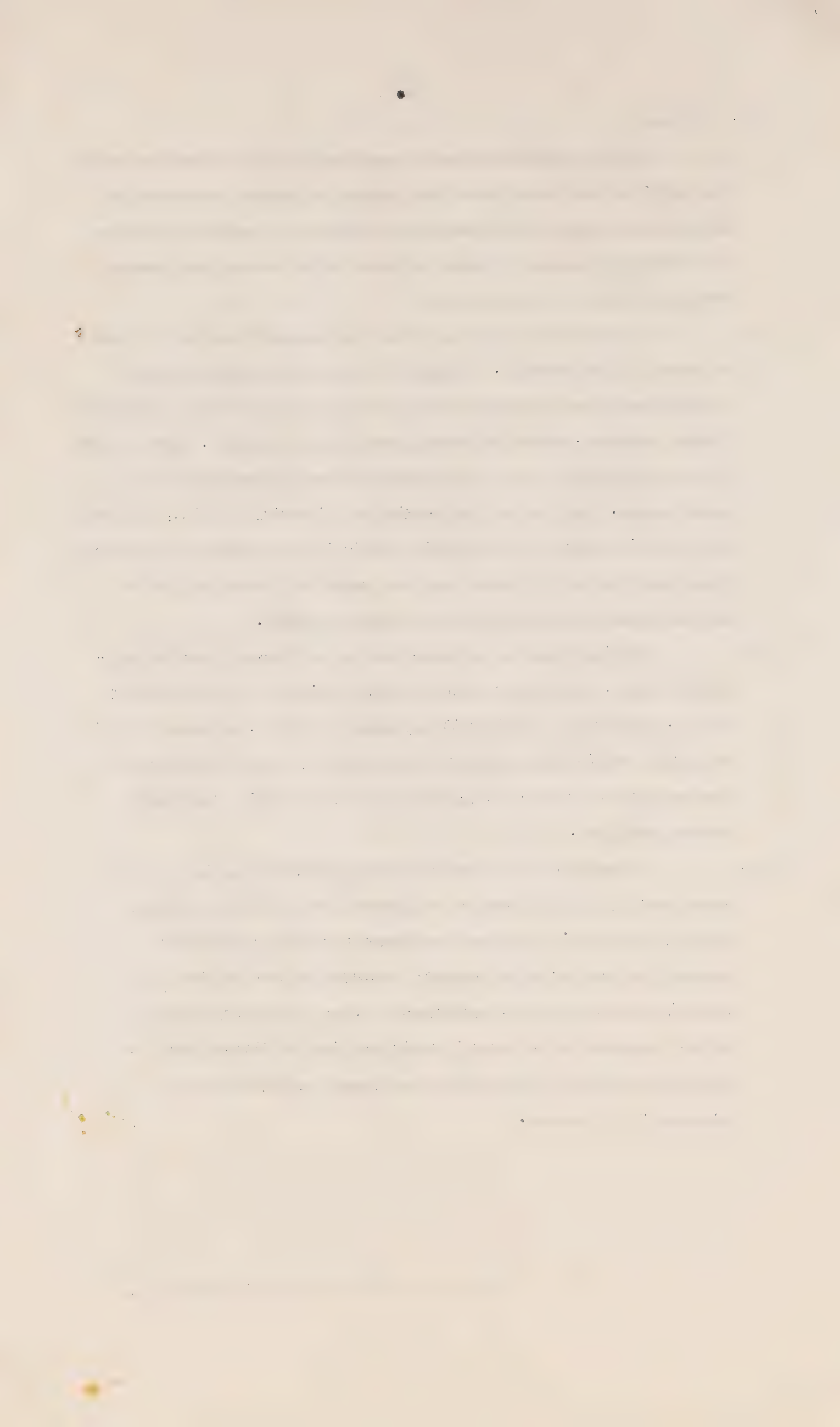
all the clearly constructive groups, organizations and institutions among the various ethnic groups other than English and French to maintain and develop their respective languages and cultures as a positive contribution towards the greater richness of Canada as an increasingly growing nation and power in world affairs.

23. In particular Canada has a duty and responsibility in the field of civics and citizenship. Concepts of liberty and rights and duties and freedoms as we understand them must be promoted constantly through all levels, channels, avenues and media possible and available. Much more can be done through such means as the Canadian Scene publication for the ethnic press. Booklets and publications on historical, social, political and economic aspects of the Canadian mosaic in many languages would serve Canada much better and farther than the restricted French/English or English/French versions which also are sadly lacking.

24. Provided there are students able and willing to learn in sufficient number, any language should be made available in any Elementary School, High School or University any where in Canada, and some form of recognized credits gained should be established and made transferable from one school or centre of learning to another within provinces or between provinces.

25. All schools and centres of learning should recognize and give credit for any language learned or cultural asset derived privately, at home, or in one's own church or ethnic community provided such learning has been or can be properly evaluated so that children and youth in particular may be encouraged to learn and develop native or mother languages and cultures in their own time and through their own means with some hope of recognition and reward academically and scholastically speaking.





BACKGROUND PAPERS

Brief #: 740-290

Ukrainian Canadian  
Veterans Association

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

On a voluntary basis, they do not cite actual membership figures but give potential membership at 75,000-100,000. Consists of ~~seven~~ Canadian Legion Branches, various groups in army, navy and air force, veterans' bodies and thousands of individuals from coast to coast. To be eligible a person must be a Canadian citizen of Ukrainian descent who has served in any armed force.

2. AIMS

Formed in Britain in 1943 by soldiers, sailors and airmen of Ukrainian descent who were in active service with the Canadian Armed Forces overseas. It held about 20 get-togethers during the war and it continued after the war ceased.

It is a non confessional organization, members being of the Catholic, Orthodox and Protestant faiths. It is non-political with the exception that members cannot adhere to totalitarian philosophies.

It is a member of the Ukrainian Canadian Committee.

3. PREPARATION OF BRIEF

Brief appears to have been written largely by Mr. Panchuk, the General Secretary.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

page 7  
para. 14-15

Q. 1 "... Our conclusion is that the Royal Commission should not restrict itself to the past, or two languages or two cultures, but that it truly search into the present state of Canada from the point of view of all languages and cultures...

In the next paragraph you say:..."The only justification for bilingualism in terms of English and French would be from the point of view of "official" languages, and with that approach no-one has any quarrel..."

a) By "official language" do you mean that English and French are the official Canadian languages?



- b) In your opinion they are official to what degree? In the Federal Administration? In all provinces? In some of the provinces?
- c) If English and French are the official languages of the country than should both languages be used on equal level in all schools? In public schools? In which provinces?

page 8  
para. 16

Q. 2

"...There is no crisis as yet ..."

In the Preliminary Report of the Commission we said that there is a crisis in Canada. You say: there is no crisis yet. Would you explain why you are convinced of that?

August 13, 1965



10-002  
CAL 21  
-1002



BRIEF  
TO THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM  
FROM  
THE UKRAINIAN-CANADIAN UNIVERSITY STUDENTS' ORGANIZATION.

1964

For the year 1964-1965  
Total of 1000  
1000

Respectfully

1. English is usually available  
to learn the place.  
in the past  
- from the 19th century.

2. For the 19th century from the  
not all who do bilingual only  
creation is result to explain the situation from the







## INTRODUCTION

The Ukrainian-Canadian University Students' Organization("S.U.S.K.") is a student elected body. Its raison d'etre is the co-ordination and supervision of activities jointly undertaken by the various religious and secular student groups on Canadian Campi. The objectives of these individual Ukainian-Canadian student organizations are diverse and not unlike those of most University interest groups. Their common base and interest, however, is provided by the Ukrainian ethnic origin of their members. "S.U.S.K." presides over their common meeting point VIZ, the Ukrainian language and cultural activity.

Since ours is strictly a student organization, the brief deals mainly with those matters upon which a University student is qualified to comment. The proposals we make are in the name of approximately five thousand Ukrainian-Canadian students.

### I

In presenting our recommendations and subsequent proposals for their implementation, we have worked under the following assumptions:

a) that for future economic, social and political well-being, close Canadian unity is of supreme importance. Canada's small population can ill-afford to live in disunity when there is so much territory to occupy, so much natural wealth to develop and so much potential for social and political freedom to realize. Without internal national harmony none of this is fully attainable.

b) that harmony is never produced by singing one note. So long as they do not clash, the languages spoken in Canada enrich the country culturally. Language, the means of expression and communication, is the mainstay and source of its respective culture. It follows logically that more than one source can provide a richer flow of culture.

c) that English and French, because of Canada's historic antecedents, are both Canada's official languages and the interchangeable or simultaneous use of them should give each Canadian an absolutely equal opportunity in the official, social, political and economic fabric of our society.



d) that except as outlined above, ie., English and French being the official languages of Canada, the term bilingualism has no further meaning. It is simple logic to conclude that persons who must communicate with and serve people of both languages must speak both. To insist on both for everyone is ludicrous. To insist that the study of either be made equally accessible to every part of Canada is, in our opinion, a sound request long overdue.

e) that if Canadian unity and well-being (item "a") is an end sought, the entire population of Canada must be considered. Together, the English and French speaking groups comprise roughly two-thirds of Canada's inhabitants. The other one-third is of neither British nor French origin. (see Senate Debates, March 3) This one-third can never consider itself, nor will it ever be considered, English-Canadian or French-Canadian. When reference is made to them, they are referred to as Canadians with a prefix of their ethnic mother tongue and culture. In a like manner, a French Canadian calls himself such, although he may speak only English. It is, of course, natural that one who cannot call himself English Canadian or French Canadian has the right to be called what he is. In reference to item "b", he cannot make a cultural contribution of his own unless he cultivates and gives of what is his own. Most significant, he has the right to give that which enriches his country. Clearly, the term biculturalism has no significance on the Canadian scene. First, because cultures, unlike languages cannot be clearly demarcated and one or two of them earmarked official. Secondly, because our present Canadian culture is built neither on only English nor on only French nor on solely both of these cultures. Just as they have contributed to the economic, demographic and social development of Canada, the other ethnic groups have also contributed culturally. Our assumption is that these contributions are valuable and should be maintained. (see Morton: History of Manitoba and Yuzyk: Ukrainians in Manitoba.)

## II

Toward the ends of strengthening Canadian unity and the benefits thereof

and of assuring a rich and unique building of a Canadian culture we make the following recommendations:





A. That following the submission of the Commission's Report, the federal and provincial governments take positive action upon the recommendations given. It is in our opinion, the role of government to act as the flywheel of society when society comes to a crisis and cannot run itself smoothly. (see Political Theory of Oxford Idealists, Bosenquet and Green)

B. that the commission suggest English and French be made accessible to every part of Canada by a set date.

C. That other languages, insofar as they are desired by Canadians as cultural mainstays and as second or third languages be not only allowed but encouraged in schools and Universities. No additional costs would be borne by school systems as language teaching is self-perpetuating in a very short while.

It is of particular interest to us at this point to raise the case with which we are most familiar. We believe that the case demonstrates clearly where an improvement could easily be made.

### III

a) The statistics on Ukrainians in Canada are well known. (cf Senate Debates and Brief from Ukrainian Canadian Committee).

There is a desire to learn Ukrainian as a language among many thousands of Ukrainian Canadians and others. For example, in Manitoba this is amply demonstrated by the fact that 3,500 students this year studied the Ukrainian language in Catholic private schools alone- schools established solely for that purpose. (The figure does not include the large Ukrainian Greek-Orthodox and secular organizations' Ukrainian Schools.)

As further evidence of the Ukrainian Canadian's desire and need for the Ukrainian language we present the situation in which our churches find themselves today. Both the Ukrainian Catholic and Ukrainian Greek Orthodox have distinct church rites conducted in the Ukrainian language. If the service is to be understood and the rite performed the language must be known. For the purpose of teaching the language private institutions have been set up. The language is making some progress into the higher field of education. (The most recent example is St. Andrew's Ukrainian College at the University of Manitoba.)





b) In spite of this, the Ukrainian language is not recognized or accredited as a language in the school system or the University in Manitoba.

c) Ukrainian has its significance amongst other languages in Canada as previously outlined. However, this is not the extent of its significance as a language. Over 50,000,000 people use it daily. It is by no means a dead language. Yet, while other languages are accredited in our schools and universities, it is not.

#### IV

Our final recommendation is that such inconsistencies be remedied through the report of the Commission for they may appear as acts of discrimination.



TITLE: Brief to the Royal Commission on Bilingualism and Biculturalism

AUTHOR: The Ukrainian-Canadian University Students' Organization.

(S.U.S.K.)

Winnipeg, Manitoba

Brief of 4 pages; 4 recommendations

REMARKS OF ANALYST:

The Ukrainian-Canadian University Students' Organization, a student-elected body, speaks on behalf of its members who are scattered over the various Canadian campi. Compared to that of other Ukrainian organizations, its attitude is moderate.

This organization stresses the importance of unity and national harmony for Canada's future economic, social and political well-being. It presents a clear-cut view of bilingualism: So long as they do not clash, the many languages spoken in Canada enrich its culture. English and French are both Canada's official languages; the study of either should be made accessible to every part of Canada; and "the interchangeable or simultaneous use of them should give each Canadian an absolutely equal opportunity in the official, social, political and economic fabric of our society". Aside from that, bilingualism has no meaning in Canada because one third of the population is of neither French nor English origin. Each ethnic group has made its distinctive contribution to Canadian culture and has the right to continue doing so; this implies the right to cultivate its own culture.

Basing itself upon the case with which it is most familiar, that of the Ukrainian language, this organization asks that languages other than English and French, "insofar as they are desired by Canadians as cultural mainstays and as second and third languages, be not only allowed but encouraged in schools and universities".

ATT.: RESEARCH

Verify Statistics Re Number (3500) of students claimed in Ukrainian - Catholic private schools.

Page 3

TABLE OF CONTENTS:PAGES

|                  |                               |                      |
|------------------|-------------------------------|----------------------|
| RECOMMENDATIONS: | Government action.....        | 3                    |
|                  | English and French.....       | 3                    |
|                  | Other languages.....          | 3                    |
|                  | Introduction.....             | 1                    |
|                  | Premises.....                 | "Part 1"..... 1, 2   |
|                  | Recommendations.....          | "Part 11"..... 2, 3  |
|                  | Ukrainians in Canada.....     | "Part 111"..... 3, 4 |
|                  | This Commission's Report..... | "Part 1V"..... 4     |



BACKGROUND PAPERS

Brief #: 760-622

Ukrainian Canadian  
University Students'  
Organization

WINNIPEG

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

Student elected

Members from many Canadian Universities  
Ethnic origin

Approximately 5,000 members.

2. OBJECTIVES

Co-ordination and supervision of activities jointly undertaken by the various religious and groups in Canadian universities.

Preservation of Ukrainian language and cultural activity.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

p. 1 "... close Canadian unity is of supreme importance". Later you say Canada cannot realize her full potential "without internal national harmony..."

How do you define "Canadian unity", and is it essential to "internal national harmony"?

p.2 You reject biculturalism for Canada. How do you define it? What does "multiculturalism" mean?

p. 4 What precisely are you recommending with respect to the Ukrainian language?

general What contacts do you have with Ukrainian Canadian students across Canada? Do you think Ukrainian Canadian students have different opinions on these problems in various parts of the country?





760-613  
C 1 3  
6

BRIEF ON BILINGUALISM AND BICULTURALISM  
PRESENTED BY THE UKRAINIAN CANADIAN COMMITTEE,  
WOMEN'S COUNCIL.

The Ukrainian Canadian Committee, Women's Council represents and co-ordinates activities of major Dominion Wide Ukrainian Women's Organizations and on their behalf I wish to express our thanks to the Royal Commission for giving us an opportunity to air our views on the State of bilingualism and biculturalism as practised in Canada.

A hundred years ago an idea was born which culminated in the confederation of the Dominion of Canada, based on an equal partnership between the two founding races, "l'egalite entre les deux peuples," under the provisions of the British North America Act. One of the terms of the Act was that either English or French may be used by any person in the debates of the Houses of Parliament of Canada, in the Courts of Canada, and the Legislature of Quebec.

Now one of the races, the French, raises its voice in protest that the terms of the B.N.A. Act are not complied with, that their language and culture are slowly disappearing.

Looking at the situation as it exists today, we must admit that the Canada of today has no resemblance to the Canada of one hundred years ago. Today it embraces ten provinces lying within half a continent, with a population having its origin in all the countries of the globe. Within the last hundred years the immigration from Great Britain was by far more numerous than that from France. In the beginning of this century, a great wave of immigrants arrived from Eastern and Middle Europe, at the insistent call from the Government of Canada who badly needed hard-working people to open up the West and develop the land.

Many oppressed people from Middle and Eastern Europe heeded the call for they needed the land to work on and hoped to find freedom from oppression. When they arrived here they gave all they had to the earth, and by the sweat of their brow they turned virgin forests into golden wheat fields, and bare prairies into a land of milk and honey.



These first immigrants laid the lines for our railways, dug our sewers, and generally toiled at the hardest tasks to lay the foundation of comfortable living for us today. They also were determined to give to their children an opportunity to acquire education and knowledge, and they acquitted themselves with credit. The next generation played its full part in the life of this country and gave its full share of sacrifices in two World Wars.

We had two more waves of immigration after the two world wars. The end of the first war brought people, who not only sought economic betterment, but who were escaping from political and religious persecution. After the second worldwar we again received thousands of immigrants fleeing after the holocaust to save their very lives.

All these immigrants commonly referred to as the third element, form 50% of the population in the Prairie Provinces and one third of the population of Canada. They love the land of their adoption and are determined to maintain its democratic laws, their freedoms and justice for all.

We sympathize with the French, who feel that their language and culture are slowly disintegrating. We realize that it would be of great advantage to all Canadians to share the brilliant treasures of French literature, arts, music. We also know that it would be marvelous if Canadians shared not only Shakespeare and Milton, Molliere and Hugo, Petrarch and Dante, Goethe and Schiller, but Shevchenko too, who in his impassioned lyrical poetry called for freedom for all the oppressed.

But, alas, in a young country, the first concern is with economic existence. Man must satisfy his hunger before he can enjoy and create beautiful things. So it was natural that all newcomers to Western Canada learned to speak English as that language was the one of communication in this area.

Here in Canada we have people who are inheritors of these cultures we mentioned, and we must ~~am~~ make an effort to preserve them and bequeath them to the next generation. Therefore, we propose that English be the language of communication and





instructions in all the provinces except Quebec and those parts of the country where the French population predominates, where the French language should be the one of communication and instructions. We feel, however, that another language should be taught right at the inception of schooling, and that the language be the mother tongue of the majority of the pupils in a given school.

The mother tongue is essential to the full development of an integrated human personality. More and more we recognize that in order to survive an infant needs affection as well as food and other comforts. This affection is primarily given to him by his mother, who sings lullabies to him, tells him fairy tales, stories of the past, in the same language in which she heard them from her own mother. That is a natural pattern of life.

While a child must learn one language of communication (English or French) we feel that the language of his childhood should not be ignored. He should proceed with learning it in public school, high school and university. Indeed, we think that the mother tongue should be given unequivocal recognition in public schools, high schools and in the higher institutions of learning, and be a fully accredited subject.

We believe that the church plays an important part in the spiritual and moral development of an individual. Ukrainian churches, both catholic and Orthodox, use the Ukrainian language in their liturgy, services, and ceremonies. And this is another reason why we feel that the Ukrainian language should be preserved.

Another reason for teaching of other languages is the need of our country to have as many people as possible speaking as many tongues as possible, to form a chain of communication with<sup>all</sup> the peoples of the world.

We must also recognize the fact that our forefathers of this century or of the past, sought this blessed land as a refuge from oppression and poverty. Here they found a haven of liberty. We, the inheritors of their ideals and their achievements must not sully their memories by curtailing the chances for freedom for any one race, or any one human being. On the contrary, let us encourage all Canadians to be themselves, but to learn from others, as we have





the privilege of living side by side with peoples of so many tongues, cultures, backgrounds. Let us embrace the opportunity to learn from one another, to respect one another, and to love one another.

As for culture -- what do we mean by it? In the narrow sense, culture means literature, art, music, all those things that make life beautiful. In broader aspects culture is really a way of life, of eating, dressing, of customs, of traditions, etc. Recognition of cultures of our many peoples should be given in theatres, television, museums, etc. We cannot have well integrated people if we allow them to have doubts and misgivings as to the worth of their parents' background, their language, their religion, thereby developing an inferiority complex.

May we say, in conclusion, that in approaching our centenary, we are grateful to the Fathers of Confederation who by their vision and courage gave the beginnings to their great Country. Let us then not talk of separatism, but let us rather include in the partnership all the peoples who call Canada their home, and be a shining example of how people of different races, creeds and backgrounds can live in peace and harmony.

Submitted

To The Royal Commission on  
Bilingualism and Biculturalism  
By: Mrs. Mary Dyma.



TITLE:

AUTHOR: THE UKRAINIAN CANADIAN COMMITTEE, WOMEN'S COUNCIL.

Submitted by Mrs. Mary Dyma.

Brief of 4 pages; 2 main recommendations.

---

REMARKS OF ANALYST:

The authors' thesis is the following:

Today, Canada is composed, not only of the two founding races, but also of immigrants of ethnic origins other than French or English.

These immigrants of various cultures insist on preserving the culture of their ancestors. The authors feel that outside Quebec and other regions where the French population predominates, the English language should be the language of communication, and a second language should be taught in schools, that language being "the mother tongue of the majority of the pupils in a given school."

---

ATT.: RESEARCH

-check this: " All these immigrants commonly referred to as the third element, from 50% of the population in the Prairie Provinces and one third of the population of Canada." - p.2

---

TABLE OF CONTENTS:

PAGES

RECOMMENDATIONS: - 2 main recommendations not listed

2 - 3

---

THE AUTHORS

The Ukrainian Canadian Committee, Women's Council represents and co-ordinates activities of major Dominion Wide Ukrainian Women's Organizations.



BACKGROUND PAPERS

Brief #: 760-613

---

Ukrainian Canadian  
Committee, Women's  
Council

---

WINNIPEG

---

A. INFORMATION ON ORGANIZATION

MEMBERSHIP

1. Canadian Women of Ukrainian origin.
2. Corresponds to the Ukrainian Committee, with 27 organizations in Greater Winnipeg, more than 100,000 members across Canada.
3. Co-ordinates activities of major dominion wide Ukrainian Women's Organizations.

OBJECTIVES

1. Promote interests of Ukrainian Canadians.
2. Emphasize cultural heritage, religion, Ukrainian language.

How Brief prepared

By: Mrs. Mary Dyma

B. QUESTIONING OF WITNESS(ES)      PROGRAMME AND LIAISON SECTION

p. 3  
para. 1      (1) You say that English should be the language of instruction in all provinces except Quebec and those parts of the country where the French population predominates where the French language should be the one of communication and instruction. With respect to those section outside of Quebec where French speaking Canadians predominate, do you feel that all schools should give instruction only in French or simply that French schools should be available?

p. 3  
para. 1      (2) You believe a second language should be taught from the beginning of schooling and that it should be the mother tongue of the majority of the pupils in a given school. Do you feel that this second language should be a compulsory subject in the school or should be merely available to those pupils who wish to take it?





- p. 3  
para. 1 (3) In Areas where English is the language of instruction in the schools, would you be willing to have French taught as a compulsory subject, and instruction in the mother tongue available to those who desire it?
- p. 4  
para. 1 (4) Do you see the preservation of the mother tongue as the chief necessity in preservation of the culture of the ethnic group? What other steps do you see as being necessary?
- p. 4  
para. 1 (5) You refer to recognition of cultures in theatres, T.V., museums. Would you explain more specifically just what you would like to see these media do to assist preservation of ethnic cultures?

RESEARCH SECTION

1. Para. 3 on page 2 of this brief (in speaking of the waves of immigration to Canada) states that ... "All these immigrants commonly referred to as the third element form 50% of the population in the Prairie Provinces and one third of the population of Canada" ...
2. In fact, the Census for 1961 shows this statement to be incorrect, if one uses the term 'immigrants' in the usual sense of the word because in 1961 the total number of immigrants then living in Canada (from all periods of immigration) was 2,844,263, of these 21.38% were living in Manitoba, Saskatchewan and Alberta (even if one were to add B.C., the figure would still only be 36.25%).

However, it is quite probable that the writers of the brief had in mind population whose 'ethnic origin' was other than French or English, and, that the term "immigrants" was used inadvertently. If 'ethnic origin' is meant, then the figures (1961 Census) are:

All other ethnic groups (excluding Br. & Fr.)

| <u>Man.</u> | <u>Sask.</u> | <u>Alta.</u> | <u>B.C.</u> | <u>Total Canada</u> |
|-------------|--------------|--------------|-------------|---------------------|
| 48.89%      | 53.18%       | 48.58%       | 36.54%      | 25.79%              |



~~Page 1~~  
Page 6:7

B R I E F

to

the ROYAL COMMISSION on BILINGUALISM and  
BICULTURALISM

presented by

the Ukrainian Canadian Committee,  
Winnipeg Branch

456 Main Street,  
Winnipeg, Manitoba

1964



## S U M M A R Y

This brief by the Winnipeg Branch of the Ukrainian Canadian Committee points out that the terms of reference of the Laurendeau-Dunton Commission appear to threaten an infringement on the democratic rights of large sections of the Canadian population on account of their racial origin, mother tongue, cultural heritage and religion. It is pointed out that Canadians are now protected against the erosion of their civil liberties and fundamental human freedoms by the Canadian Bill of Rights of 1960, and that the provisions of the Bill of Rights take precedence over all the legislation past and present.

The terms of reference of the Laurendeau-Dunton commission are seriously biased against those who are neither of French or British ethnic origin. An unbiased version of the terms of reference is presented.

Emphasis is given to the Ukrainian fact in Manitoba, pointing out the fact that it is the Ukrainians who form the second language and cultural population group in Manitoba. The vitality of the Ukrainians in Manitoba is dramatically illustrated by citing the attendance of some 50,000 visitors at the unveiling of the monument to Taras Shevchenko in 1961 on the grounds of the Manitoba Legislature.

The narrow interpretation of bilingualism and biculturalism as applying to only English and French is rejected. A broader interpretation, recognizing the mother tongue and cultural heritage of all Canadians is recognized, consistent with the multiracial composition of the Canadian population, and with the democratic status to which Canada has evolved.

Factors which serve as a common denominator and which provide a basis for the unity of all Canada are recognized.





We must recognize that we are building a basis for Canada of the future. We must take into full partnership not two ethnic groups, but all Canadians.

Any legislation or recommendations which do not take into account all Canadians - English, French, Ukrainian, etc. would simply provide a legal basis for racial discrimination in Canada.

A series of broad recommendations is given based on the recognition of the democratic equality of all Canadians, irrespective of their racial origin, their cultural background, their mother tongue or the time they arrived in Canada.



I

BODY SPONSORING THIS BRIEF

The Winnipeg Branch of the Ukrainian Canadian Committee has the honor to present this brief to the Royal Commission on Bilingualism and biculturalism.

In order to identify further the body which we represent, the following brief information is offered. The Winnipeg Branch of the Ukrainian Canadian Committee is one of the branches of the nation-wide organization, the Ukrainian Canadian Committee, which according to its charter issued at Ottawa "is an authoritative spokesman representing the interests of Canadian citizens of Ukrainian origin". The Winnipeg Branch of the Ukrainian Canadian Committee confines its interests and activities to greater Winnipeg in particular and to the Province of Manitoba in general.

The Winnipeg Branch of the Ukrainian Canadian Committee has also a strong grass-roots basis. It is the co-ordinating committee of 27 Ukrainian organizations active in cultural, educational, youth, service club, and general community work in greater Winnipeg.

The following is a list of organizations which are members of the Ukrainian Canadian Committee, Winnipeg Branch.

1. Ukrainian National Federation Club, 935 Main St.
2. Ukrainian Reading Association, 667 Flora Ave.
3. Ukrainian National Home, 582 Burrows Ave.
4. Ukrainian Canadian Institute Proswita, Pritchard & Arlington
5. Ukrainian Canadian Veterans, Branch 141, Canadian Legion  
610 Selkirk Ave.
6. Canadian League for Ukraine's Liberation.
7. Ukrainian Association of Victims of Russian Communist  
Terror.
8. Carpatho-Ukrainian War Veterans Association.
9. Post No. 4 Former Ukrainian Soldiers.



2.

10. Brotherhood of Former Combatants.
11. Ukrainian War Veterans Association of Canada.
12. Parish of Ukrainian Orthodox Cathedral, 820 Burrows Ave.
13. Ukrainian National Hall Association, 412 Marion St.
14. Canadian Friends of the Liberation of Ukraine.
15. Ukrainian Fraternal Society of Canada, 582 Burrows Ave.
16. Shashkevich Hall, 94 Euclid St.
17. Ukrainian Workingman's Association.
18. Ukrainian Self-Reliance League.
19. Parish of Holy Trinity Ukrainian Cathedral, 1175 Main St.
20. United Hetman Association.
21. Ukrainian Youth Association, Plast.
22. Ukrainian Youth Association, CYM.
23. Parish of St. Vladimir and Olga Cathedral.
24. Ukrainian Catholic Brotherhood.
25. Ukrainian Democratic Youth Association.
26. Ukrainian Cultural & Educational Centre.
27. Ukrainian Professional & Businessman's Club,

(Contributing member)

There are several other organizations which fully endorse the work of the Ukrainian Canadian Committee but are not formally affiliated with it. Numerically the Winnipeg Branch of the Ukrainian Canadian Committee speaks for virtually the entire Ukrainian population in the Province of Manitoba of more than 100,000 inhabitants.

11

PREAMBLE

Consideration of the rights of languages, cultures and religion (which is an integral component of culture) of the various people that make up the Canadian nation involves directly the very basis of the democratic nature of Canada.





3.

It brings into sharp focus the embarrassing paradox that a superior and privileged status for only two selected peoples, or for only two selected languages or for only two selected cultures, implying only two selected religious denominations is in effect a cultural disenfranchisement of almost one third of the Canadian population. It raises the question of whether the rights and privileges issuing from Canadian citizenship as a birthright can under such conditions be considered equal for all Canadians. In fact, it raises the entire gamut of questions about basic civil liberties and fundamental human rights in Canada.

111     PROTECTION OF HUMAN RIGHTS AND FUNDAMENTAL  
         FREEDOMS FOR ALL CANADIANS

It is to protect all Canadians against the erosion of their basic civil liberties and fundamental human rights to which they are entitled as a birthright that the Parliament of Canada deemed it necessary to enact the Canadian Bill of Rights in 1960. Because the Royal Commission on Bilingualism and Biculturalism appears to threaten an infringement on the democratic rights of large sections of the Canadian population on account of their racial origin, mother tongue, cultural heritage, and religion, it is pertinent to recall the intent and content of the Canadian Bill of Rights.

The Act itself is titled "an Act for the recognition and protection of human rights and fundamental freedoms". Clearly the provisions of this act apply to all Canadians equally - English, French, Ukrainian and all others.

The Bill of Rights specifically declares that "in Canada there have existed and shall continue to exist without discrimination by reason of race, national origin, colour, religion or sex the following human rights and fundamental



freedoms....." etc., noting in particular, freedom of religion, freedom of speech, freedom of assembly and association, etc.

Again, all these guaranties should apply equally to all Canadians - English, French, Ukrainian, etc., both individually and in association.

The preamble to the Bill of Rights affirms "that the Canadian Nation is founded upon the principle that acknowledges the supremacy of God, the dignity and worth of the human person and the position of the family in a society of free men and free institutions".

The preamble also affirms that "Freedom is founded upon respect for moral and spiritual values and the rule of law".

It further makes an extension of "these principles and human rights and fundamental freedoms derived from them".

Finally, the precedence of the Bill of Rights over any other law enacted by the Parliament of Canada is clearly stated. "Every law of Canada shall.....be so construed and applied as not to abrogate, abridge or infringe or to authorize the abrogation, abridgment or infringement of any of the rights or freedoms herein recognized and declared....."

This last provision requires a new interpretation of all Canadian or British or French Acts in the light of Modern Canadian Democracy, whatever special status may have been provided for before Canada evolved to the status of a democratic nation.

The terms of reference of the Laurendeau-Dunton Commission appear to be unfairly biased with the end result prejudged before the inquiry was launched. The very name of



the "Royal Commission on Bilingualism and Biculturalism" disregards the basic fact that Canada is a multicultural and multilingual nation in which there are many types of bilingualism (English-French, English-Ukrainian, English-German, English-Italian, etc.) and with many types of cultures living side by side and which differ from one region to another.

True, there is a reluctant recognition that more than five million Canadians of other than French or British ethnic origin are also citizens of Canada. Reference to them, however, is inserted apart and in a subordinate position, placing them unfairly in a defensive position.

A perverted meaning for the equality of Canadian citizenship is suggested in the terms of reference by arrogating the equality to only two ethnic groups and by implication derogating nearly one third of the Canadian population to some status less than equal.

A narrow and a biased interpretation of Canadian history is implied in the phrase "the two founding races" by disregarding the fact that people from many nations of the old world (not two) came to build Canada and that Canada is still in the process of building, and that all these people defended the democratic way of life not only for others but also for themselves, in two world wars, many paying the supreme sacrifice.

The foregoing are only some of the examples of the serious bias in the Order-in-Council which set up the Laurendeau-Dunton Commission.

## V AN UNBIASED VERSION OF THE TERMS OF REFERENCE

It is extremely difficult for those who number more than 5 million who are neither French Canadians nor English Canadians to present their viewpoint adequately on the basis of terms of reference which are biased against them. For





6.

this reason we present the following version or translation which is consistent with the equality of citizenship of all Canadians and with respect for moral and spiritual values and human dignity for all the people that make up the Canadian Nation.

Our version of the terms of reference reads:

-----to inquire into and report upon the existing state of languages and cultures in Canada and to recommend what steps should be taken to develop the Canadian nation on the basis of democratic equality of all her citizens; and in particular

1. to report upon the situation and the advisability for use of languages other than English in all agencies and branches of the federal administration--including Crown corporations and to make recommendations taking into account the multilingual and multicultural composition of the Canadian population.
2. to report upon the role of public and private organizations including the mass communications media, in promoting a wider use of the language and cultural resources of the Canadian nation, and a more widespread appreciation of the multilingual and multicultural heritage of our country, and to recommend what should be done to improve the present situation.
3. having regard to the fact that constitutionally jurisdiction over education is vested in the provinces, to discuss with the provincial government the opportunities available to all Canadians to learn their mother tongue in addition to a language used as a common denominator for all Canadians. (English in Canada with provisions for French in Quebec)



7.

Canadian leaders are beginning to endorse this viewpoint, rather than that expressed in the original Order-in-Council PC 1963-1106. As an example of this new interpretation we wish to quote the words of Prime Minister the Rt. Honorable Lester B. Pearson as reported in the Winnipeg Tribune of May 11, 1964.

In his speech to the third Freedom Festival in Toronto the Prime Minister is reported as saying, "I am aware, as you are that the serious debate among Canadians of Italian, Polish, German, Ukrainian and other origins, as to where they fit in with all the current emphasis on the original "partnership".

"I know also of the anxiety some of you feel over the phrase "the two founding races" especially when it is used in a way that sounds exclusive."

"I urge you to regard these words as nothing more than what they are intended to mean: A recognition of the historical fact that the English and French groups were at the very foundation of colonial Canada and of Confederation itself".

The press further reports Mr. Pearson as saying that "the partnership of today is and must be recognized and accepted as an equal partnership of all Canadians of every origin and racial background".

"There is and will be only one class of Canadian citizen, First Class".

#### V1 SOME CARDINAL FACTS ABOUT CANADA

In general discussions of the rights of languages and cultures of the Canadian people, certain cardinal facts about Canada are frequently disregarded. Among these are



8.

1. Canada is a democratic nation. In evolution from colonial status, the Statute of Westminster of 1931, the Canadian Citizenship Act of 1947 and the Canadian Bill of Rights are important constitutional landmarks, and supersede the special rights and privileges during earlier colonial regimes in Canada.

2. In a democratic system all Canadians--whatever their racial or national origin, their mother tongue, religion, cultural background, or the time their forebears first arrived in Canada, or in whatever part of Canada they made their contribution--have not only equal duties and responsibilities but must also have equal rights and privileges.

3. Contrary to the unjust implication in the terms of reference Canada is not a bilingual and bicultural nation. Canada is in fact a multiracial, multicultural and multilingual nation. The inadequacy of the biracial concept is convincingly shown by the statistics that 8 million Canadians are British, 6 million are French and 5.5 million are neither British nor French.

The fundamental rights of Canadian citizens of all ethnic origins has recently been well summarized by the Minister of Citizenship and Immigration, the Honorable Rene Tremblay.

In speaking at a ceremony during the presentation of citizenship certificates in Winnipeg at the Legislative Buildings, as reported by the Winnipeg Tribune May 15, 1964, Mr. Tremblay is quoted as saying "Citizens of Canada, be they English, French, or of any other ethnic origin, all belong to one another and have an obligation to one another regardless of what part of the country we live in or where our ancestors came from."





He further stated "Canadian citizenship is based upon what we hold in common with the added appreciation of those things which the various groups hold as their particular heritage."

Mr. Tremblay pointed to Manitoba as the "keystone in the development of the cultural mosaic that is Canada ..... a meeting ground for many ethnic groups."

"The development of Manitoba has been the proud result of the roles played by persons of almost every ethnic background."

He ended by saying that citizenship is not the responsibility of the government alone. "Citizenship is something which consciously or unconsciously affects us at all times. As Canadians we have been developing a way of life which we hope will be a good example for the rest of the world."

"The way in which we think of our citizenship may well be the cornerstone of our efforts."

Vll

#### REGIONAL BASIS OF CANADA

In geography, in history and in political organization Canada differs from one region to another. For this reason the Fathers of Confederation adopted the Provincial-Federal system so that the requirements of distinctive needs of any area could be more adequately met. Among the distinctive features from the point of view of the population, Quebec, for example has a majority of its population of French ethnic origin, whereas in Manitoba the second language and cultural group is Ukrainian. In the three western Provinces the majority of the people are of neither French nor British ethnic origin. In the Northwest Territories the first Canadians (Eskimos) are in the majority.



It should thus be obvious to any impartial person that a solution that suits only say the two largest Provinces of Canada may be entirely unjust and unacceptable to the rest of our nation. In short, all of Canada's ten provinces with their specific differences must be taken into account and respected uniformly.

Vlll THE UKRAINIAN FACT IN MANITOBA

Because Canada is organized politically on a Provincial system, and because the field of activity of the Winnipeg Branch of the Ukrainian Canadian Committee is in Manitoba, we shall confine this presentation essentially to the Province of Manitoba.

1. The Numerical Strength of Ukrainians in Manitoba

First, let us look at the cosmopolitan composition of the population in Manitoba to assess the position of the various ethnic elements in this Province. Of Canadians living in Manitoba 43% are of British origin, 9% are of French origin, but--and this is significant, the largest group of 48% are of neither British nor French ethnic origin.

Among this last group the Ukrainians form 11.4% of the population of Manitoba, and constitute the second language and cultural group after English. Those of German background are in third position, the French are fourth, and they are followed by Dutch, Polish and other Canadians.

But the population figures alone do not show the full impact of the Ukrainian language and culture in Manitoba. For example, there are those who have intermarried and who no longer appear in statistics as Ukrainian but given a free and democratic choice of a second language they would naturally select the language and culture of the Ukrainian branch of their family.



To those of Ukrainian ethnic origin may be added other Canadians who have more or less indirect ties with Ukrainian language, culture and history. For example, many Jewish Canadians, and German Canadians of Mennonite background, who originally emigrated from Ukraine, have some customs in common with the Ukrainians and many speak the Ukrainian language in commerce and in social intercourse. On this basis, one out of every three or four Canadians in Manitoba has a direct or indirect involvement in Ukrainian cultural background, and the remainder are our next door neighbors.

The impact of Ukrainian Canadians on the life, growth and development in Manitoba can be seen in many other ways, Winnipeg has sometimes been referred to as the capital of Ukrainian cultural activity in Canada.

## 2. Manitoba as a Center of Ukrainian Ecclesiastic Life

Winnipeg is the seat of the Metropolitan, the titular head of all Ukrainian Catholics in Canada. Manitoba is constituted as an archdiocese of the Ukrainian Catholic Church. The Ukrainian Catholic Cathedral of St. Vladimir and Olga is located in Winnipeg.

Similarly Winnipeg is the seat of the Metropolitan, titular head of the Ukrainian Orthodox Church of Canada. The bishop of Manitoba of the Orthodox church is in Winnipeg, and the Holy Trinity Ukrainian Orthodox Cathedral is in Winnipeg. St. Andrew's College, a denominational College of the Ukrainian Orthodox Church is now an associated college of the University of Manitoba, with the new buildings on the campus of the University.





One of the most characteristic sights throughout Manitoba is the Byzantine style Ukrainian churches which adorn our skyline in almost every hamlet, town and city as well as on the open prairie.

### 3. Manitoba as a Center of Ukrainian Organized Community and Cultural Life

The Ukrainian community and organizational life in Manitoba is also very active. Winnipeg is the seat of the Canadian Headquarters of the Ukrainian Canadian Committee which is chartered under the laws of Canada as a co-ordinating body of some 29 Canada-wide Ukrainian organizations, covering virtually every aspect of Ukrainian cultural and community life. It is the recognized spokesman for Ukrainian Canadians. Eight of the constituent Canada-wide organizations which constitute the Ukrainian Canadian Committee have their head offices in Winnipeg, and the remainder have strong and active Provincial branches.

There is virtually no city, town or district in Manitoba without some form of a Ukrainian Community Center. These Community Centers provide for the specific needs of the Ukrainian population of our province. In addition to being the centers of social life they provide leadership, conduct Ukrainian language classes and do welfare work.

The Ukrainian Holy Family Old Folks Home at Redwood and Main in Winnipeg is an excellent example of much needed service to the old pioneers who helped build this part of Canada. This Ukrainian Old Folks home is well equipped, with a clinical and a physiotherapy unit, has a public address system throughout and is equal to any similar service among the other ethnic groups.

General Social Service, Welfare and Counselling are also provided to the Ukrainian Community by the Ukrainian



Canadian Welfare Service with headquarters at 456 Main St.

In addition every parish and many service groups provide welfare service in their more limited spheres of activity.

Another widely known organization, the Canadian Ukrainian Athletic Association, usually called by its initials, the C. U. A. C. is an outstanding sports organization featuring basketball, hockey and general recreational facilities among the teenagers in the Ukrainian Community in Winnipeg. Their club rooms are at Alexander Park.

The economic life of the Ukrainian Community is also well developed. There are a number of fraternal insurance companies of which Ukrainian Fraternal Society of Canada and Ukrainian National Association are the largest. The largest credit union in Manitoba is the Carpathia Credit Union and there are numerous other credit unions in association with various parishes.

In music and in drama the activities of the Ukrainian Community are also well developed. The Ukrainian Male Chorus directed by Walter Bohonos has frequently performed on Radio and Television. The Ukrainian National Youth Federation Choir under Walter Klymkiw enjoys a comparable reputation. Ukrainian performers annually carry off many of the top awards in the widely known Manitoba Musical Festival.

In drama the most active group is the Ukrainian Theatre which has successfully staged musical and dramatic classics of Ukrainian theatrical works.

Unfortunately, none of this outstanding work gets public support from such bodies as the Canada Council. On a comparable basis however, the growth and development of these groups is at least equal to those subsidized by the Canadian taxpayer.



In the cultural field, in addition to St. Andrew's College, Winnipeg has the Ukrainian Cultural and Educational Center which houses a museum, archives, and a research library. It is consulted by research men not only from our Provincial University but from many centers in Canada, the United States, and Europe. Federal Government Departments have also made use of the facilities of the Ukrainian Cultural and Educational Center. The Center contains many authentic and unique items of Ukrainian culture not available anywhere in the world.

Another very active Ukrainian cultural institution is UVAN--Ukrainian Free Academy of Arts and Science. Its published record especially in the field of Slavistics is well known throughout the world. Associated with UVAN are four other cultural and academic organizations which are associated together as the Council of Ukrainian Learned Societies.

The entire cost of cultural activity in the Ukrainian Community is financed through the generosity of the Ukrainian public.

Recently the Shevchenko Foundation has been incorporated in Ottawa as a modest foundation, the proceeds of which will provide some support for cultural endeavors. It is hoped too, that public organizations outside the Ukrainian Community, but to which the Ukrainian Canadians contribute, will accept their responsibility in part for the support of this distinctive culture in Canada.

#### 4. Manitoba as a Ukrainian Publishing Center

There are two authoritative reviews which give an annual survey of the publishing activity of the Ukrainian Community in Canada. One of these has been annually published by Dr. Watson Kirkconnell in his reviews in the Queen's Quarterly. The other is an annual publication put out by UVAN under the title of *Ukrainica Canadiana*.





There are four Ukrainian weekly papers published in Winnipeg. They are: Ukrainian Voice, New Pathway, Progress, and Canadian Farmer. In addition there are several periodical journals with specialized cultural, secular or religious content.

A constant stream of books is also published in Winnipeg. These include readers for use in Ukrainian classes in private, and in provincial schools as well as in Canadian universities.

An outstanding book -- an English translation of Ukrainian poetry -- The Ukrainian Poets -- 1189-1962 -- An Anthology by C. H. Andrusyshen and Watson Kirkconnell was published by the University of Toronto Press for the Ukrainian Canadian Committee in 1963. This major contribution, given a democratic chance, should be a strong contender for the Governor Generals award in Canadian literature in the coming year.

Another outstanding book also by Andrusyshen and Kirkconnell has been available only this year. It is a complete translation "The Poetical Works of Taras Shevchenko." A poet whose stature in Canada is steadily increasing.

Another English language Ukrainian publication is Ukrainian Traditional Cookery by Savella Stechishin. This popular book has undergone several printings.

Still another monumental work in Canada and in Europe is an Etymological Dictionary published by UVAN of which Dr. J. B. Rudnycky is author and editor.

Dr. Watson Kirkconnell has frequently remarked in his annual reviews in Queen's Quarterly on the vitality, the quantity and quality of Ukrainian publications.



## 5. Ukrainian Language in Manitoba

At the present time, almost every parish, and community center, conducts classes in Ukrainian, some of them up to the grade eight level.

Summer camps of which there are several in the vicinity of Winnipeg are becoming an increasingly popular and a practical method of informal Ukrainian language instruction to the younger generation.

Special advanced summer courses are conducted by the Cultural and Educational Center and by St. Andrew's College and occasionally by other groups.

In addition to these private schools Ukrainian is now being taught in Manitoba high schools. In 1964 there were about 30 classes in the high schools. Ukrainian is also taught in evening schools and summer schools of the Province.

Since 1949 Ukrainian has been given in the Slavic Department of the University of Manitoba, now providing a major sequence. It is also taught in the University summer school and in a variety of evening classes and is especially popular with Manitoba's school teachers.

It must be stated, however, that this progress in in the study of Ukrainian language is accepted somewhat reluctantly by the authorities but it is hoped that the language of the second largest ethnic group in the Province will achieve equality with other languages now taught in the near future.

## 6. Ukrainians in Public Life in Manitoba

Ukrainian Canadians have an enviable record in the Public life of Manitoba. Since the early part of this century Ukrainians have always had representation in the Provincial Legislature. The present legislature has five members of Ukrainian origin. The post of speaker and a cabinet portfolio



have been occupied by Ukrainians. Manitoba has two Members of Parliament and one senator of Ukrainian origin. The post of mayor of the city of Winnipeg is held by a Ukrainian and there are representatives on the city council and on the school board as well. Members of the Ukrainian community are among the leading research scientists, University professors, school inspectors, lawyers, doctors, dentists, etc. In addition many of the smaller as well as some larger business enterprises in Manitoba are headed by Ukrainians--Polythene Bag, Sprague Lumber, Border Chemical etc. to name a few. The Ukrainian Professional and Business Men's Club has a membership of more than 200 prominent men. In short, one cannot separate the progress and the development of Manitoba from the people of Manitoba, and Ukrainians along with others have made their contribution and are entitled to rights and privileges, not special, but equal to that of others.

#### 7. Ukrainians as Builders of Manitoba

Those who know the history of Manitoba know that the people of many racial origins built the Province of Manitoba together. The story of the contribution of Sir Clifford Sifton's "men in sheepskin coats" as the Ukrainian pioneers were called is proverbial. It is these hardy men and women, and others like them who with their toil, endurance, perseverance and devotion to their new land built Manitoba and Canada. Their contributions and sacrifices, including the sacrifices in two world wars, cannot be lightly tossed aside. The Ukrainians must be included among the proud founders of Manitoba and Canada. No division of Canadians into founding and non-founding races can be justified in a democratic society based on equality of citizenship. Any such division would only serve to provide a legal basis for racial discrimination.





### 8. Ukrainians in Defence of Canada

Ukrainians have not been reluctant to defend the freedom of Canada when it was threatened in two world wars. Proportionately they enlisted in greater numbers than was expected from them. The first world war produced a Ukrainian winner of the Victoria Cross, the highest award for bravery in the Commonwealth.

There are posts of Ukrainian branches of the Canadian Legion across Canada. The Ukrainian Canadian Veterans, Branch 141, Canadian Legion in Winnipeg is one of the most active and finest in Canada.

Many of the comrades of these Ukrainian Canadian veterans gave their lives on the fields of battle. They believed that their sacrifice was for the full democratic equality of all Canadians. No distinction was made in battle between a Ukrainian-Canadian soldier, a French-Canadian soldier or a soldier of British racial origin. It would be manifestly unjust to make that distinction now among these same veterans or their children or their languages and cultures.

### 9. Bilingualism and Biculturalism in Manitoba

It is our view that the mother tongue of a given people cannot be separated from the ancestral cultural heritage of that people, but is included in it. In addition, because the two major Ukrainian churches use the Ukrainian language in their liturgy--language, culture and religion are inseparable. The two words, bilingualism and biculturalism should therefore be considered as two aspects of the same thing.

Any reputable dictionary, reference book, or other linguistic authority would define bilingualism, when no modifier precedes it, to mean two languages. About 50% of the cosmopolitan population of Manitoba are bilingual, speaking English



which is the common denominator, and their mother tongue. We wish to note here that official government statistics in this respect are inaccurate, and unfair. Only one type of bilingualism is noted while the bilingualism of another third of our population in Canada and half of the population of Western Canada is ignored.

True bilingualism in Manitoba has an interesting historical basis. From 1897-1916 the schools of Manitoba were conducted on the bilingual system, English-Ukrainian, English-French, English-German and English-Polish, with provision for others. All Canadian citizens were thus treated equally, as it ought to be in a democratic country.

We oppose any narrow restriction of the meaning of bilingualism which does not take into account the full equality of the democratic rights of all Canadian citizens, without regard to their racial origin.

The preservation of all the languages and cultures of all the people of Canada should be encouraged among those who wish to preserve their heritage. This is our common asset in a rapidly shrinking world in which the knowledge of many languages is a necessity. Ukrainian is not only the second language in Manitoba, but it is also the key to the Slavic languages, the importance of which is increasing daily in the world.

#### 10. Gateway to the West

Winnipeg has frequently been described as the gateway to the West. This epithet does not refer to the freight handling facilities of the railroads alone. It refers to the fact that a new facet of Canada begins here. The composition of the population differs here from that of Ontario and Quebec, with Ukrainian taking place as the second language and cultural



group. It differs in that all people of various ethnic origins worked together to build this Province, in contrast to age-long feuding between two rival empire building nations of the old world which was the basis of Ontario and Quebec. Canadian leaders regard Manitoba as a microcosmos of Canada where the different segments of our cosmopolitan population have learned to live together in mutual respect of each others differences.

A symbol of the section of Canada to which the Western Gateway provides an entrance is the Memorial to Taras Shevchenko on the grounds of Manitoba's Legislative Buildings. On the occasion of the unveiling of this memorial in 1961, an estimated crowd of 50,000 persons came to pay homage to his ideals of the right of language, the right to human dignity and freedom, and the vision of brotherhood of man. This crowd has never been equalled in the history of the Province with the exception of the visit of her Majesty Queen Elizabeth II and His Royal Highness Prince Philip. That is the true picture of Winnipeg. It is the Gateway where Canadians see for themselves that the west is not biracial nor bicultural, but multi-racial and multicultural.

#### 11. The Common Denominator

While we are a multiracial and a multicultural country, each valuing our specific heritage of language, culture and religion of our ancestors, it is well to point out those factors which serve as a common denominator to unite the diverse groups in Canada, and to give Canada her true and unique unity in diversity.

Several major factors deserve serious consideration. These are that the Canadian Nation is greater than its components, the role of the English language, the system and tradition of parliamentary democracy, the system and tradition of the British system of justice and common law, and finally the





contemporary North American culture. Let us look at each of these in turn.

The Ukrainian Canadians, along with other responsible Canadians subscribe to the principle that the whole is greater than its parts-that the Canadian Nation is greater than its components. It is this principle that serves as an important common denominator that unites all Canadians in accordance with our national motto "from sea to sea".

The English language in Manitoba, and in all other Provinces of Canada, (except Quebec) has been accepted as the language of instruction and education, administration and commerce. It serves as a common denominator not only across Canada but virtually over the entire continent. The existence of an effective common denominator is a sufficient reply to those who fear that recognition of the mother languages of the various peoples would create a Tower of Babel.

The choice of the English language as a common medium of communication is based not on who conquered whom at Louisburg, or on the Plains of Abraham. It is based on the consideration that a common medium of communication is a practical necessity and on the fact that about 250 million people on this continent can speak the English language.

The question is then not one of a common language of communication but rather the freedom to choose one's mother tongue as a second language, as a language which is the key to ancestral culture and as a basis of religious life. Every ethnic group in Canada should have an equal democratic right to choose their mother tongue on the basis of full equality implicit in a democratic system. There is no need for the imposition of another language and culture on those who already possess and wish to retain a culture of their own.



Other factors which serve as a common denominator, already mentioned--the parliamentary system of democracy, the system of judiciary and the British common law--are among the greatest gifts of the British people to the world, and the Ukrainian Canadian community considers itself privileged to be a beneficiary of this system.

The final factor which serves as our common denominator is the contemporary North American culture. With the mass media of communication, it is here to stay, that it is not all good will be readily admitted by many. It is for this reason that we wish to preserve the traditional Ukrainian culture, only the best of which has reached us through the ages. We think that such a balance between traditional and contemporary culture is good.

With these important factors which serve as a common denominator to bind together all the people of Canada we can indeed achieve a unity in diversity in which our citizens will respect each others differences without having to accept them. This mutual respect should be equally extended to all our citizens. We cannot accept a double standard, one for the so-called founding races and a different one for other Canadians.

IX UKRAINIANS ARE NOT ENGLISH CANADIANS NOR ARE THEY  
HYPHENATED CANADIANS

There has been a tendency in some quarters to apply the black-or-white argument to the question of the various languages and cultures of the Canadian people. This is grossly unfair to those Canadians who are neither of English nor French origin and who constitute nearly one third of the Canadian population.

Using this fallacious and misleading argument Ukrainian Canadians have frequently been classified as English Canadians. This is, of course, nonsense. Ukrainians have a



distinctive language and culture of their own and are of a distinctive biologic strain of population. We, therefore, insist upon being what we are, namely a distinctive ethnic component of the varied Canadian population with full rights as Canadian citizens in our own name without the unjust requirement that apparently we must become someone else before being accepted as Canadians.

Another method of confusion that has been used results from a lack of understanding among responsible Canadians on the proper use of the hyphen in punctuation. The term Ukrainian Canadian is not hyphenated, the first of the two words, Ukrainian, is an adjectival modifier of the second word, Canadian. The term Canadian refers to our common citizenship in Canada from sea to sea which we all possess. The modifier on the other hand denotes the racial origin, linguistic and cultural background.

The exercise of incorrectly using a hyphen and then attacking it is a futile display of prowess that can have no meaning nor purpose.

It may also be pointed out in this connection that the vast majority of Ukrainian Canadians were born in Canada and are entitled to their rights of citizenship as their birthright.

Statistics for Ukrainian Canadians in this respect are not different from the statistics for the English or French Canadians.

We, therefore, object to the term "New Canadian" which implies a temporary immigrant status. The Ukrainian pioneers who helped to build the Canadian West and the Ukrainian Canadian Veterans who helped to defend the democratic basis for Canada fully entitle our Canadian citizens of Ukrainian origin to be counted as Canadians without unjust and needless insinuations.





CONCLUDING COMMENT

As a result of the public debate that has been provoked by this inquiry, three viewpoints have emerged.

1. Those who think almost exclusively in terms of the past when the various parts of what is now Canada, not yet consolidated, were colonial possessions of European nations. This viewpoint, no matter how well it may be documented is clearly inconsistent with the present status of Canada as a democratic nation, as is succinctly defined in the Canadian Bill of Rights.

2. Those who do not think of Canada as she actually is but wish to force her into a bicultural Procrustean twin bed of their own design whatever the cost. This viewpoint clearly parts with the principles of equality of Citizenship. This viewpoint is based upon practices used by imperialists of past centuries. It is no longer acceptable in the atmosphere of rapid de-colonization.

3. Finally there is the view of those who accept the Canadian fact as it is today. This includes the French fact in Quebec, the Ukrainian fact in Western Canada, and of course the native fact in the territories, etc.

We must recognize that we are building a basis for Canada of the future, and not for Canada of yesterday. We must take into full partnership all Canadians whatever their ethnic group. We may ask for ourselves only those privileges which we are willing to grant to our other fellow Canadians. We must build a basis for the Canadian society that will be the envy of all multicultural areas throughout the world. It is only against the background of these fundamental moral principles of nationhood that we can resolve the question of the rights of languages and cultures of the Canadian people.



RECOMMENDATIONS

1. The Winnipeg Branch of the Ukrainian Canadian Committee recommends that the Government of Canada recognize and reaffirm the diverse multiracial, multilingual and multicultural make-up of the Canadian Nation.

2. We recommend that the Government of Canada reaffirm the full equality of all Canadian citizens inclusive with their specific cultural heritage.

3. We recommend that the Government of Canada reaffirm the fundamental importance of those factors which serve as a common denominator and which give unity to the Canadian Nation.

4. We recommend that the Government of Canada reaffirm the fundamental principle that the whole is greater than its parts and the principle of unity in diversity of the Canadian Nation.

5. We recognize the two mandatory and three permissive concessions which govern the use of the French language in Canada as provided for in the British North America Act.

We do not recognize, however, that these provisions imply or justify the imposition of the French language throughout the Government service, nor throughout Canada.

We recommend the recognition of all the mother languages on a democratically equal basis, it being understood that the English language shall be the common denominator in nine Provinces and in the Territories and in those spheres which are under the jurisdiction of the Department of Indian Affairs, and that French shall be the common denominator in the Province of Quebec.

6. We recommend that the Canadian Bureau of Statistics maintain full statistics not only on the Anglo-French



bilingualism but that it should include all other kinds of bilingualism which would accurately reflect the language resources of the Canadian people.

7. We recommend that the Government of Canada remove the discriminatory legislation and policies against the languages and cultures of the Canadian people such as in the Canadian Broadcasting Act.

8. We recommend that the Canadian Broadcasting Corporation establish in Winnipeg a center for programs on radio and television designed to provide a service that will fully reflect the ethnic composition of the population of this part of Canada.

9. We recommend that the Government of Canada through its official and semi-official bodies such as the Board of Broadcast Governors, the Canada Council, the Canadian Broadcasting Corporation, the Canadian Press and the National Film Board etc., recognize adequately Ukrainian literature, theater, music, history, etc.

10. We recommend a fuller recognition of Ukrainian Canadians by suitable appointments to senior policy making Boards such as Board of Broadcast Governors, Canada Council, Canadian Broadcasting Corporation, National Film Board and other senior administrative posts in the Canadian Civil Service.

11. We recommend the recognition of and consultation with such bodies as the Ukrainian Canadian Committee as spokesmen of the Ukrainian Community in Canada.

12. We recommend that the Federal Government through control of grants to universities discourage discrimination against such languages as Ukrainian in those universities where such tendencies manifest themselves.





13. We recommend that in provincial schools supported from public taxes that the mother languages of all people (where there is demand) be recognized as second languages, all on an equal basis.

14. Finally we strongly oppose any legislation, recommendations or policies which would state or imply a division of Canadian citizens into categories of founding and non-founding, official and unofficial etc. on the basis of racial origin, religion, cultural and language background, or the time of arrival of their forebears in Canada.

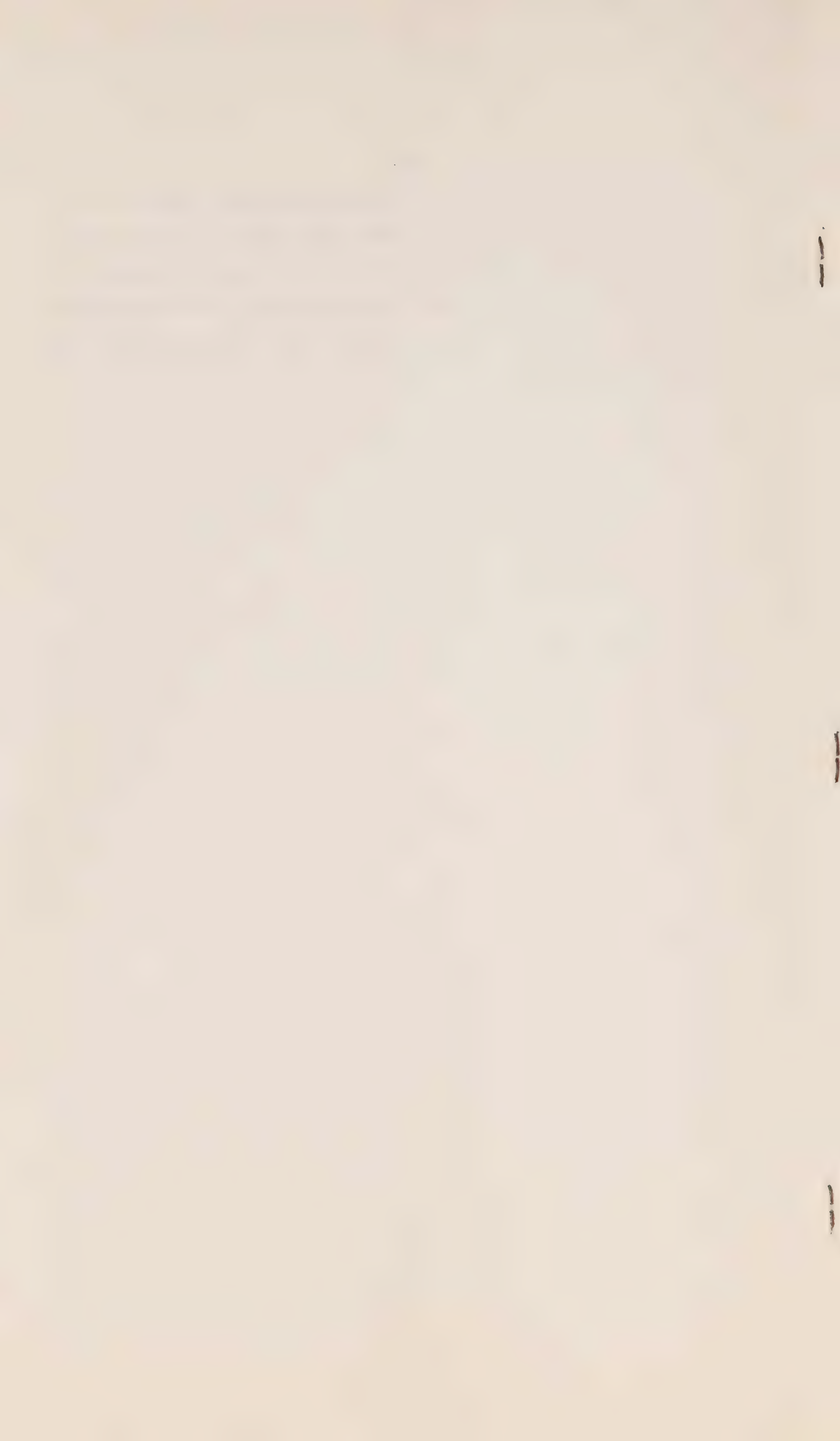
Such legislation, recommendations and policies would provide a dangerous legal basis for discrimination against certain segments of the Canadian population. There can be only one logical basis for a nation like Canada built by a process of settlement by people from many lands, and that is the democratic recognition of the full equality of all Canadian citizens including Ukrainian Canadians. The Ukrainian Canadians, too, wish to feel at home everywhere in Canada. We, too, wish to feel that we are wanted, that our contributions are appreciated, and that we are accepted as full Canadian citizens.

We would like to feel that a Canadian of Ukrainian origin someday may have an opportunity of becoming the Prime Minister of Canada, the Governor General of Canada, the President of the Canadian Broadcasting Corporation, or the President of the Canadian National Railways, granting of course equal rights to Canadian citizens of Indian, Italian, Polish, Jewish and other backgrounds.

We wish to end by recalling with you one of the most important principles of our constitution which was enunciated almost two thousand years ago. It is known as the Golden Rule--do unto others as you would have them do unto you. This



principle was later restated in its political form by the English philosopher Thomas Hobbes and again by the American statesman Thomas Jefferson to the effect that we may ask for ourselves only those rights and privileges that we are willing to grant to others. It is a simple rule. Let us put it into practice in Canada.



TITLE: "Brief to the Royal Commission  
on Bilingualism and Biculturalism"

AUTHOR: The Ukrainian Canadian Committee.  
- Winnipeg Branch -

Brief of 28 pages; 14 recommendations

REMARKS OF ANALYST:

These people feel that they will be deprived of their rights. The Commission should rather be on multiculturalism and multilingualism to protect the rights of every Canadian, whatever his origin.

ATT.: RESEARCH

The Ukrainian fact in Manitoba: pp. 10 to 18

TABLE OF CONTENTS:

PAGES

RECOMMENDATIONS: 14 recommendations

25 to 28

BRIEF:

|                                                                                                    |      |
|----------------------------------------------------------------------------------------------------|------|
| I. BODY SPONSORING THIS BRIEF (Description & Composition of the Ukrainian-Canadian Committee) .... | p. 1 |
| II. PREAMBLE .....                                                                                 | p. 2 |
| III. PROTECTION OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS FOR ALL CANADIANS .....                   | p. 3 |
| IV. BIAS OF THE TERMS OF REFERENCE .....                                                           | p. 4 |
| V. AN UNBIASED VERSION OF THE TERMS OF REFERENCE .....                                             | p. 5 |
| VI. SOME CARDINAL FACTS ABOUT CANADA .....                                                         | p. 7 |
| VII. REGIONAL BASIS OF CANADA .....                                                                | p. 9 |
| VIII. THE UKRAINIAN FACT IN MANITOBA .....                                                         | p.10 |
| (1) The numerical strength of Ukrainians in Manitoba                                               | p.10 |
| (2) Manitoba as a center of Ukrainian ecclesiastic life .....                                      | p.11 |
| (3) Manitoba as a center of Ukrainian organized community and cultural life ...                    | p.12 |
| (4) Manitoba as a Ukrainian publishing center .....                                                | p.14 |
| (5) Ukrainian language in Manitoba .....                                                           | p.16 |
| (6) Ukrainians in public life in Manitoba .....                                                    | p.16 |
| (7) Ukrainians as builders of Manitoba .....                                                       | p.17 |
| (8) Ukrainians in defense of Canada .....                                                          | p.18 |
| (9) Bilingualism and Biculturalism in Manitoba ....                                                | p.18 |
| (10) Gateway to the West .....                                                                     | p.19 |
| (11) The common denominator .....                                                                  | p.20 |
| IX. UKRAINIANS ARE NOT ENGLISH CANADIANS<br><del>NOT THE TWO DIFFERENT CANADIANS</del> .....       | p.22 |
| X. CONCLUDING COMMENTS .....                                                                       | p.24 |
| XI. RECOMMENDATIONS .....                                                                          | p.25 |
| See also; page 6 for a suggested revision of the terms of reference.                               |      |





24 THE UKRAINTIAN CANADIAN COMMITTEE.  
- WINNIPEG BRANCH

SUMMARY: Brief to the Royal Commission on  
Bilingualism and Biculturalism.

Body sponsoring this brief. pp. 1-2

"spokesman representing the interests of Canadian  
citizens of Ukrainian origin".

- 27 organizations in Greater Winnipeg.

Grouping more than 100,000 members of Ukrainian  
origin in Manitoba.

Executive Committee of the Ukrainian Canadian Committee.

1. Statement of the brief.

On the subject of privileged status for

selected peoples and languages in Canada.

Statement of the brief.

- Charges that: "Superior and privileged status for  
only two selected peoples ... languages ... cultures,  
is in effect a cultural disenfranchisement of almost  
1/3 of the Canadian population

Protection of human rights and fundamental freedoms

all Canadians. p. 3

- Canadian Bill of Rights of 1960, is violated by  
this Royal Commission, "since it appears to threaten  
an infringement on the democratic rights of large  
sections of the Canadian population on account of  
their racial origin, mother tongue, cultural  
heritage and religion". (1)

iv. Bias of the terms of reference. p. 4

"Unfairly biased with the end result prejudged", before  
the inquiry was launched.

Give a reluctant recognition, placing them unfairly  
in a defensive position.



- Canada is multicultural and multilingual.
- In Canada, 5,000,000 people are non French or non English.
- The two "founding races", not so since there were other races that came to build Canada.
- "A perverted meaning for the equality of Canadian citizenship is suggested in the terms of reference by arrogating the equality to only two ethnic groups and by implication derogating nearly one third of the Canadian population to some status less than equal".

V. An unbiased version of the terms of reference. p. 5

- Suggested revision of terms of reference: see text p. 6.
- Quotes Pearson: Toronto speech: "Remaining of partnership and citizenship.

VI. Some cardinal facts about Canada. p. 7

- (1) - The Statute of Westminster - The Canadian Citizenship Act - The Canadian Bill of Rights, "supersede the special rights and privileges during earlier colonial regimes in Canada".
  - (2) - "All Canadians must have equal rights and privileges.
  - (3) - Canada is multicultural and multilingual.  
Statistics: 8 million Canadians are British  
6 million Canadians are French  
5.5 million Canadians are non French and non British.
- Citation by the Honorable René Tremblay: ... "Citizens of Canada, be they English, French or any other ethnic origin, all belong to one another and have an obligation to one another, regardless of what part of the country we live in or where our ancestors came from.



VII. Regional basis of Canada. p. 9

- "Provincial-Federal system was adopted so that the requirements of distinctive needs of any area could be more adequately met".
- In Manitoba, Ukrainian is the second language and cultural group. - See the NORTHWEST TERRITORIES the Eskimos are in majority ... etc., throughout Canada.

VIII. The Ukrainian fact in Manitoba. p. 10

(1) - The numerical strength of Ukrainian in Manitoba.

43% of population is British - 9% is French.  
48% is non French and non British and of the 48%  
- 11% is Ukrainian.

(2) - Manitoba as a center of Ukrainian Ecclesiastic life.

The titular head of all Ukrainian Catholics and Orthodox Church in Canada.

(3) - Manitoba as a center of Ukrainian organized community and cultural life.

- The Ukrainian Canadian Committee
- The Ukrainian Community Centers
- The Ukrainian Holy Family of Old Folks' Home
- General Social Service
- Canadian Ukrainian Athletic Associations
- Ukrainian Fraternal Society of Canada  
(on Insurance Company)
- Ukraine Male Chorus
- Ukraine Theater
- St-Andrew's Educational College
- The Ukrainian Cultural and educational center.
- The Ukrainian Free Academy of Arts and Science.

P.S. TEXT: p. 13, last paragraph: "Unfortunately, none of this outstanding work gets public support from such bodies as the Canada Council. On a comparable basis however, the growth and





development of these groups is equal at least to those subsidized by the Canadian taxpayer".

- (4) - Manitoba as a Ukrainian Publishing Center.
  - Ukrainica Canadiana
  - Four weekly newspapers.
  - Constant stream of books, for provincial schools and Canadian universities.
  - Dr. Watson Kirkconnell.
- (5) - Ukrainian language in Manitoba.
  - Taught in private and high schools.
  - Since 1949 in University of Manitoba with a Slavic Department.
- (6) - Ukrainian in Public Life.
  - give members in the provincial legislature
  - the Ukrainian Professional and Business Men's Club.
- (7) - Ukrainians as Builders of Manitoba.
  - "Ukrainians must be included among the founders of Manitoba.
- (8) - Ukrainians in defense of Canada.
  - one Ukrainian wore the Victoria Cross in W.W. I
  - Ukrainian Canadian Veterans.
- (9) - Bilingualism and Biculturalism in Manitoba.
  - English as the common denominator and the mother tongue as the second language.
  - "We oppose any narrow restriction of the meaning of bilingualism which does not take into account the full equality of the democratic rights of all Canadian citizens, without regard to their racial origin".
- (10) - Gateway to the West.
  - It is the Gateway where Canadians see for themselves that the West is not biracial nor bicultural - but multiracial and multicultural.



(11) - The Common Denominator.

- The English language: "The choice of the English language as a common medium of communication is based not on who conquered whom at Louisburg or on the Plains of Abraham. It is based on the consideration that a common medium of communication is a practical necessity and on the fact that about 250 million people on this continent can speak the English language".

Therefore, there is no need for the imposition of another language and culture on those who already possess and wish to retain a culture of their own.

IX. Ukrainians are not English Canadians nor are they hybridized Canadians. pp. 22-23.

- Ukrainians are not English Canadians; they have a distinctive language and culture.

- "We insist upon being what we are, namely a distinctive ethnic component of the varied Canadian population with full rights as Canadian citizens in our name without the unjust requirement that apparently we must become someone else before being accepted as Canadians".

- The word "Ukrainian" in Ukrainian Canadian is a modifier which denotes the racial origin, linguistic and cultural background.

- "We object to the term "New Canadian" which implies a temporary immigrant status".

X. Concluding comments. p. 24.

- Object to the old colonial viewpoint and the attempts to impose bilingualism.

- Biculturalism & Bilingualism clearly part with the principle of equality of citizenship.



We must build a society that will be the envy of all the multicultural areas throughout the world. Canadian fact, as is today, take in full partnership.

XI. Recommendations.

pp. 25 to 28





BACKGROUND PAPERS

Brief #: 760-607

Ukrainian Canadian  
Committee

WINNIPEG

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

1. Eligible: Canadians of Ukrainian Origin
2. 27 organizations in Greater Winnipeg
3. More than 100,000 members.

2. OBJECTIVES

1. Protomate interests of Ukrainian Canadians
2. Emphasis on Cultural heritage and Ukrainian language.

3. HOW BRIEF WAS PREPARED

1. Purports to present the position of Ukrainian Canadians in Manitoba
2. President of organization is Dr. Isydore Hlynka.

B. QUESTIONING OF WITNESS(ES)

Page 4. para IV

"The terms of reference... appear to be unfairly biased with the end result prejudged before the inquiry was launched..."

In your opinion, what is this prejudged end result? Have you had time to read the Commission's Preliminary Report? Can you point out one prejudged end result there, for example?

Recomm. 13. page 27

Are you suggesting here that the same bilingual system: English-French, English-Polish, English-Ukrainian etc. as it was from 1897 till 1916 in Manitoba schools should be reestablished in the future?



C. RESEARCH SECTION

1. re p. 6:

Do you feel that English alone should be the general language of communication in Canada? In Quebec? If so, why, considering that the vast majority of Quebecers speak only French? If not, then do you think that French has a special position in Canada -- one different to that of Ukrainian, German so on? Would it be fair to describe French as one of the languages of communication in Canada? 67.4% of Canadians speak only English, 19.1% speak only French, 12.2% speak both, and 1.3% speak neither. (1961 Census)

2. re p. 19

Are you suggesting that the 1897-1916 school system should be reinstated? If not, why is this system not or no longer appropriate?

3. re p. 27,  
recommendation 14:

Do you oppose the singling out of one or two languages for special treatment?

Division III.



Présentation du Mémoire du Comité Ukrainien Canadien

Section de Montréal

à la Commission Royale d'Enquête sur le Bilinguisme  
et le Biculturalisme.

Communication du porte-parole Rostislav Choulguine.

Avant de commencer à discuter le mémoire proprement dit, nous voulons faire cette communication préliminaire et préciser quelques-unes de nos recommandations, en ajoutant quelques nouvelles, que nous déposons sur le bureau de l'Honorable Commission Royale.

"Ce qui est en jeu, c'est l'existence même du Canada" (par. 131).  
"Les dix membres de la Commission sont convaincus que, dans la conjoncture actuelle, un grave danger menace l'avenir du Canada et de tous les Canadiens. Certains croient que les problèmes s'amenuiseront et disparaîtront avec le temps. C'est possible mais, à notre avis, il est probable que la situation ira s'aggravant, à moins de réformes capitales, et qu'elle pourrait se détériorer plus rapidement que beaucoup ne le croient."  
(par. 136).

Le Comité Ukrainien Canadien - section de Montréal - partage cette angoisse de la Commission Royale d'Enquête.

Il reconnaît volontiers que la crise du Canada - c'est-à-dire la crise de la Confédération canadienne - revêt un caractère alarmant, et admet qu'il faut de toute urgence trouver des solutions, non pas pour replâtrer ce qui est périmé mais pour créer un monde nouveau, où l'harmonie règnera de nouveau entre tous les citoyens de ce beau et grand pays.

C'est dans cet esprit que nous avons rédigé et présenté notre mémoire à la Commission.

Le Rapport Préliminaire de la Commission Royale d'Enquête décrit toutes les opinions divergentes qui prévalent à l'heure actuelle et montre le fossé qui se creuse inexorablement entre les Canadiens. La crise est surtout analysée dans son aspect national et dans son aspect politique. L'accent n'a pas été mis jusqu'ici sur les aspects humains et moraux de la crise.

On a déjà décrit le Canada comme un pays où s'affrontent deux solitudes. Nous croyons malheureusement qu'il y a une multiplicité de solitudes, selon que l'on se place du point de vue de la pluralité des groupes ethniques ou même sociaux, de la diversité des régions et des malentendus confessionnels.

A la base des malheurs du Canada, il y a donc ce morcellement du pays en groupes nombrables, dont chacun à peu près ignore tout du voisin. Sans le dire d'une façon explicite, le Rapport Préliminaire montre dans toute son ampleur l'ignorance encyclopédique du Canadien moyen à l'égard de tous les autres Canadiens, qui n'appartiennent pas à son propre groupe ethnique, qui ne parlent pas sa langue, qui ne professent pas la même foi et qui vivent dans d'autres régions géographiques du Canada.

Nous nous doutions déjà de cela avant que la Commission Royale ne commence son enquête, et nous appréhendions alors les conséquences explosives de cette immense confrontation de points de vue. Cependant nous admettons volontiers aujourd'hui que cette confrontation - pour pénible qu'elle fût - était indispensable. Un grand pays ne peut pratiquer éternellement la politique de l'autruche, fermer systématiquement les yeux sur les réalités de la vie, et se contenter de survivre dans les cadres d'un Etat, dont les statuts - satisfaisantssur le plan individuel - ne répondent plus aux impératifs de notre temps, aux besoins des peuples et aux exigences de territoires géographiquement, démographiquement et économiquement disparates.

...





Nous l'avons dit tout à l'heure et nous insistons là-dessus: le fond même de la crise canadienne est une crise de l'homme et une crise morale. Il s'agit d'une tragique confrontation entre les besoins des individus et des groupes.

Dans notre mémoire, nous avons voulu dissiper un grave malentendu - celui de la prétendue hostilité qui opposerait les Canadiens d'origine française à ceux d'origine ukrainienne. Nos deux groupes sont faits pour se comprendre et s'apprécier mutuellement. Les luttes que le Canada français mène pour le maintien de sa langue et de sa culture trouvent ou doivent trouver en nous un écho profond. N'avons nous pas nous aussi, au cours des âges, combattu pour notre identité nationale, pour le maintien et l'épanouissement de notre langue et de notre culture? Comme vous, au cours des âges, nos yeux étaient tournés avec un espoir immense - et trop souvent déçu - vers cette France éternelle, pays où naquirent sur la vieille terre d'Europe les idéaux de la liberté, de la tolérance, de la fraternité humaine, et aussi la notion même de Patrie et de Nation? Ici, la seule présence du Canada français était - et est encore - notre garantie la plus sûre contre l'assimilation et notre disparition comme groupe ethnique et culturel.

Malheureusement, l'opinion publique canadienne-française n'a pas toujours répondu à nos espoirs et à notre attente. Quand nous avons commencé à formuler nos revendications, on nous a considérés comme des intrus, comme des trouble-fête, qui allaient gêner et compromettre l'établissement d'un dualisme canadien exclusif, correspondant davantage à une vue de l'esprit qu'à une réalité basée sur l'immense diversité du Canada. Il n'est pas étonnant dès lors que certains de nos porte-parole aient combattu cette attitude en des termes d'une véhémence, qui dépassait parfois leur pensée.

Il ne faudrait cependant pas conclure de ce qui précède que les Ukrainiens du Canada soient hostiles aux Canadiens-anglais. Loin de là, il existe entre les membres de nos deux groupes de nombreuses et très fortes amitiés particulières. La tradition britannique représente à leurs yeux une forme de démocratie pratique, dont ils apprécient constamment les bienfaits. Les 750 ans de parlementarisme britannique - que tous les peuples du Commonwealth célèbrent cette année avec éclat, constituent pour les Ukrainiens du Canada et du monde entier non seulement un exploit extraordinaire, mais aussi un idéal magnifique, dont ils voudraient voir la consécration sur les terres de leur patrie d'origine. Le principe de l'inviolabilité de la personne humaine frappe l'imagination de presque tous nos concitoyens, surtout ceux qui ont été privés de liberté dans le passé ou dont les parents sont encore incarcérés pour raisons politiques. De là cette admiration réelle et sincère que les Ukrainiens nourrissent à l'égard de la nation anglaise.

Mais là encore, cette admiration et cette amitié ne trouvaient pas toujours un écho correspondant dans l'opinion publique et les milieux influents du monde anglo-saxon. Là encore, les déceptions ont été nombreuses.

Tout ce que nous disons des Ukrainiens s'applique très souvent à d'autres groupes ethniques.

Dans les paragraphes 124 et 125 de son Rapport Préliminaire, la Commission Royale a trouvé des termes justes, mais peut-être insuffisamment élaborés en ce qui concerne les Ukrainiens et les autres groupes ethniques.

Qu'on le veuille ou non, la conception d'un tiers monde canadien - encore embryonnaire - est née de la confrontation des deux principales solitudes, et des vexations que celles-ci faisaient subir à toutes les autres solitudes.

Les Ukrainiens et les autres groupes ethniques ont été profondément vexés et inquiets d'être relégués au rang secondaire de groupes "d'autres" cultures, d'autant plus qu'ils avaient conscience que sur le plan individuel, ils étaient déjà trop souvent soumis à des ostracismes, malsains dans un État qui se veut essentiellement démocratique.



C'est sur cet aspect humain de la crise que nous avons mis l'accent dans notre mémoire en soulevant le problème de la discrimination.

En étudiant davantage cette question, en recueillant de nombreux témoignages, en procédant à des enquêtes particulières, en y réfléchissant, nous devons malheureusement constater que c'est vraiment la discrimination au niveau de l'individu et du groupe, qui est à l'origine même de toute la crise canadienne, parce qu'elle a suscité la méfiance entre les citoyens, les a dressés les uns contre les autres et les a forcés à s'unir en groupes pour se défendre.

Sur un sol qui leur appartient depuis des siècles, les Canadiens français ont été peut-être les premières victimes de la discrimination. Il ne s'agit pas là d'une figure de rhétorique, mais d'un fait indiscutable.

Dans la deuxième plus grande ville française du monde, la connaissance du français n'était pas suffisante pour se trouver du travail et surtout pour avoir de l'avancement. Nous connaissons des hommes et des femmes des groupes ethniques, qui étaient engagés plus facilement par des firmes non-françaises - dans des secteurs traitant avec un public français - que des Canadiens français. Mais ces employés des groupes ethniques ne recevaient jamais de traitement favorisé, et ne pouvaient jamais aspirer à un avancement, mérité par les années de service, leur dévouement et leur travail.

Ils n'y ont gagné que l'hostilité de nombreux Canadiens-français, qui ne comprenaient pas ou ne voulaient pas comprendre que ces hommes et ces femmes - ayant des responsabilités familiales - n'avaient pas le choix. S'ils voulaient vivre, ils devaient travailler, et travailler dans les pénibles circonstances morales indiquées plus haut.

Tout le monde connaît l'ostracisme qui a frappé pendant de nombreuses années les Canadiens français dans leur tentative d'accéder aux hautes fonctions des administrations publiques. Ce n'est du reste pas notre affaire d'en parler. Mais cette discrimination était tout naturellement étendue à tous les groupes ethniques minoritaires, aussi bien sur le plan public que privé. Nous avons cité dans notre mémoire la plupart des domaines, d'où les Canadiens du tiers monde sont systématiquement exclus. Qu'il nous soit également permis d'ajouter que dans les milieux, où ils sont maintenant devenus les plus forts, les Canadiens-français ont également tendance à discriminer les personnes qui ne font pas partie de leur groupe d'une façon souvent aussi exclusive et vexante que ceux auxquels ils avaient dans le passé reproché ces pratiques.

La discrimination est devenue un véritable fléau national au Canada.

Nous voulons citer ici un exemple particulièrement pénible. Il s'agit d'un incident survenu dans un important bureau d'une grande compagnie de transports, au moment des fêtes de Noël, célébrées comme on sait par les Ukrainiens et les autres adeptes de l'Eglise d'Orient avec un retard de 13 jours. Plusieurs employés des cadres féminins, orthodoxes ou catholiques de rite oriental, vinrent demander à leur chef de service l'autorisation de prendre congé le jour de Noël, sachant que dans d'autres secteurs de la même compagnie certains chefs accordaient cette faveur, même s'ils se faisaient tirer un peu l'oreille. Dans le cas qui nous préoccupe, le chef non seulement refusa, mais se livra à des commentaires désobligeants. Les employées, vexées, décidèrent de se porter malades - et dans le cas de l'une d'elles cette excuse était vraie. Après les fêtes, le chef leur fit une scène à tout casser, et supprima purement et simplement le privilège des dix jours de maladie annuels auquel ces femmes avaient droit, et il étendit cette mesure à toutes les employées dont la tête et la nationalité lui déplaisent. Ce qui aggrave ce cas, c'est que le représentant syndical ne soit pas intervenu, bien qu'il ait été témoin de l'incident.





Il s'agit là d'un cas peut-être exceptionnel, où un petit satrape, du reste lui aussi salarié, crée la discorde à la base et sème une haine raciale et religieuse préjudiciable à la société canadienne tout entière. Mais malheureusement, il faut noter qu'il y a de très nombreux incidents - moins graves, mais tout aussi déplaisants - qui se produisent dans les firmes canadiennes et parfois dans les écoles, à l'occasion des fêtes religieuses de rite oriental et des fêtes religieuses juives.

L'insécurité profonde et presque générale, née de la discrimination - sur les plans national, racial, religieux, social, syndical, de sexe, d'âge, etc. - a incité les hommes et les femmes de ce pays à se grouper dans d'étranges et maudites solitudes, qui, croyons nous, sont à l'origine de la crise canadienne.

Cependant nous croyons fermement que tous les problèmes du Canada peuvent encore être résolus au niveau de l'homme et en fonction de notre foi dans les paroles de l'Evangile: "Aimez-vous les uns les autres". Mais pour cela il faut opérer tout d'abord une gigantesque réconciliation entre tous les citoyens de ce pays. Alors seulement toutes les questions concernant le biculturalisme, le bilinguisme, le statut protégé des groupes ethniques, les réformes de la structure du Canada deviendront des problèmes faciles à résoudre.

Nous pouvons encore donner au monde l'exemple édifiant d'une société démocratique, basée sur la diversité, le respect intégral de la dignité humaine dans toutes ses nuances et une harmonie qui fera du Canada cette Terre des Hommes, non seulement dans la lettre mais aussi dans l'esprit d'Antoine Saint-Exupéry, ce grand écrivain, disparu en plein ciel de gloire en accomplissant sa noble mission d'Homme, de Français et de Soldat.

Les Ukrainiens du Canada et du monde entier professent une admiration toute particulière à l'égard de la Suisse. La Confédération Helvétique donne une solution unique - équitable et chrétienne - à tous les problèmes nés de la coexistence et de la diversité. Comme nous le faisait remarquer un jour, William Rappard, professeur à l'Université de Genève, le succès de l'expérience suisse réside dans l'esprit même de la loi constitutionnelle de ce pays, qui accorde aux minorités des avantages supérieurs à ceux dont jouissent les majorités. "Les majorités, de dire M. Rappard, sont assez fortes pour se défendre elles-mêmes". La Suisse protège avant tout les faibles. En Suisse, il y a trois majorités fédérales - l'allemanique, la romande et l'italienne, et ces trois majorités se sont mises d'accord pour défendre et protéger la petite minorité grisonne des Romanches et des Lätins.

Pourquoi n'en serait-il pas de même au Canada, où les deux majorités anglo-saxonne et française accorderaient leur protection aux groupes ethniques de ce pays, jaloux de préserver une tradition souvent plusieurs fois centenaire?

C'est dans cet esprit que nous avons rédigé notre mémoire et que nous l'avons présenté à la Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme. Aux recommandations contenues déjà dans notre mémoire, nous ajoutons quelques recommandations supplémentaires que nous versions maintenant au dossier de la Commission Royale.

Voici ces recommandations du Comité Ukrainien Canadien - section de Montréal:

1. Le Comité Ukrainien Canadien, Section de Montréal réclame au tout premier rang de ses recommandations la création d'une Commission Royale d'Enquête sur les pratiques discriminatoires dans la vie publique et privée du Canada. Cette commission serait dotée de pouvoirs discrétionnaires assez étendus pour pouvoir efficacement protéger tous les témoins appelés à comparaître devant elle. Le but essentiel de cette mesure est de réconcilier à la base tous les citoyens du Canada.

...





2. Notre deuxième recommandation, découlant de la première, concerne l'établissement de deux fêtes mobiles fédérales, officielles et obligatoires au Canada. Les Chrétiens de rite oriental pourront en bénéficier pour prendre des jours de congé à Noël et le Vendredi Saint; les Juifs pourront célébrer leurs Pâques et leur Nouvel An; les Irlandais pourront honorer la Saint-Patrick; d'autres groupes trouveront des occasions similaires; quant aux Canadiens-français, ils pourront, en dehors du Québec, où cette fête est désormais officielle, célébrer la Saint-Jean-Baptiste.

3. Notre troisième recommandation concerne la nécessité pour toutes les solitudes canadiennes d'entrer en communication les unes avec les autres par le truchement des ondes de la radio et de la télévision, par le film et la presse. Ainsi pourra-t-on combattre cette ignorance de base que nous déplorions tout à l'heure. Dans le cadre de cette même recommandation, nous demandons également que des dispositions soient prises pour associer davantage les Ukrainiens et les membres des autres groupes ethniques à la vie des majorités dans les domaines de la culture, de la politique et des activités communautaires. Nous préconisons dans ce but la création de "Comités d'Amitiés", qui jouiraient des doubles appuis du gouvernement fédéral et des gouvernements des Provinces.

4. Notre quatrième recommandation se rapporte directement au mandat de la Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme: adapter au Canada la formule qui a fait la grandeur, la force et le prestige universel de la Confédération Helvétique, en acceptant deux langues officielles ou fédérales - l'anglais et le français - et en accordant un statut de langue protégée aux langues maternelles des groupes ethniques, qui désirent en assurer la conservation au Canada. Doter le Canada d'un système assurant la coexistence des cultures (ni le biculturalisme ni le multiculturalisme) en faisant la distinction entre les cultures fédérales - l'anglaise et la française - et les cultures protégées. Le statut des langues et cultures protégées devra faire l'objet d'une législation spéciale.

5. Dans l'esprit de la précédente recommandation - étant donné que les questions culturelles relèvent des administrations provinciales - nous demandons l'établissement d'un Office permanent fédéral-provincial de la Culture, avec une représentation adéquate pour tous les groupes ethniques.

6. Enfin, nous demandons de dissocier de la présente enquête de la Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme tous les problèmes concernant la Constitution future du Canada, afin qu'une autre Commission étudie ces problèmes et fasse dans le plus bref délai possible des recommandations au Parlement du Canada, afin que soient modifiées les dispositions de l'Acte de l'Amérique Britannique du Nord conformément aux besoins actuels de tous les Canadiens. Nous formulons cette recommandation, parce-que jusqu'ici certains groupes seulement ont présenté des projets de réforme constitutionnelle, alors que beaucoup d'autres s'en sont totalement abstenus. Une nouvelle enquête permettrait de connaître les suggestions de tous les Canadiens.

*[Faint red handwritten notes and stamps at the bottom of the page, including "10-10-1977" and "24-10-1977"]*

1. The first part of the paper discusses the importance of maintaining accurate records of all transactions. This is essential for the proper management of the company's finances and for ensuring that all stakeholders are kept informed of the company's financial health.

2. The second part of the paper discusses the importance of maintaining accurate records of all transactions. This is essential for the proper management of the company's finances and for ensuring that all stakeholders are kept informed of the company's financial health.

3. The third part of the paper discusses the importance of maintaining accurate records of all transactions. This is essential for the proper management of the company's finances and for ensuring that all stakeholders are kept informed of the company's financial health.

4. The fourth part of the paper discusses the importance of maintaining accurate records of all transactions. This is essential for the proper management of the company's finances and for ensuring that all stakeholders are kept informed of the company's financial health.

5. The fifth part of the paper discusses the importance of maintaining accurate records of all transactions. This is essential for the proper management of the company's finances and for ensuring that all stakeholders are kept informed of the company's financial health.



CAI Z1

-63B22

745-7230

MEMOIRE

présenté à la

COMMISSION ROYALE D'ENQUETE

SUR

LE BILINGUISME ET LE BICULTURALISME

par

LA SECTION MONTREALAISE DU COMITE UKRAINIEN CANADIEN

Montréal, juin 1964



**MEMOIRE**

**présenté à la**

**COMMISSION ROYALE D'ENQUETE  
SUR  
LE BILINGUISME ET LE BICULTURALISME**

**par**

**LA SECTION MONTREALAISE DU COMITE UKRAINIEN CANADIEN**

**Montréal, juin 1964**





## SOMMAIRE

|                                                                                                                                                | Page |
|------------------------------------------------------------------------------------------------------------------------------------------------|------|
| 1. Le Comité Ukrainien Canadien - section de Montréal                                                                                          | 1    |
| 2. L'attitude de la communauté ukrainienne du Canada à l'égard de la famille culturelle française                                              | 2    |
| 3. La tradition libérale ukrainienne                                                                                                           | 4    |
| 4. Le mandat de la Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme et la section montréalaise du Comité Ukrainien Canadien | 6    |
| 5. Le problème de la discrimination au Canada et la Commission Royal d'Enquête sur le Bilinguisme et le Biculturalisme                         | 8    |
| 6. Les vœux du Comité Ukrainien Canadien - section de Montréal                                                                                 | 11   |

En annexe: Mémoire sur l'Instruction Publique, présenté par le Comité Ukrainien Canadien - section de Montréal - à la Commission Royal d'Enquête sur l'Enseignement dans la province de Québec - Montréal 1961.



# 1. Le Comité Ukrainien Canadien section de Montréal

Le Comité Ukrainien Canadien section de Montréal soumet à l'attention de la Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme le mémoire suivant:

La section montréalaise du Comité Ukrainien Canadien, qui groupe toutes les organisations nationales ukrainiennes de la région métropolitaine, est en fait le porte-parole des Canadiens d'origine ukrainienne de la province de Québec.

Les Ukrainiens ne sont pas très nombreux dans le Québec. Par contre, ils savent que dans une démocratie, si petit soit leur nombre, ils ont des droits et des devoirs. Ils se sentent également profondément solidaires des 500,000 Ukrainiens du Canada, qui forment dans ce pays le quatrième groupe linguistique.

Le Comité Ukrainien Canadien, dont le siège social se trouve à Winnipeg, a été fondé pendant le Deuxième Conflit Mondial par la réunion de toutes les organisations nationales ukrainiennes du Canada. Cette union de tous les Ukrainiens leur a permis de coopérer d'une façon intelligente et efficace à l'effort de guerre du Canada. Le Comité Ukrainien Canadien a acquis alors ses lettres patentes de civisme canadien.

Des filiales (sections) du Comité Ukrainien Canadien se sont organisées à travers tout le pays sur le même modèle que le Centre national de Winnipeg, dont elles relèvent.

La section montréalaise du Comité Ukrainien Canadien date de la même époque. Elle représente et elle défend les intérêts de la communauté ukrainienne de la région métropolitaine tant auprès des autorités provinciales que municipales.

La section montréalaise du Comité Ukrainien Canadien appuie sans réserve les prises de position de son Exécutif National dans le débat sur le Bilinguisme et le Biculturalisme, qui passionne le pays tout entier, et dont dépend peut-être même l'avenir de la Confédération canadienne.

Cependant étant donné l'immensité de ce pays et sa disparité géographique - physique et humaine - , étant donné également la situation très particulière des Ukrainiens dans la seule province francophone du Canada, la section montréalaise du Comité Ukrainien Canadien a décidé de présenter son propre mémoire à la Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme.



## 2. L'attitude de la communauté ukrainienne du Canada à l'égard de la famille culturelle française

Un des buts de ce mémoire est également de dissiper un grave malentendu: celui de la prétendue hostilité, qui opposerait les Ukrainiens du Canada à leurs compatriotes de langue française et vice-versa.

Les excès d'une polémique suscitée par le débat sur le bilinguisme et le biculturalisme ont pu parfois donner cette pénible impression.

Le Comité Ukrainien Canadien, section de Montréal, est cependant entièrement persuadé qu'il n'y a entre ces deux groupes ethniques non seulement aucune animosité, mais que bien au contraire, il existe de part et d'autre autant de respect, d'amitié et d'admiration, comme il sied entre citoyens d'un même pays.

Le groupe ukrainien du Canada a profité du dualisme original du pays. La survivance française a en quelque sorte justifié la survivance ukrainienne. La tenacité des Canadiens français a donné un exemple aux Canadiens ukrainiens, qui, eux aussi, surtout aux heures difficiles de l'adaptation, se sont unis pour former un groupe nationalement solidaire et homogène. Nombreux sont les exemples de collaboration entre les deux groupes ethniques. Signalons, dans cet ordre d'idées, la sollicitude manifestée par le clergé canadien-français à l'égard des catholiques ukrainiens.

Nombreux et lointains sont également les liens, qui unissent notre mère-patrie-l'Ukraine- à la mère-patrie des Canadiens français - la France.

Dès 1051, une princesse ukrainienne, Anne de Kiev, devenait reine de France, en épousant Henri Ier, et ainsi dans les veines de tous les monarques français le sang bleu de nos souverains se mêlait à celui de Hughes Capet.

Aux XVII<sup>ème</sup> siècle, plusieurs hetmans d'Ukraine firent leurs études en France. Le plus grand de ces souverains électifs, Ivan Mazepa, - chanté par Byron et Victor Hugo, exalté par Liszt et peint par Horace Vernet - avait étudié au collège de la Flèche. Le fils de son successeur, l'hetman Philippe Orlik, était le Maréchal de France Grégoire Orlik, tombé glorieusement pendant la guerre de Sept-Ans.

Les rois de France et leurs ministres comptaient sur une Ukraine libre et indépendante pour maintenir l'équilibre européen. La correspondance du Marquis de Choiseul avec les ambassadeurs de Louis XV auprès de la Cour Impériale de Vienne et de la Sublime Porte Ottomane est révélatrice à cet égard.

Napoléon a repris à son tour ces plans et ces rêves de l'ancien régime. Pendant longtemps, il a été une des figures les plus populaires en Ukraine. On trouvait, dans les chaumières paysannes ukrainiennes, les portraits de l'Empereur à côté des icônes. Et lorsque la Grande Armée se lança à l'assaut de Moscou, le peuple ukrainien croyait que les Aigles Impériales de France apportaient enveloppé dans les plis du drapeau tricolore l'espoir d'une libération prochaine des hommes et des peuples de l'Est européen.





Tous le XIX ème siècle a été marqué par des échanges d'idées entre les penseurs les plus éminents de l'Ukraine et la France. Le réveil de l'Ukraine était, en partie tout au moins, redevable aux nobles et généreuses idées de la Révolution française.

Et lorsqu'en 1917, l'Ukraine, réveillée après des siècles de domination étrangère, était encore seulement à la veille de proclamer sa souveraineté, la France déjà lui accordait sa reconnaissance diplomatique.

Depuis le jeu hasardeux des alliances internationales a provoqué parmi les Ukrainiens des déceptions d'autant plus grandes, que grande était leur confiance en la France, libératrice des Nations.

Il est possible qu'une partie de cette déception se soit reportée - injustement - au Canada sur les Canadiens français. Mais il ne s'agit là que de simples malentendus, limités dans le temps et dans l'espace, et que près de mille ans d'amitié entre le peuple ukrainien et les peuples francophones ne tarderont pas à dissiper.



### 3. La tradition libérale ukrainienne

Voltaire disait: 'L'Ukraine a toujours aspiré à être libre!'. Il omettait de dire que l'Ukraine avait été au cours de son histoire le pays de l'Est européen, où la liberté était la plus répandue au niveau du peuple.

La république cosaque des XVI-ème et XVII-ème siècles était un exemple frappant de libéralisme et même d'égalitarisme. Au début du XVIII-ème siècle, le 5 avril 1710, l'Hetman Philippe Orlik par ses "Pacta et constitutiones legum libertatumque Exercitus Zaporoviensis" accordait ce qui peut être justement considéré comme la première constitution écrite destinée à l'Ukraine, et qui était le premier document du genre dans tout l'Est de l'Europe.

Lorsque l'Ukraine retrouva son indépendance en 1917-18, elle renoua avec toutes ses traditions de libéralisme.

Au moment, où les problèmes minoritaires sont évoqués au Canada, nous voulons rappeler ici, comment la jeune république ukrainienne - malgré toutes les difficultés inhérentes à la guerre et aux troubles révolutionnaires - envisageait la solution de ces problèmes.

Voulant donner au peuple ukrainien une république nationale, le gouvernement de l'Ukraine entendait ne pas léser les droits des minorités ethniques - les Israélites, les Polonais et les Russes. Aucun de ces groupes n'occupait cependant en nombre suffisant un territoire, qui aurait pu justifier l'octroi d'une autonomie territoriale. S'inspirant alors des théories du philosophe et homme d'Etat autrichien, le Dr Karl Renner-Springer - destinées à apaiser les conflits des nationalités au sein de l'empire austro-hongrois-, le gouvernement ukrainien élaborait, pour la première fois dans l'histoire, le statut de l'autonomie personnelle pour les membres des minorités ethniques de l'Ukraine. Dès le début de son existence, comme Etat autonome (1917) d'abord puis comme Etat indépendant (1918), la république ukrainienne avait établi un ministère des nationalités, où un ministre (Ukrainien) était assisté par trois vice-ministres (un Juif, un Polonais et un Russe). C'est ce ministère, qui élaborait, proposait et fit voter par le parlement provisoire de l'Ukraine (la Rada Centrale) la loi du 9 janvier 1918, considérée comme la plus libérale ayant jamais existé dans le domaine des droits minoritaires. Voici quelques extraits commentés de cette loi:

Article premier - Chaque nationalité habitant l'Ukraine a le droit d'organiser librement sa vie nationale dans les limites du territoire de la République Démocratique Ukrainienne.

Art. 2 - Par la présente loi, l'autonomie nationale est accordée aux Grands-Russiens, aux Juifs et aux Polonais habitant sur le territoire de la République Démocratique Ukrainienne.

Art. 3 - Pour user du droit spécifié à l'article premier, les citoyens de la République Démocratique Ukrainienne appartenant à une nationalité déterminée doivent former sur le territoire de la République une Union Nationale.

N.B. Dans l'esprit du législateur ukrainien, cette union nationale était une assemblée ou congrès dans le sens nord-américain de ce mot, comprenant les délégués de tous les centres de la communauté nationale éparpillés sur l'ensemble du territoire de la République; ladite union était dirigée par un Exécutif national.



Art. 7 - L'Assemblée de l'union de chaque nationalité détermine la qualité des affaires qui sont de la compétence de l'union, de même sont établies les règles d'après lesquelles peuvent être modifiées les limites de cette compétence. Ces décisions relatives à la compétence de l'Union Nationale doivent être examinées et ratifiées par la Constituante de la République Démocratique Ukrainienne ou par son Parlement.

N.B. Toutes les questions concernant l'éducation, l'instruction (primaire, secondaire et universitaire) et le culte relevaient de la compétence de l'Union Nationale. L'Assemblée de l'Union était chargée de désigner les députés des groupes minoritaires à la Constituante ou au Parlement de l'Ukraine selon le mode de la représentation proportionnelle. Il est à noter que selon la loi ukrainienne, les minorités, qui ne s'étaient pas constituées en Union nationale, pouvaient cependant bénéficier du droit à l'instruction dans leur langue maternelle. Dans le même ordre d'idées, et pour favoriser l'éclosion de toute culture, le gouvernement ukrainien entendait fonder dans les grandes villes de l'Ukraine des écoles primaires et secondaires allemandes, anglaises et françaises. En 1917-18, un lycée français fonctionnait à Kiev.





4. Le mandat de la Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme et la section montréalaise du Comité Ukrainien Canadien.

La Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme a reçu du gouvernement du Canada le mandat suivant:

...pour faire enquête et rapport sur l'état présent du bilinguisme et du biculturalisme au Canada et recommander les mesures à prendre pour que la Confédération canadienne se développe d'après le principe de l'égalité entre les deux peuples qui l'ont fondée, compte tenu de l'apport des autres groupes ethniques à l'enrichissement culturel du Canada, ainsi que les mesures à prendre pour sauvegarder cet apport; en particulier,

1. faire rapport sur l'état et la pratique du bilinguisme dans tous les services et institutions de l'administration fédérale - y compris les sociétés de la Couronne - ainsi que dans leurs contacts avec le public, et présenter des recommandations de nature à assurer le caractère bilingue et fondamentalement biculturel de l'administration fédérale;

2. faire rapport sur le rôle dévolu aux institutions, tant publiques que privées, y compris les grands organes de communication, en vue de favoriser le bilinguisme, de meilleures relations culturelles ainsi qu'une compréhension plus répandue du caractère fondamentalement biculturel de notre pays et de l'apport subséquent des autres cultures; présenter des recommandations en vue d'intensifier ce rôle; et

3. discuter avec les gouvernements provinciaux, compte tenu de ce que la compétence constitutionnelle en matière d'éducation est conférée aux provinces, les occasions qui sont données aux Canadiens d'apprendre le français et l'anglais et présenter des recommandations sur les moyens à prendre pour permettre aux Canadiens de devenir bilingues.

Ce mandat a soulevé une série d'objections pour ainsi dire unanimes tant parmi les Ukrainiens du Canada que parmi les représentants de la plupart des autres groupes ethniques de ce pays.

Si le bilinguisme, comme moyen de communication officiel entre les citoyens du Canada, est généralement accepté par la très grande majorité, par contre, le biculturalisme et la manière offensante de faire la distinction entre les deux peuples qui ont fondé la Confédération et les autres groupes ethniques, ont été jugés inadmissibles.

La section montréalaise du Comité Ukrainien Canadien ne comprend pas le sens que le gouvernement du Canada et la Commission Royale entendent donner au terme de biculturalisme. La notion de culture lui paraît déjà suffisamment restreinte lorsqu'il s'agit d'une seule culture, pour qu'il faille en ajouter une seconde. La culture ne s'impose pas et ne s'improvise pas; elle s'acquiert lentement au cours de toute une vie humaine. Les peuples du Canada représentent non pas une ou deux, mais de nombreuses traditions culturelles différentes. Ramener tout à un double dénominateur commun semble être aux yeux des membres du Comité Ukrainien Canadien-section de Montréal une entreprise artificielle non seulement irréalisable, mais aussi offensante et discriminatoire à l'égard des citoyens canadiens, qui appartiennent à d'autres cultures.

Le fait de distinguer entre "les deux peuples fondateurs et les autres" équivaut à partager les citoyens en deux catégories: les citoyens de première classe et les citoyens de deuxième classe. La section montréalaise du Comité Ukrainien Canadien considère que ce



procédé est absolument antidémocratique et antichrétien, qu'il va à l'encontre de la Déclaration Universelle des Droits de l'Homme, signée par le Canada, et de la Loi sur les droits de l'homme, promulguée solennellement par le Parlement de ce pays.

Le Comité Ukrainien Canadien, section de Montréal, espère que la rédaction du mandat de la Commission Royale ne traduit ni les intentions véritables du gouvernement canadien ni celles de la Commission elle-même. Le comité espère qu'il s'agit d'un malentendu.

Les Ukrainiens du Canada voudraient pouvoir collaborer activement au développement spirituel d'un Canada toujours plus grand et plus fort. Aucun groupe de citoyens de ce pays ne saurait être exclu de cette tâche gigantesque. Le Canada de demain doit être le produit des apports de toutes les familles culturelles du pays, selon évidemment leur force numérique et leur désir de participer à l'oeuvre commune.





5. Le problème de la discrimination au Canada et la Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme.

Les nombreuses critiques, formulées par les groupes ethniques minoritaires à propos des termes du mandat de la Commission Royale d'Enquête sur le bilinguisme et le biculturalisme, n'ont peut-être pas rendu suffisamment justice à un facteur hautement satisfaisant celui-là et qui mérite d'être souligné.

Il s'agit de la présence au sein de la Commission de deux éminents savants, les professeurs Rudnicki et Wyczynski, qui représentent dans cette importante enquête le tiers-monde canadien.

Il s'agit en même temps d'une brèche ouverte dans ce système de discrimination insaisissable, qui a présidé jusqu'ici au Canada à toutes les nominations non seulement au sein des commissions royales, des sociétés de la couronne et de la plus haute administration du pays, mais également au niveau plus modeste du simple fonctionnarisme fédéral, provincial et municipal.

Le Comité Canadien Ukrainien - section de Montréal - adresse ses plus vives félicitations au gouvernement du Canada et à la Commission Royale pour cette très heureuse initiative, mais il profite également de cette occasion pour s'élever contre la situation lamentable qui prévaut partout ailleurs dans le domaine de la participation des représentants du tiers-monde à l'administration publique.

A vrai dire, le Comité Ukrainien Canadien - section de Montréal - soulève là un problème angoissant pour tous les citoyens canadiens, qui ne sont pas d'origines britannique ou canadienne-française (car les Français de France sont victimes du même ostracisme). C'est à ce point de vue qu'ils se sentent réellement des citoyens de seconde classe.

La section montréalaise du Comité Ukrainien Canadien demand une révision complète du système qui régit l'embauche des fonctionnaires aux trois degrés de l'administration -- fédérale, provinciale et municipale. Elle demande l'application intégrale de ce grand principe de la démocratie britannique, accepté partout en Amérique du Nord: no taxation without representation and participation.

La raison classique pour refuser la candidature d'un Canadien du tiers-monde à un poste officiel est le manque de compétence. Ceci constitue une bien piètre excuse, car les divers services civils déterminent trop souvent ce degré de compétence d'une manière purement arbitraire. Tout le monde se souvient certainement de la sensationnelle déclaration du président des chemins de fer nationaux, dans la quelle il tentait de justifier par ce fameux manque de compétence l'absence de hauts fonctionnaires canadiens-français au sein de l'administration ferroviaire. Les véhémentes et justes protestations du Canada français tout entier ont cependant renversé - partiellement tout au moins - la situation, et Monsieur Gordon a dû miraculeusement découvrir des hommes compétents pour occuper ces postes de direction. Ne serait-il pas opportun de signaler à cette place à ce même Monsieur Gordon qu'en cherchant bien, il pourrait faire parmi le personnel qualifié du Canadien National d'autres découvertes - non moins miraculeuses que la première et qui pourraient permettre à des Canadiens d'origine ukrainienne, polonaise ou allemande de devenir vice-présidents de la compagnie.





La section montréalaise du Comité Ukrainien Canadien demande un redressement immédiat de cet état de choses. Elle suggère la création d'une commission spéciale de recrutement auprès du service civil fédéral et auprès des bureaux du personnel des sociétés de la couronne, la création de commissions analogues auprès des services civils de toutes les provinces et auprès des municipalités des grandes villes. Ces commissions, qui seraient formées sur une base temporaire, devraient remédier immédiatement à la situation, en comblant certaines vacances actuelles par des Canadiens d'origines autres qu'anglaise ou française, en veillant à ce qu'un avancement équitable soit donné à ceux qui sont déjà fonctionnaires, et en enquêtant sur tous les cas de discrimination. Ensuite des directives précises devraient être données aux services civils et aux bureaux du personnel pour assurer la participation normale et l'avancement régulier des personnes de cette catégorie intéressées par l'administration publique ou ayant déjà commencé leur carrière dans ce domaine.

Le Comité Ukrainien Canadien - section de Montréal - demande qu'au sein de tous les organismes (sociétés de la couronne, Office National du Film, Conseil des Arts du Canada et de la Province de Québec, Bureau des Gouverneurs de la Radiodiffusion, Banque du Canada etc), où les nominations aux postes supérieurs (direction ou conseil d'administration) se font selon le mode représentatif, les groupes ethniques minoritaires du Canada soient représentés au prorata de leur importance numérique. Nul doute que l'on pourrait trouver ainsi des personnalités remarquables, capables d'insuffler à ces institutions un esprit nouveau.

Le Comité Ukrainien Canadien - section de Montréal - est péniblement impressionné par le fait que dans les administrations créées pour préparer les grandes manifestations de l'année 1967 (Commission du Centenaire de la Confédération et Administration de l'Exposition Universelle de Montréal) il n'y ait pas assez de collaborateurs appartenant aux groupes ethniques minoritaires. Les fêtes du Canada sont pourtant les fêtes de tous les Canadiens. Ceux qui ont été ainsi écartés se sentent frustrés et inquiets. On trouvera difficilement une plus belle occasion pour resserrer entre tous les citoyens de ce pays les liens de solidarité nationale et pour développer l'esprit civique. Ce n'est pas en confinant les Canadiens des groupes minoritaires au rôle de spectateur qu'on obtiendra ce résultat.

Le Comité Ukrainien Canadien - section de Montréal - demande également qu'une ou des cours de justice, destinées à régler les différends dus à la discrimination, soient établies au Canada. Ces tribunaux pourraient être créés en vertu d'amendements spéciaux à la loi des droits de l'homme.

Le Comité Ukrainien Canadien - section de Montréal - est offusqué par la manière discriminatoire qui préside aussi à la distribution des bourses d'études et des subsides par le Conseil des Arts du Canada. Il constate que très peu de professeurs et d'étudiants ukrainiens ont obtenu des bourses, et qu'aucune institution culturelle ukrainienne n'a bénéficié de ses largesses. Pourtant il existe au Canada des organismes ukrainiens comme l'Académie libre des Sciences et des Lettres (UWAN), qui a publié un nombre considérable d'ouvrages intéressant directement ce pays, comme la filiale canadienne de la célèbre Société Scientifique Tarass Chevtchenko, comme le Collège Saint-André comme l'Institut Pierre Mohyla, comme le Centre national ukrainien de culture et d'éducation de Winnipeg, comme le Fonds Tarass Chevtchenko, sans parler des nombreuses bibliothèques, des chorales, des troupes



théatrales et des groupes folkloriques, qui développent en terre canadienne la culture ukrainienne et contribuent à l'enrichissement des valeurs spirituelles du Canada tout entier.

Toujours au chapitre de la discrimination, et dans un champ d'activité qui entre dans la compétence de la province de Québec, le Comité Ukrainien Canadien - section de Montréal - demande une plus équitable distribution des fonds publics pour les besoins culturels et éducatifs des Eglises (desservant les paroisses des minorités ethniques), des organisations de bienfaisance et des associations de jeunesse. Il demande que les autorités provinciales leur viennent en aide pour créer des centres culturels, multiplier les camps d'été et former des centres sportifs.

Le Comité Ukrainien Canadien - section de Montréal - insiste sur le fait que l'exemple de la lutte contre la discrimination doit venir des pouvoirs publics, afin que disparaisse également au niveau des entreprises privées ce véritable fléau, qui empoisonne de façon insidieuse la vie quotidienne au Canada.

Les citoyens des groupes minoritaires sont des citoyens à part entière. Il faut le proclamer et le prouver. Certains graves malaises, qui compromettent l'avenir même du Canada, disparaîtront avec le bannissement et la condamnation sans appel de la discrimination sous toutes ses formes.

En attendant, le Comité Ukrainien Canadien - section de Montréal - renouvelle ses félicitations au gouvernement du Canada pour avoir invité deux représentants des groupes ethniques minoritaires à participer aux travaux de la Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme. Un précédent a été ainsi créé, qui ouvre la porte à un règlement du pénible problème de la discrimination.





6. Les vœux du Comité Ukrainien Canadien, section de Montréal

Le principal mémoire du Comité Ukrainien Canadien a été présenté par son Exécutif National à Winnipeg. La section montréalaise s'associe à ce texte et souscrit à ses conclusions.

Néanmoins certains aspects particuliers concernant notamment les problèmes de l'enseignement n'ont pas été traités par le mémoire principal du point de vue de la situation, qui prévaut dans la province de Québec.

Toute cette question a été largement traitée par la section montréalaise du Comité Ukrainien Canadien lors de l'Enquête en 1961 de la Commission Royale sur l'enseignement dans la province de Québec. Jusqu'ici la plupart des vœux exprimés dans le mémoire de notre comité soumis à cette occasion n'ont pas encore été satisfaits. Cela tient probablement au fait que bien que présentés en fonction du Québec, ces vœux en dépassaient partiellement le cadre. Nous estimons donc utile de soumettre, en annexe, à l'attention de la Commission Royal d'Enquête sur le Bilinguisme et le Biculturalisme, ce deuxième mémoire, qui résume les desiderata de la communauté ukrainienne du Québec.

En résumé, maintenant, la section montréalaise du Comité Ukrainien Canadien accepte le bilinguisme officiel de communication, mains rejette la notion de biculturalisme. Elle se prononce en faveur d'une collaboration de tous les citoyens du pays dans la grande tâche de créer une civilisation canadienne.

La section montréalaise du Comité Ukrainien Canadien souligne la nécessité pour les Ukrainiens de conserver leur langue maternelle - langue de leur religion et de leur foyer familial. Elle demande que cette langue soit étudiée aux trois degrés de l'enseignement.

La section montréalaise du Comité Ukrainien Canadien demande que tous les citoyens du pays sans distiction d'origine reçoivent un traitement égal, qu'ils aient accès à toutes les fonctions officielles et qu'ils puissent utiliser librement les ondes de la radio et de la télévision d'Etat pour resserrer davantage les liens avec tous les hommes et toutes les femmes de bonne volonté de cet immense pays, qui est le nôtre.

Les graves problèmes qui agitent aujourd'hui le Canada sont avant tout des problèmes humains. Et c'est au niveau de l'humain qu'ils doivent être résolus.

La section montréalaise du Comité Ukrainien Canadien voudrait commencer cette grande oeuvre de rénovation canadienne en améliorant ses contacts avec la population environnante canadienne française. Elle se rend à l'invitation que lui lançait en janvier 1962, à l'occasion de la fête de l'indépendance de l'Ukraine, Monsieur Georges-Emile Lapalme, ministre des affaires culturelles de la Province de Québec.

"Si les Canadiens français avaient tenu à garder leurs traditions, ils ne pouvaient faire d'autre chose que de demander aux minorités de garder les leurs, et leur langue... On a reproché aux Canadiens français de rester enfermés dans leur frontière, a poursuivi





le ministre, eh bien, je vous invite à vous mêler encore plus à la population québécoise; vous êtes les bienvenus. En gardant vos traditions ukrainiennes, vous serez en même temps de parfaits Canadiens. "

Faits à Montréal, le 30 juin Mil' Neuf Cent Soixante Quatre.

Le Président du Comité Ukrainien Canadien - section de Montréal  
Professeur Omelian Kushnir

Le secrétaire:

E. Oboroniw

Le Président du Comité de rédaction du mémoire:  
Rostislav Choulguine



MEMOIRE  
SUR  
L'INSTRUCTION PUBLIQUE  
DANS  
LA PROVINCE DE QUEBEC

présenté par le Comité Ukrainien  
Canadien, Section de Montréal,  
à la Commission Royale d'Enquête  
sur l'Enseignement dans la Province  
de Québec.

N.B., - Prière de noter que ce mémoire  
avait été présenté en octobre 1961. Il  
se basait donc sur les chiffres du  
recensement de 1951.

D'autre part, nous tenons à rectifier  
une erreur, qui s'est glissée en page  
une du texte du mémoire. A la dernière  
ligne de cette page il faut lire: ils se  
trouvaient dans une proportion d'environ  
15% dans les forces de l'Armée etc....  
au lieu de: ils formaient les 15%.



## S O M M A I R E

|                                                                                                                                      |        |
|--------------------------------------------------------------------------------------------------------------------------------------|--------|
| Préambule.....                                                                                                                       | p. 1   |
| 1. Considérations générales sur les lacunes de l'enseignement dans les écoles primaires et secondaires de la Province de Québec..... | p. 6   |
| 2. De l'enseignement du français dans les écoles anglaises et inversement....                                                        | p. 9   |
| 3. De l'enseignement de la langue ukrainienne dans les écoles primaires, secondaires et supérieures.....                             | p. 11  |
| 4. De la nécessité d'enseigner aux enfants ukrainiens la religion en ukrainien.....                                                  | p. 12  |
| 5. De la nécessité d'avoir une école particulière pour les enfants ukrainiens de Montréal.....                                       | p. 14  |
| 6. Du problème des enfants non-catholiques dans les écoles catholiques de langue française.....                                      | p. 15  |
| 7. De la nécessité de procéder à une revision des manuels scolaires pour en extirper les erreurs et les inexactitudes.....           | p. 17  |
| 8. Les bibliothèques scolaires.....                                                                                                  | p. 20  |
| 9. De la nécessité d'avoir une représentation ukrainienne au Département de l'Instruction Publique de la Province de Québec.....     | p. 22  |
| Conclusion.....                                                                                                                      | p. 24  |
| Annexe A portant sur l'enseignement de la langue ukrainienne.....                                                                    | p. A-1 |
| Annexe B (à venir) : Relevé des erreurs et des inexactitudes concernant l'Ukraine et les Ukrainiens dans les manuels scolaires...    |        |





## P R E A M B U L E

Des centaines de milliers d'Ukrainiens sont venus, depuis 70 ans, s'établir au Canada, où ils forment le troisième groupe linguistique. Bien que proportionnellement moins nombreux dans la Province de Québec, ils y constituent cependant une communauté homogène et bien organisée, forte d'environ 20 mille âmes.

Ces Ukrainiens ne sont pas arrivés au Canada les mains vides. Ils ont apporté à leur patrie d'adoption leur santé morale et physique, les trésors spirituels de leur foi et de leurs traditions ancestrales, leur amour passionné de la liberté, leur acharnement au travail, leur savoir, leurs connaissances théoriques et pratiques. Ce sont les Ukrainiens qui ont défriché de leurs mains les terres vierges du Manitoba, de la Saskatchewan et de l'Alberta, et ils sont fiers aujourd'hui de contempler ces champs magnifiques, qui s'étendent à perte de vue, et où l'or des Prairies ondule sous le vent. Ils sont fiers et heureux, car c'est le blé de leur Ukraine natale, qui pousse sur la terre hospitalière du Canada. D'autres Ukrainiens ont travaillé dans les mines et dans les chantiers du Grand Nord Canadien pour mettre en valeur nos incommensurables richesses naturelles. En posant les voies des chemins de fer nationaux et du Pacifique Canadien, ils ont ouvert à la civilisation des terres lointaines. A l'heure de l'expansion du Canada, les Ukrainiens ont été de grands pionniers de ce pays.

A l'heure du danger, ils se sont révélés de grands Canadiens. Alors que les Ukrainiens ne constituaient que les 3% de la population globale du pays, ils formaient les 15% des forces de l'Armée, de la Marine et de l'Aviation Royales du



Canada au cours du Deuxième Conflit mondial. Ils ont servi fidèlement et ils sont tombés en grand nombre sur les terres de France, d'Italie et d'Extrême-Orient dans les cieux d'Angleterre et des Philippines et dans les eaux houleuses de l'Atlantique et du Pacifique pour la cause du Canada et celle de la liberté du monde.

Il est juste que ces fermiers, ces ouvriers, ces soldats, leurs enfants et leurs petits-enfants jouent aujourd'hui un rôle important dans la vie politique, économique et sociale du Canada. Des Canadiens d'origine ukrainienne sont aujourd'hui ministres dans le gouvernement fédéral et dans les cabinets provinciaux, ils sont sénateurs, députés, maires de grandes et de petites villes, membres des Cours Suprêmes, magistrats, hauts fonctionnaires, officiers exerçant des commandements importants dans les forces armées du Canada, et chefs de grandes entreprises privées. Ils sont médecins, avocats, professeurs d'universités et de collèges, et surtout ingénieurs. Dans le domaine de l'électronique, par exemple, ils occupent les positions les plus élevées. Partout, ils sont à l'avant-garde de la culture et du progrès.

Ces Ukrainiens ont trouvé au Canada des conditions favorables à l'épanouissement de leur personnalité. Ils se sont intégrés à la vie du pays, mais ils ne se sont jamais assimilés. Ils ont adopté le mode de vie des Canadiens, leurs moeurs politiques et sociales, ils parlent les langues du pays, tout en restant attachés à leur propre foi et à leurs propres traditions culturelles. Ils ont lutté et ils luttent pour leur survivance, encouragés en cela par l'exemple que leur ont donné et que leur donnent toujours les Canadiens français. En ce sens, ils demeurent attachés au principe, qui a été si bien énoncé par deux grands premiers ministres du pays, Messieurs Saint-Laurent et Diefenbaker, que pour être de bons Canadiens, ils doivent avant tout être de bons Ukrainiens.

Les citoyens canadiens d'origine ukrainienne sont parfaitement conscients que pour la formation des générations futures, l'école joue un rôle fondamental. Elle reçoit l'enfant à l'âge, où il est le plus réceptif et elle dispose des instruments de formations qui agissent sur sa pensée et sur son coeur. Pour s'acquitter de leur tâche de bons citoyens, les Ukrainiens veillent toujours à l'éducation de leurs enfants et à l'enseignement, qui leur est dispensé. Partout au Canada, ils prennent une part active dans les Commissions scolaires et ils n'entendent pas abdiquer ce droit dans la Province de Québec.





C'est dans cet esprit, que le Comité Ukrainien Canadien, section de Montréal, soumet respectueusement à l'attention de la Commission Royale sur l'enseignement dans la Province de Québec, le mémoire suivant, qui expose le point de vue des Canadiens d'origine ukrainienne et de leurs organisations religieuses et laïques sur la question primordiale de l'enseignement et de l'éducation.

Les Canadiens d'origine ukrainienne, qui vivent dans la Province de Québec, sont des citoyens à part entière non seulement du Canada, mais du Québec et de la localité, où ils ont élu domicile. A ce titre, ils revendiquent le droit de prendre une part active à l'élaboration des lois fondamentales, qui régissent l'enseignement et l'éducation, car de l'orientation, qui sera donnée à ces lois dépend l'avenir même de leurs enfants et de leur patrie d'adoption dans son ensemble.

Les Canadiens d'origine ukrainienne sont parfaitement conscients du fait qu'ils constituent une minorité dans la Province de Québec, mais ils croient que dans une démocratie bien comprise les droits des minorités doivent être respectés, sinon à l'égal de ceux de la majorité, tout au moins dans une très large et très équitable mesure.

Les Canadiens d'origine ukrainienne, tout en étant de fidèles citoyens de ce pays, demeurent profondément attachés à leurs traditions ancestrales, à leur foi, à leur culture et à leur langue. Sur ce plan, ils rejoignent leurs contitoyens canadiens-français, et comme eux, ils tiennent au maintien dans les programmes scolaires de l'enseignement de la religion et de la morale. Ils voudraient, cependant, que dans ce domaine l'opportunité leur soit offerte de donner à leurs enfants cet enseignement de la religion dans leur langue maternelle et conformément aux particularités de leur foi. Les Ukrainiens voudraient également, étant donné la haine qu'ils éprouvent à l'égard de toute forme de discrimination sociale, religieuse, raciale, nationale et politique, que leurs enfants puissent suivre, en toute liberté, l'enseignement religieux de leur choix, et qu'aucune forme de prosélytisme religieux, réel ou déguisé, ne soit tolérée de la part des autorités scolaires.

Les Canadiens d'origine ukrainienne sont conscients du fait qu'à l'époque où nous vivons, la préparation scolaire a une importance vitale pour l'avenir de leurs enfants, ainsi que pour celui du Canada et du Québec. Ils expriment donc le vœu que l'enseignement général donné dans nos écoles soit révisé de façon à étendre et à approfondir considérablement l'étude des langues, de l'histoire, de la





géographie, des mathématiques et des sciences. Ils veulent que l'école puisse former vraiment des citoyens conscients de leurs responsabilités et dotés de connaissances suffisantes pour affronter avec succès la lutte pour la vie.

Les Canadiens d'origine ukrainienne, appartenant à un peuple qui lutte depuis des siècles pour sa liberté et son indépendance, sont particulièrement sensibles, surtout dans les domaines de l'histoire et de la géographie, aux déformations de la vérité, avec laquelle les occupants de leur patrie d'origine prenaient et prennent encore de singulières libertés. Ils estiment qu'au Canada et dans la province de Québec, il n'y a aucune justification pour que l'école et les manuels scolaires servent de véhicule aux propagandes des impérialismes étrangers. Ils demandent donc que les livres soient révisés sous cet angle, et que d'une manière plus générale, l'enseignement de l'histoire et de la géographie - d'une stricte objectivité - soit étendu aux problèmes des peuples, dont les enfants constituent les principaux groupes ethniques du Canada, et que, par conséquent, les Canadiens sont appelés à côtoyer quotidiennement.

Les Canadiens d'origine ukrainienne, surtout ceux qui vivent dans la Province de Québec, se prononcent résolument en faveur d'un bilinguisme intégral dans les écoles. Ils sont pénétrés de l'idée que le rayonnement de la pensée française a embelli le monde; ils savent que la langue française demeure toujours celle qui permet de formuler avec le plus de nuances, de soin et de précision les idées les plus complexes. Aussi voudraient-ils que leurs enfants puissent, par l'étude du français, acquérir des notions de clarté et participer à cet incomparable patrimoine de grandeur et de gloire, dont les Québécois sont ici, en terre française d'Amérique, les dépositaires les plus fervents et les plus fidèles. Mais les Ukrainiens savent également qu'ils vivent dans un univers, dont les institutions et les habitudes sont d'origine anglaise; que tous les pays autour du Québec sont anglo-saxons; ils sont persuadés que la liberté, dont ils jouissent et dont ils apprécient tous les inestimables bienfaits, a été obtenue et maintenue grâce aux cadres de la tradition britannique; ils sont enfin conscients que la langue anglaise - de Shakespeare, de Milton et de Faulkner - demeure ici, en Amérique du Nord, celle de la communication universelle. Il est donc normal qu'ils veuillent que leurs enfants sachent l'anglais à la perfection, ce qui leur permettra de se sentir partout chez eux sur les vastes espaces de ce magnifique continent.



Enfin, les Canadiens d'origine ukrainienne se prononcent en faveur du principe de la gratuité de l'enseignement à tous les échelons. Ils croient que l'application de ce principe équivaut à la reconnaissance du droit pour tous les citoyens de donner à leurs enfants le meilleur enseignement et la meilleure éducation de leur choix.

Les Canadiens d'origine ukrainienne sont de bons contribuables du pays, ils payent régulièrement toutes leurs taxes fédérales, provinciales et municipales. A ce titre, ils ont le droit absolu d'être entendus.

Aussi, c'est en s'inspirant des principes, qui viennent d'être énoncés plus haut, que le Comité Ukrainien Canadien présente à la Commission Royale sur l'enseignement dans la Province de Québec, ce mémoire, dans lequel il développe certaines idées déjà exprimées et formule quelques desiderata et quelques propositions d'un caractère concernant plus particulièrement la communauté ukrainienne du Québec.





I. Considérations générales sur les lacunes de  
l'enseignement dans les écoles primaires et secondaires de  
la Province de Québec. -

Les principes directeurs, qui ont présidé à l'élaboration des programmes d'études des écoles élémentaires et secondaires de la Province de Québec, reposent sur des règles et des observations psychologiques de l'âme enfantine, en général, très justes. Ils procèdent de l'idée de mettre tous les cours à la véritable portée de l'enfant, sans toutefois tenir compte d'une manière suffisante de l'autre aspect du problème - également fort important en matière d'éducation - et qui consiste dès le plus jeune âge à rectifier les tendances naturelles de l'enfant.

L'intelligence et la mémoire du jeune élève des premières classes élémentaires sont naturellement mécaniques et concrètes, attachant plus d'importance aux choses qu'aux idées et aux mots. Le système scolaire en vigueur non seulement au Québec, mais dans presque toute l'Amérique du Nord, tend à utiliser ces dispositions de l'enfant. S'il est bon d'en profiter pour lui permettre d'emmagasiner un certain nombre de connaissances usuelles indispensables, il ne faudrait cependant pas en abuser. Un appel trop fréquent au mécanisme de la mémoire et de l'intelligence constitue une prime à la paresse. Le maître devrait très rapidement corriger cette orientation de l'enfant, et lui apprendre à penser et à raisonner d'une manière indépendante et propre à sa personnalité naissante. Dans sa répartition générale, le programme d'étude devrait davantage tenir compte de l'équilibre entre les matières, qui seraient enseignées en faisant uniquement appel à la mémoire, et celles où l'on pourrait déjà faire intervenir la logique.

Dans presque tous les pays d'Europe, le petit enfant, en entrant à l'école, commence par apprendre l'alphabet. Avec les lettres apprises, décomposées en voyelles et en consonnes, il apprend lui-même à former les sons, et avec les sons, il forme les mots. Au Canada et aux États-Unis (surtout dans les écoles anglaises) ce processus est singulièrement simplifié, grâce à la méthode de l'épellation (ou spelling), qui, sans passer par l'étude fastidieuse de l'alphabet, met directement l'élève en présence des sons. Pourtant nos pédagogues qui enseignent à nos enfants ukrainiens dans les écoles du soir ou du samedi, pourraient presque tous affirmer que leurs élèves ont plus de facilités en lecture et en écriture -





aussi bien en français qu'en anglais -- que leurs petits camarades canadiens ou américains. Et tout cela uniquement parce qu'ils connaissaient déjà notre alphabet quelque peu différent de l'alphabet latin.

A un stade un peu plus avancé, nous constatons que les maîtres font appel à la mémoire de leurs pupilles pour apprendre les règles de grammaires, mais ne leur donnent, par contre, aucun texte littéraire à retenir par coeur. Ne devraient-ils pas plutôt tenter d'expliquer -- en termes clairs et simples -- la logique du processus grammatical, et faire réciter quelques poésies bien choisies pour enseigner le bon usage de la langue et donner ainsi à l'enfant ses premières notions littéraires.

Autres matières très importantes: l'histoire et la géographie. Il ne s'agit pas dans ce domaine d'apprendre à l'enfant quelques beaux récits du passé et de lui donner quelques notions pratiques de topographie, tout cela accommodé à une sauce éducative assez peu convaincante même pour les principaux intéressés. L'histoire et la géographie, c'est tout à fait autre chose. Elles permettent au jeune élève de se situer très tôt -- physiquement et moralement -- dans le cadre de sa famille, de son milieu, de sa ville ou de son village, de sa province et de son pays. Ce processus d'identification fondamental se fait par rapport au présent et au passé. L'histoire est un enchaînement logique des événements, qui relatent le passé du peuple et du pays. La géographie, elle, situe le pays dans l'univers. Ces deux matières contribuent le plus au développement de l'intelligence et de la culture enfantine. Elles lui donnent le légitime sentiment d'être fier de ses origines, mais elles lui enseignent aussi la vérité et l'objectivité de même que le respect à l'égard des autres peuples et des autres pays. L'histoire ne saurait être une série d'historiettes sur les pionniers, les découvreurs et les missionnaires sans lien logique entre elles. L'histoire forme un tout indivisible et il ne faudrait pas qu'il y ait des versions différentes pour les Canadiens anglais, les Canadiens français, les Néo-Canadiens, les Indiens, les Catholiques et les Protestants. Dans ce domaine, l'enfant a toujours assez de jugement et de patriotisme inné, pour mettre de lui-même l'accent sur les hauts faits, qui glorifient sa race ou sa foi. Le Canada est maintenant un pays tout à fait adulte, qui ne doit pas avoir honte de ses origines européennes. Les racines de son histoire plongent profondément en France et en Angleterre, sans compter les pays, dont les immigrants sont venus s'établir ici.



Comment expliquer, par exemple, d'une manière vraiment objective les événements du XVIII-ème siècle au Canada en dehors du contexte de la rivalité presque millénaire des cours de France et d'Angleterre ? Enfin, au niveau des écoles secondaires, c'est l'histoire universelle qu'il faudrait enseigner. Nous reviendrons sur ce très important problème dans un autre chapitre de ce mémoire, et dans une annexe plus élaborée. Nous y proposerons notamment la création d'une commission inter-provinciale canadienne d'histoire et de géographie, qui serait chargée d'unifier les programmes d'enseignement de ces matières à tous les niveaux dans le sens des directives de l'UNESCO, et qui aurait également pour tâche de corriger dans les livres en usage dans les établissements scolaires et universitaires les erreurs et les entorses flagrantes à la vérité.

Nous voudrions également déplorer l'absence totale de l'enseignement des sciences au niveau des écoles primaires. Il serait pourtant excessivement important de développer chez l'enfant ses dons naturels de curiosité et d'observation. Une leçon de choses pourrait donner au jeune élève des notions rudimentaires de botanique, de zoologie, de minéralogie et de géologie. On pourrait lui demander de collectionner des plantes, des pierres, des images d'animaux et de tenter de les classer ensuite.

Enfin, les éducateurs ukrainiens attachent une très grande valeur à l'éducation physique des écoliers. Des exercices réguliers et bien adaptés à l'âge des intéressés peuvent largement contribuer à l'épanouissement de leur santé. Des cours de gymnastique se donnent dans la plupart des écoles du Québec. Il faut cependant noter que beaucoup trop souvent ces leçons se déroulent dans un certain désordre et sans aucune élégance. L'imposition d'une tenue réglementaire de gymnastique, outre qu'elle libérerait les mouvements des élèves, contribuerait à inculquer à ceux-ci des notions de discipline et d'harmonie, dont ils bénéficieraient la vie entière.





## 2. De l'enseignement du français dans les écoles anglaises et inversement. -

Les Canadiens d'origine ukrainienne voudraient que leurs enfants deviennent de parfaits bilingues, mais ils constatent en même temps que le système scolaire actuellement en vigueur offre très peu d'opportunité en ce sens.

En surveillant de près les études que font leurs enfants dans les écoles anglaises de la province de Québec, les Ukrainiens déplorent que ceux-ci n'apprennent que des rudiments parfaitement insuffisants de la langue française. De même, ceux qui fréquentent les établissements français en sortent sans avoir appris à parler correctement en anglais. Il s'agit là d'une situation parfaitement anormale pour une province aussi libérale que le Québec, et pour un pays - le Canada - bilingue dans son esprit et dans son essence.

Le Comité Ukrainien Canadien estime que cette lacune devrait être rapidement corrigée. Les programmes d'études à tous les degrés des écoles anglaises et françaises devraient être révisés afin d'améliorer et d'approfondir l'enseignement des deux langues officielles du pays. Il faudrait qu'à la fin du cycle élémentaire, les jeunes élèves soient capables de s'exprimer tout à fait librement en français et en anglais.

A la fin du cycle secondaire, la connaissance de ces deux langues devrait être parfaite.

Le Comité Ukrainien Canadien, qui défend vigoureusement les traditions culturelles et linguistiques ukrainiennes, insiste beaucoup sur la valeur morale et pratique du caractère biculturel et bilingue du Canada. Un pays comme le nôtre offre un magnifique terrain d'épanouissement pour tous les groupes ethniques établis ici et qui désirent contribuer, en pleine liberté, à l'enrichissement spirituel de leur nouvelle patrie.

En sachant les deux langues officielles, l'enfant d'aujourd'hui, qui sera l'homme de demain, jouira plus pleinement de ses droits et privilèges de citoyen, il sera mieux préparé à remplir ses devoirs civiques, il aura une vision plus vaste et plus éclairée du monde, et partant, il pourra jouer un rôle plus important et plus efficace dans la vie, il trouvera plus facilement un emploi, il pourra participer plus activement à l'expansion de ce pays, de tout le continent nord-américain, mais aussi de tous les territoires de langues française et anglaise épars à travers le monde.





En conséquence, le Comité Ukrainien Canadien insiste pour une réforme des programmes scolaires en vue d'améliorer l'enseignement des deux langues. Il suggère que cet enseignement soit dispensé par des professeurs, dont le français ou l'anglais sont les langues maternelles.

Le Comité Ukrainien Canadien se prononce également en faveur de l'enseignement facultatif des autres langues étrangères. Il croit que l'étude d'un ou de plusieurs idiomes supplémentaires contribue beaucoup au développement spirituel de l'enfant, élargit ses horizons et le rend plus communicatif et plus compréhensif.

Mais en même temps, il insiste sur la nécessité pour les enfants d'origine ukrainienne de cultiver et d'approfondir la connaissance de leur propre langue maternelle: l'ukrainien.



3. L'enseignement de la langue ukrainienne dans  
les écoles primaires, secondaires et supérieures.

Le Comité Ukrainien Canadien demande que l'ukrainien soit reconnu comme langue seconde par les programmes d'études des écoles primaires et secondaires, et que son étude soit recommandée dans les universités, qui n'en dispensent pas encore l'enseignement.

Le Comité considère - comme nous l'avons vu plus haut - que l'étude des langues étrangères est un facteur important pour le développement spirituel des jeunes individus. Il estime que l'on devrait inclure dans les programmes une langue slave parmi la gamme des langues proposées. Selon lui, l'ukrainien occupe dans le groupe slave une place de choix, car c'est un idiome très typique et très représentatif, qui peut faciliter la compréhension de beaucoup d'autres langues.

Le Comité souligne également que les Canadiens d'origine ukrainienne constituent le troisième groupe linguistique du Canada, après les Canadiens anglais et les Canadiens français.

En ce qui concerne les enfants d'origine ukrainienne eux-mêmes, l'étude de l'ukrainien est absolument indispensable pour lui permettre de suivre les pratiques religieuses, aussi bien dans le rite catholique byzantin que dans le rite orthodoxe.

Etant donné l'importance que le Comité Ukrainien Canadien attache à cette question, il développe son argumentation dans la première annexe (A) attachée au présent mémoire et qu'il soumet respectueusement à l'attention particulière de la Commission Royale sur l'enseignement dans la Province de Québec.



#### 4. De la nécessité d'enseigner aux enfants ukrainiens la religion en ukrainien.

La communauté ukrainienne de Montréal et du Canada, en général, se compose de catholiques de rite byzantin et de grecs-orthodoxes.

Le Comité Ukrainien Canadien se fait l'interprète de la volonté unanime des parents d'origine ukrainienne de donner à leurs enfants une instruction religieuse conforme aux particularités de leurs Eglises.

L'enseignement religieux que les enfants catholiques ukrainiens reçoivent dans les écoles françaises et anglaises des Commissions Catholiques de la Province de Québec est très suffisant, mais il ne correspond toutefois pas à leurs besoins religieux réels.

Dans les écoles catholiques de la province, les jeunes élèves apprennent, outre les fondements du dogme, les prières, la liturgie et de façon générale l'ordre du rituel romain. Mais les petits Ukrainiens prient dans leur langue maternelle, qui est également utilisée à l'Eglise pour la messe et les sermons. Ils doivent donc refaire en ukrainien leurs cours religieux.

Les enfants orthodoxes ukrainiens, qui fréquentent les écoles protestantes anglaises, se trouvent dans une situation encore plus désavantageuse. D'abord l'enseignement religieux qu'ils reçoivent est nettement insuffisant, et ensuite, il ne correspond plus du tout à la foi de leurs ancêtres. Dans les écoles secondaires, la religion est même supprimée. Le catéchisme protestant diffère totalement du catéchisme orthodoxe. Les jeunes élèves doivent donc réétudier complètement la religion pour être capables de mener une vie spirituelle normale.

Ainsi les enfants ukrainiens - catholiques de rite byzantin ou grecs-orthodoxes - sont nettement handicapés du point de vue religieux dans nos écoles de la province.

La jeunesse ukrainienne du Canada continue sur cette terre hospitalière la vie religieuse et les traditions spirituelles de ses ancêtres et de ses parents, dont la foi s'exprime en ukrainien ou en slavon (langue d'Eglise parfaitement compréhensible pour les Ukrainiens). Pour recevoir une véritable éducation religieuse et pour pouvoir mener plus tard une vie réellement chrétienne, la jeunesse doit comprendre le sens mystérieux des saints-offices et toute la signification des rites.





Autrement toute l'instruction religieuse qu'elle aura reçue ne sera que formalisme sans aucune valeur profonde.

Sans instruction religieuse dans sa langue maternelle, l'enfant ne reçoit qu'une éducation spirituelle partielle et superficielle. Il ne peut avoir la maturité et la formation voulue pour pouvoir transposer les éléments du rite latin à ceux du rite oriental, qu'il ne peut du reste connaître sans enseignement préalable.

Dans les circonstances actuelles, les parents ukrainiens font généralement suivre à leurs enfants des cours de religion en ukrainien dans des écoles du soir ou du samedi. Toutefois cette saturation religieuse (car ces écoles du soir et du samedi ne dispensent pas des classes religieuses françaises ou anglaises) entraînent évidemment de multiples complications. Certains sujets se fatiguent trop et sont incapables de bien apprendre les autres matières inscrites au programme scolaire. D'autres commencent à éprouver de la répulsion et parfois même de l'aversion pour la religion en général et les pratiques religieuses en particulier. Quelques-uns enfin manifestent de véritables complexes devant ce dualisme religieux, dont la portée échappe à leur âme d'enfant.

Pourtant une instruction religieuse unique, conforme aux traditions ancestrales, contribue à resserrer les liens entre l'enfant et ses parents, permet une vie familiale, morale et chrétienne normale, et donne au jeune garçon et à la jeune fille les éléments indispensables d'une vraie éducation civique, si nécessaire pour en faire de bons citoyens du Canada.

Ainsi le Comité Canadien Ukrainien considère que dans le cas de tous les enfants d'origine ukrainienne - catholiques ou orthodoxes - l'instruction religieuse devrait leur être donnée uniquement en langue ukrainienne, afin qu'ils puissent, dans nos Eglises, célébrer la gloire de Dieu conformément à leurs traditions ancestrales.



5. De la nécessité d'avoir une école particulière  
pour les enfants ukrainiens de Montréal.

Le Comité Canadien Ukrainien croit qu'un des meilleurs moyens d'appliquer les conclusions de deux chapitres précédents, serait de prévoir à Montréal une école dans laquelle on pourrait réunir tous les enfants d'origine ukrainienne. Ces derniers pourraient y recevoir l'instruction religieuse dont ils ont besoin et apprendre leur langue maternelle. Car comment serait-il possible d'enseigner la religion en ukrainien, sans apprendre au préalable cette langue elle-même ? Ce n'est que dans une école de ce genre qu'on pourrait dispenser quotidiennement un enseignement d'une heure d'ukrainien.

Il serait également possible d'y apprendre aux élèves la façon de servir la messe, ainsi que les chants religieux. Ainsi les enfants ne seraient pas inutilement fatigués par des cours de soir ou du samedi, ils n'auraient aucune répulsion ni pour leur langue maternelle ni pour la religion et ils pourront mieux se conformer aux exigences du programme scolaire normal.

Le Comité Ukrainien Canadien tient cependant à souligner que là où l'application de cette solution s'avérerait impossible par suite de difficultés techniques, dues surtout à l'éparpillement de certaines familles ukrainiennes à travers la Métropole ou sa banlieue, il ne faudrait pas renoncer aux cours du soir ou du samedi. On y continuerait comme par le passé l'enseignement de l'ukrainien et de la religion. Ces écoles spéciales devraient toutes bénéficier du soutien des commissions scolaires.

Le Comité Ukrainien Canadien croit fermement que l'enseignement régulier de la langue ukrainienne permettra aux enfants de mieux connaître le pays, dont sont originaires leurs parents. Ils en sauront l'histoire, ils se pénétreront de la foi de leurs ancêtres, et ils apporteront cette précieuse expérience comme un don à leur nouvelle patrie, enrichie par la contribution spirituelle de tous les éléments ethniques qui la composent.

La réalisation de tous ces buts n'est possible que dans une école particulière destinée aux enfants ukrainiens. Un tel établissement donnera au pays des citoyens véritables, grandis au contact de la tradition ancestrale, qui travailleront avec enthousiasme à l'épanouissement de la culture et à l'expansion du Canada de demain.





6. Du problème des enfants non-catholiques  
dans les écoles catholiques de langue française.

Le Comité Ukrainien Canadien voudrait attirer l'attention de la Commission Royale sur l'enseignement dans la Province de Québec sur le cas pénible des enfants grecs-orthodoxes ukrainiens, qui fréquentent ou qui voudraient fréquenter les écoles françaises des Commissions Catholiques. Leur situation est encore moins enviable que celle signalée plus haut des petits catholiques de rite byzantin.

Etant donné le caractère confessionnel des écoles du Québec, ils reçoivent une instruction religieuse qui non seulement ne correspond pas à leur foi, mais entre parfois en contradiction avec elle. Il s'ensuit que ces enfants ont du mal à avoir de bonnes notes en religion, ce qui a pour effet d'abaisser injustement leur moyenne; qu'ils souffrent de complexes devant leurs maîtres et devant leurs camarades; que les efforts déployés pour apprendre une religion étrangère et lutter contre le sentiment qu'ils ont de leur infériorité, les handicapent considérablement dans leurs études normales. Parfois même, ils se révoltent contre leur sort, et se mettent à haïr ouvertement toute religion. Il s'agit là d'un phénomène pénible et malsain, dont les parents sont conscients, mais auquel ils ne peuvent trouver de remèdes, faute d'une école protestante française dans leur localité.

Pourtant ces parents grecs-orthodoxes ukrainiens, dont les enfants vont dans des écoles françaises, ont pris cette décision par attachement, voire même par amour, pour la culture et la langue française. Et ils sont à juste titre étonnés que dans la seule province qui soit française au Canada, ils aient tant de mal à mener à bien leur entreprise. Beaucoup d'autres familles grecques-orthodoxes ukrainiennes ont dû même renoncer pour cette raison à envoyer leurs enfants dans des écoles françaises.

Le Comité Ukrainien Canadien aimerait qu'une solution soit trouvée à ce problème, qui concerne également les enfants non-catholiques de plusieurs autres groupes ethniques.

Le Comité Ukrainien Canadien croit qu'un compromis pourrait être facilement réalisé dans ce domaine, et qui correspondrait à l'esprit empreint de tolérance et de noblesse d'un récent message de Son Eminence le Cardinal Paul-Emile Léger.





Il suffirait, en effet, que les enfants non-catholiques des écoles catholiques françaises de la province soient dispensés des heures de religion. Toutefois pour ne pas enfeindre le caractère confessionnel de l'enseignement, ils seraient tenus de suivre l'instruction religieuse auprès de leur propre Eglise. A la fin de chaque mois, ils apporteraient un certificat de leur ministre du culte, et les points, qu'ils auraient ainsi reçus, seraient ajoutés à ceux des autres matières enseignées à l'école régulière. Le calcul de leur moyenne n'en souffrirait donc pas. Ces enfants auraient en semaine les mêmes heures de classe que leurs petits camarades catholiques. Ils auraient cependant l'autorisation de préparer leurs leçons pendant l'instruction religieuse, afin de compenser le temps perdu par la fréquentation d'un cours du soir ou du samedi.

Le Comité Ukrainien Canadien croit qu'il pourrait s'agir là d'une solution élégante à un problème pénible. De cette façon, on pourra accroître facilement en Nouvelle-France le rayonnement de la culture et de la pensée française.



7. De la nécessité de procéder à une revision  
des manuels scolaires pour en extirper  
les erreurs et les inexactitudes.

Le Comité Ukrainien Canadien est vivement préoccupé par la quantité phénoménale d'erreurs, d'inexactitudes et d'idées fausses, qui fourmillent dans les manuels d'histoire, de géographie, de littérature, de musicologie, de philosophie et d'art en usage dans nos écoles et nos universités. Le Comité est surtout ému par les extravagances concernant l'Ukraine, mais il constate également que d'autres peuples et d'autres pays ne sont guère plus favorisés à ce point de vue.

Il est excessivement difficile de dissocier le problème de ces erreurs particulières du problème plus général - et d'autant plus grave - de la fausse conception, qui préside au Canada, aux Etats-Unis et dans beaucoup d'autres pays du monde libre, à l'élaboration des traités d'histoire et de géographie, ainsi que des disciplines - littérature, musicologie et art -, où l'aspect historique est fatalement évoqué.

Le manuel d'histoire, par exemple, se présente trop souvent sous la forme d'une monographie élargie. En d'autres termes, l'auteur, spécialisé dans l'histoire de son pays ou d'une région du monde, donne à cette partie de son ouvrage une envergure considérable, puise à des sources inconnues et précieuses, apporte des idées nouvelles, mais en même temps, pour satisfaire aux exigences d'un programme d'études plus étendu, il doit aborder des questions qu'il connaît peu ou qu'il ignore; il se contente alors d'emprunter à des sources qu'il n'a pas vérifiées lui-même. Ainsi l'histoire se transcrit automatiquement, et les erreurs, se répétant de générations en générations, acquièrent même, avec la patine du temps, une autorité, qui ne devrait appartenir qu'à la vérité.

Dans d'autres cas, l'historien, prenant fait et cause pour un peuple contre un autre, ressasse de séculaires rancunes, n'utilise que des documents tendancieux et produit en fin de compte un ouvrage, qui ne servira qu'à semer la haine et la discorde.

De nombreux empires se sont écroulés au XX-ème siècle, des dominations coloniales ont pris fin, d'autres puissances d'oppression sont nées. Des peuples, hier encore, ennemis, se sont réconciliés, d'autres, qui étaient auparavant alliés, sont devenus ennemis.





Tous ces gigantesques bouleversements mondiaux ne trouvent qu'un pâle et superficiel reflet dans nos manuels scolaires. Ceux-ci continuent toujours à véhiculer les fables préconçues des impérialismes d'hier et d'aujourd'hui. Y a-t-il une justification quelconque à ce que les écoles et les universités du Québec et du Canada soient des officines de propagande de ces régimes étrangers d'oppression ?

En ce qui concerne plus particulièrement l'Ukraine, le Comité Ukrainien Canadien déplore notamment que dans les manuels en usage dans nos établissements scolaires et universitaires, ce pays soit considéré comme une simple province russe, que son histoire soit présentée d'une façon totalement méconnaissable, que ses origines soient confondues avec celles de la Russie. Le Comité déplore qu'il ne soit fait nulle part mention de la lutte séculaire que le peuple ukrainien livre pour sa liberté et son indépendance nationale. Il constate avec amertume que les plus grands écrivains, compositeurs, philosophes et peintres de l'Ukraine sont totalement ignorés ou généreusement attribués à la Russie.

Ces entorses à la vérité sont évidemment préjudiciables à la qualité même de l'enseignement, mais elles provoquent aussi de pénibles malentendus dans les écoles et les universités, fréquentées par les Ukrainiens. Nos étudiants réagissent souvent avec violence contre ces allégations diffamatoires. Il s'ensuit des conflits - parfaitement déplacés en classe - entre professeurs et élèves, et entre étudiants de différentes origines nationales.

Ce préjudice causé aux Ukrainiens est également très grave en ce qui concerne leur situation au Canada. Etant donné le pillage systématique de notre patrimoine national, nos autres concitoyens canadiens ne peuvent apprécier à sa juste valeur notre très importante contribution culturelle à l'édification du Canada de demain.

Après la deuxième guerre mondiale, l'Organisation Internationale pour l'Education, la Science et la Culture (UNESCO) a créé une commission spéciale, destinée à proposer une refonte totale de la science historique.

Pour contribuer au maintien de la paix et de la sécurité dans le monde, cet organisme a promis d'orienter ses travaux de manière à resserrer la collaboration entre les nations par le rétablissement de tous les faits déformés à l'instigation de certains intérêts particuliers ou nationaux, par l'interdiction des interprétations blessantes à l'égard d'un peuple quel qu'il soit, par la proscription totale





de l'esprit de haine. Plus tard, un membre de cette commission prescrivait aux nouveaux auteurs de manuels historiques de ne se conformer qu'aux exigences de la vérité pure, et d'expliquer à leurs lecteurs que la vérité historique - si elle est exposée sans haine et procède au contraire d'un sentiment d'amour universel - ne saurait aller à l'encontre d'aucun nationalisme, même le plus intransigeant.

C'est dans cet esprit, que le Comité Ukrainien Canadien propose une refonte des manuels scolaires et universitaires non seulement dans la Province de Québec, mais dans l'ensemble du Canada. Comme l'éducation et l'instruction relèvent de la plus stricte juridiction provinciale, le Comité Ukrainien Canadien propose à la Province de Québec de prendre l'initiative de convoquer une conférence inter-provinciale afin de procéder à une révision générale des livres utilisés dans l'enseignement et d'amorcer une collaboration en vue d'unifier - ne serait-ce que l'esprit dans lequel serait enseignée l'histoire. Le Comité Ukrainien Canadien croit que cette conférence devrait nommer une commission permanente, dont les membres seraient les professeurs des Universités de chaque province, et parmi lesquels il y aurait également des spécialistes appartenant aux divers groupes ethniques du Canada, dont des Ukrainiens.

Le Comité Ukrainien Canadien se réserve le droit de soumettre à la Commission Royale sur l'enseignement dans la Province de Québec, une annexe (B) à la présente partie de ce mémoire. Ce document, qui sera remis lors de l'audition de notre délégation, contiendra un relevé des fautes commises dans les manuels.



## 8. Les bibliothèques scolaires.

Le Comité Ukrainien Canadien voudrait également soulever le problème des bibliothèques scolaires. Chaque école, primaire ou secondaire, française ou anglaise, devrait avoir une bonne collection de livres, pouvant être mis à la disposition des élèves. La bibliothèque devrait être bilingue, car les francophones auraient tout avantage à perfectionner leur anglais par la lecture et inversement les anglophones devraient pouvoir lire en français. Pour les plus jeunes, il devrait y avoir des ouvrages de récréation, de petits classiques, des légendes, des contes, des récits de voyages et d'aventures; pour les plus âgés, il faudrait ce même genre de livres sous une forme plus évoluée, de vrais classiques, des récits historiques, de grands romans de la littérature universelle, des livres de sciences, etc. Trop souvent nos enfants rentrent déçus de la bibliothèque parce qu'ils n'ont pas été capables d'y trouver un livre vraiment intéressant. Cela est dû au fait que la collection scolaire est disparate, les livres étant rarement achetés, mais provenant de dons divers.

Le Comité Ukrainien Canadien suggère la création d'un solide budget de bibliothèques scolaires. Etant donné la structure ethnique très particulière du Canada, du Québec et d'une grande métropole comme Montréal, le Comité Ukrainien Canadien insiste sur l'importance d'avoir dans nos bibliothèques scolaires des livres, - en français et en anglais, - se rapportant aux divers groupes nationaux, qui vivent côte à côte avec nous. Les maîtres pourront profiter de ces livres pour ne pas commettre d'erreurs regrettables et mieux comprendre la mentalité de leurs élèves. Ceux-ci seront fiers de pouvoir suggérer à leurs camarades des lectures concernant le pays d'origine de leurs parents. Le Comité Ukrainien Canadien croit également que dans les écoles, où il y a beaucoup de Néo-Canadiens, la bibliothèque devrait également avoir un certain nombre d'ouvrages dans la langue maternelle de ces élèves.

Il existe actuellement sur le marché du livre un nombre suffisant d'ouvrages - en français et en anglais - concernant, par exemple, l'Ukraine. Il y a aussi beaucoup de livres ukrainiens, qui pourraient être avantageusement recommandés à l'intention des bibliothèques scolaires.

Le Comité Ukrainien Canadien propose qu'une commission consultative permanente soit créée dans la Province de Québec pour conseiller les bibliothécaires des écoles dans le choix de leurs commandes. Il suggère qu'un représentant ukrainien fasse partie de cette commission.





Le cas des bibliothèques universitaires pose un problème encore plus grave. Un érudit, ou même un simple étudiant, qui voudrait étudier certains problèmes de l'Est européen et du Monde slave, rencontre des difficultés insurmontables non seulement pour trouver les ouvrages les plus élémentaires, mais pour s'y reconnaître dans la nomenclature et la classification.

Le Comité Ukrainien Canadien croit que c'est là encore une tâche additionnelle, qui pourrait être confiée à la commission inter-provinciale de professeurs, suggérée dans le chapitre précédent du présent mémoire. En effet, cette situation déplorable prévaut dans la plupart des bibliothèques universitaires du Canada tout entier.





9. De la nécessité d'avoir une représentation ukrainienne  
au Département de l'Instruction Publique  
de la Province de Québec.

Le Comité Ukrainien Canadien est parfaitement conscient de la multiplicité et de la gravité des problèmes soulevés dans le présent mémoire. Certaines questions se poseront fréquemment et il faudrait qu'il y ait auprès des autorités des personnes compétentes pour les traiter et les résoudre.

Le Comité Ukrainien Canadien estime qu'il devrait y avoir au sein du Département de l'Instruction Publique de la Province de Québec, une représentation des groupes ethniques, qui collaborerait avec les membres français et anglais de cet organisme. Etant donné que les Ukrainiens forment le troisième groupe linguistique au pays, le premier après les groupes britanniques et français, ils devraient occuper une place de choix dans cette représentation.

Le Comité Ukrainien Canadien croit qu'il devrait y avoir un ou plusieurs membres des groupes ethniques au Département même de l'Instruction Publique. Au Comité Catholique du Conseil de l'Instruction Publique devrait figurer notamment Son Excellence Mgr. Isidore Borecky, évêque des Ukrainiens catholiques de l'Est du Canada, ainsi qu'un représentant des parents ukrainiens. De même, au Conseil Protestant, il devrait y avoir l'Archevêque orthodoxe ukrainien de l'Est du Canada, ainsi qu'un représentant des parents.

Le rôle de cette représentation des groupes ethniques auprès du Département de l'Instruction Publique, outre de précieux conseils qu'elle pourrait donner sur l'enseignement en général, serait:

1. de prendre une part active à l'établissement des programmes d'enseignement des langues des groupes ethniques, notamment de l'ukrainien, dont il a déjà été question dans ce mémoire.
2. de choisir les manuels pour l'enseignement de ces langues.
3. de vérifier les qualités et les titres des maîtres, chargés de dispenser cet enseignement des langues.
4. de participer à l'établissement des listes de livres destinés aux bibliothèques scolaires.



5. de prendre part à la revision des erreurs et des inexactitudes qui se trouvent dans les manuels en usage dans nos écoles, surtout en ce qui concerne les pays d'origine des groupes ethniques.

Le Comité Ukrainien Canadien croit qu'une telle mesure serait souhaitable et profitable pour la province tout entière.



## C O N C L U S I O N

Dans ce long mémoire respectueusement soumis à l'attention bienveillante de la Commission Royale d'Enquête sur l'Enseignement dans la Province de Québec, le Comité Ukrainien Canadien, section de Montréal, s'est fait l'interprète des vœux de la communauté ukrainienne du Québec.

Le Comité a limité son exposé aux seuls problèmes de l'instruction laissant totalement de côté ceux de l'éducation. Il souligne cependant son profond intérêt pour cet autre aspect du laborieux et passionnant travail, qui consiste à former la jeunesse pour en faire de dignes citoyens du pays. En cas d'enquête sur ce problème, il est certain que notre organisation y prendra une part active.

Les hommes et les femmes d'Ukraine, qui sont venus s'établir ici au Canada depuis 70 ans, n'étaient pas des intellectuels en mal d'idéal, capables de susciter un nationalisme artificiel. C'étaient pour la plupart de simples paysans, des ouvriers, des petits bourgeois, qui n'ont été rejoints que beaucoup plus tard par des représentants de l'élite. Ces hommes et ces femmes, qui sont venus de toutes les provinces de l'Ukraine, qui appartiennent à toutes les classes sociales ukrainiennes, constituent un échantillonnage parfait de leur pays d'origine.

Par leur adhésion aux organisations nationales ukrainiennes, religieuses et laïques, du Canada, elles-mêmes groupées au sein du Comité Ukrainien Canadien, ces hommes et ces femmes ont exprimé leur foi en l'idée de la survivance de leur race et de la résurrection de l'Ukraine.

Les 500,000 Canadiens d'origine ukrainienne expriment par leur cohésion, leur discipline, leur fidélité aux traditions séculaires, un émouvant attachement à la liberté que 40 millions de leurs frères opprimés en Ukraine ne peuvent manifester.

Les Canadiens d'origine ukrainienne sont profondément attachés à leur patrie d'adoption, le Canada. C'est ici qu'ils entendent vivre; c'est ici qu'ils entendent exercer leurs droits de citoyens; c'est ce pays qu'ils servent; c'est au Canada et pour le Canada qu'ils élèvent et instruisent leurs enfants.





Mais ils sont fiers, en même temps, d'être ici sur cette terre de liberté, le vivant rameau d'une grande nation. Ils veulent être respectés et que leur origine le soit également.

C'est dans cet esprit que le Comité Ukrainien Canadien a rédigé ce mémoire. En le présentant à la Commission Royale d'Enquête sur l'Enseignement dans la Province de Québec, il croit avoir exprimé avec fidélité l'opinion de la grande majorité des Canadiens d'origine ukrainienne.

Fait à Montréal, ce vingt-septième jour d'octobre de l'An de grâce 1961.

Pour le Comité Ukrainien Canadien, section de Montréal:

N. Hrab, président.

O.K. Wynnyckyj, secrétaire.

Pour la Commission de l'instruction du Comité Ukrainien Canadien:

J. Lewyckyj, Ph.D., président.

W. Bryniawsky, M.A.

R. Choulguine, journaliste.



L'ENSEIGNEMENT DE LA LANGUE UKRAINIENNE DANS  
LES ECOLES PRIMAIRES, SECONDAIRES ET SUPERIEURES.

L'histoire nous enseigne que les nations européennes sont le produit d'une lente et séculaire évolution. Le Canada, d'autre part, a été formé de peuples européens dans un laps de temps relativement court et par un processus assez compliqué de colonisation et d'immigration. Ainsi le Canada est devenu la patrie de gens, ayant des origines nationales et culturelles fort différentes.

Ces nouveaux citoyens ont apporté au pays, outre leurs connaissances techniques et professionnelles, un héritage spirituel et de riches traditions ethniques, dont l'ensemble constitue un apport considérable pour le développement de la culture canadienne. Grâce à eux, le Canada se trouve être un Etat, qui reflète dans une superbe mosaïque la multiplicité de ses éléments nationaux.

Cette pluralité culturelle des Canadiens est un fait indiscutable, grâce auquel le pays peut maintenir, face à un américanisme dynamique et envahissant, son particularisme spirituel. Cette pluralité garantit en somme le fait qu'une vraie et forte culture canadienne pourra s'épanouir dans la liberté et l'indépendance.

Les langues sont un facteur particulièrement important dans ce processus de formation spirituelle, car elles servent avant tout à véhiculer et à conserver avec précision l'essence même de nos valeurs les plus précieuses. Dans notre hâte de franchir rapidement les diverses étapes de notre expansion économique nous avons



eu tendance sur ce continent nord-américain à négliger l'étude des langues. Des voix autorisées se sont cependant élevées pour promouvoir l'enseignement de nombreux idiomes étrangers, comme un moyen d'enrichissement de l'individu et du peuple.

Un appel en faveur de l'étude des langues modernes se trouve dans beaucoup de rapports spécialisés, dont le plus typique est cependant: the report of the modern language Association of South California. En voici d'ailleurs les passages les plus significatifs:

a) L'étude des langues donne une connaissance plus approfondie des moyens fondamentaux nécessaires à de meilleures relations sociales, puisée à la source même des expériences d'un peuple étranger dans le large domaine de la compétition humaine.

b) Une meilleure compréhension des problèmes sociaux par une étude directe d'une civilisation étrangère, aboutissant en fin de compte à une évaluation plus intelligente de nos institutions.

c) Une meilleure connaissance de nos propres moyens et de nos propres forces par l'auto-assurance que nous donne l'étude des langues étrangères.

d) Un plus grand rendement et une plus grande adaptation professionnels par l'acquisition d'un instrument supplémentaire pour approfondir les données du métier.

e) La possibilité de devenir un citoyen plus intelligent et plus dynamique par un contact direct avec les idées et les institutions d'un peuple étranger.

f) La formation morale du caractère de l'individu grâce à un esprit ouvert à la sincérité et à la bonne volonté.

La question d'inclure l'étude d'une langue slave typique parmi les autres langues est d'une importance évidente. Le Comité Canadien Ukrainien soutient que dans la province de Québec la langue slave choisie devrait être l'ukrainien, et ce pour les raisons suivantes:

1. L'ukrainien est une langue slave représentative.

Selon les linguistes, l'ukrainien occupe une position-clé dans la famille des langues slaves. C'est une langue qui sert de pont entre les slaves méridionaux et nordiques. Sa morphologie a beaucoup de points communs avec le russe,





sa phonétique est proche du serbo-croate; son étymologie a beaucoup de ressemblance avec le polonais. Grâce à ces particularités, la langue ukrainienne est comprise par tous les groupes slaves et elle est employée par eux comme moyen de communication.

Historiquement, l'ukrainien est la langue slave la plus ancienne, puisqu'on retrouve ses traces au 9-ème siècle. Elle est parlée par 45 millions d'individus en Ukraine, qui est par ordre d'importance le deuxième pays slave d'Europe.

## 2. La langue ukrainienne au Canada.

En étudiant l'histoire ethnique et sociale du Canada, nous arrivons à la conclusion que l'ukrainien n'est pas ici une langue étrangère. C'est, en effet, la langue maternelle d'un grand nombre de Canadiens, qui ont été les pionniers de l'Ouest. Selon le recensement de 1951, la langue ukrainienne occupait la troisième place au Canada après l'anglais et le français, mais avant l'allemand. En 1951, il y avait dans la province de Québec 14,000 Ukrainiens, dont 12,000 à Montréal et ses environs et les autres dans la région de Val d'Or. Depuis, ce nombre a augmenté.

Enfin d'autres groupes slaves, vivant au Canada, utilisent largement la langue ukrainienne. Tout ceci tend à indiquer la place très importante que l'ukrainien occupe au Canada.

C'est un fait reconnu que la religion est un facteur important dans la vie d'un peuple. L'ukrainien est utilisé dans toutes les Eglises ukrainiennes du Canada pour célébrer les offices et dire les sermons. Cette activité religieuse serait certainement restreinte sans la langue ukrainienne, qui est à la base même de la vie religieuse des Canadiens d'origine ukrainienne.

## 3. La langue ukrainienne dans les universités du Canada.

Plusieurs universités canadiennes, dont l'Université de Montréal, ont reconnu l'importance de la langue ukrainienne et l'ont incluse dans leurs programmes d'enseignement. A l'échelon universitaire, l'étude de l'ukrainien est justifiée par de très nombreuses raisons. Elle est notamment indispensable pour permettre au savant d'utiliser certaines sources dans le texte original. Souvent, la connaissance d'une langue slave permet de comprendre les autres. Il y a une demande croissante de diplômés de langues et d'histoire de l'Est européen pour l'armée et les divers services extérieurs du gouvernement. Qu'il nous soit permis de mentionner ici que la langue ukrainienne est régulièrement enseignée dans de nombreuses écoles militaires aux Etats-Unis ainsi que dans les universités américaines. La province



de Québec, bilingue par excellence, est tout indiquée pour inclure l'enseignement de la langue ukrainienne dans ses programmes d'enseignement primaire et secondaire, suivant ainsi l'exemple de l'Alberta, de la Saskatchewan, du Manitoba et de l'Ontario.

#### 4. Les professeurs de langue ukrainienne.

Les Ukrainiens ont toujours été intéressés par les problèmes que posent l'éducation et l'enseignement. Aussi n'est-il pas étonnant qu'ici même au Canada, un grand nombre de citoyens d'origine ukrainienne aient choisi la carrière de l'enseignement. Ils sont maîtres dans les écoles primaires et professeurs de collège et d'université. Certains d'entre eux ont même des diplômes leur permettant d'enseigner la langue ukrainienne. Ils ont acquis ces diplômes au Centre d'Etudes Slaves de l'Université de Montréal, qui, pour répondre à une demande toujours croissante, peut même organiser des cours d'été. D'autres professeurs sont des diplômés d'institutions similaires établies auprès des universités canadiennes ou indépendamment d'elles.

Actuellement, le nombre des instituteurs aptes à enseigner la langue ukrainienne tant dans les écoles primaires que secondaires est suffisant.

#### 5. Les élèves.

Pour un élève d'origine ukrainienne, il est parfaitement inutile d'étudier une autre langue tant qu'il ne saura pas parfaitement la sienne propre. L'ukrainien peut également être mis à la portée des étudiants d'origine slave en général. Ceux-ci peuvent apprendre facilement la conversation et la prononciation correcte de l'ukrainien, à cause des affinités linguistiques, d'autant plus s'ils ont déjà eu la possibilité d'étudier l'ukrainien à l'école et au collège.

#### 6. Le programme des cours et les manuels.

Des programmes d'études détaillés pourront être préparés très prochainement, en se basant sur l'expérience des provinces canadiennes, où la langue ukrainienne est déjà enseignée. Nous avons également à notre disposition un certain nombre de manuels déjà vérifiés par des professeurs qualifiés. Voici notamment une liste de livres pouvant servir à l'enseignement de l'ukrainien dans les écoles secondaires:

Conversational Ukrainian, by Y. Slavutich.

The Ukrainian Grammar, by J.W. Stechishin.

The Ukrainian Authors, by W. Kostiuik.

Readings in Ukrainian Authors, by C.H. Andrysyshen.





Il y a également un "Ukrainian Reader", en voie de préparation, et qui sera utilisé dans les écoles secondaires de la Saskatchewan, où l'étude de la langue ukrainienne a été introduite il y a quelques années

Il va de soi que la plupart des ouvrages mentionnés peuvent être adaptés de façon à pouvoir être mis à la disposition d'élèves francophones.









TITRE: *Ukrainien - canadien - comité*

AUTEUR: La section montréalaise du Comité ukrainien canadien.

Mémoire de 11 pages; 3 recommandation(s)

REMARQUES DE L'ANALYSTE:

La section montréalaise du Comité ukrainien accepte le bilinguisme officiel de communication mais rejette la notion de biculturalisme pour autant qu'elle fait la distinction entre citoyens de première et de deuxième classes.

A L'ATTENTION DE LA RECHERCHE:

rien à signaler

TABLE DES MATIERES:

PAGES

RECOMMANDATIONS: - - - - - 9, para. 1,2,4

MEMOIRE:

Le Comité ukrainien canadien - section de Montréal - - - - - 1

L'attitude de la communauté ukrainienne du Canada à l'égard de la famille culturelle canadienne française - - - - - 2

La tradition libérale ukrainienne - - - - - 4

Le mandat de la Commission et la section montréalaise du Comité ukrainien - - - - - 6

Le problème de la discrimination au Canada et la Commission - 8

Les vœux du Comité ukrainien, section de Montréal - - - - -11

Annexe: mémoire du Comité ukrainien à la Commission Parent.





I - "Le Comité ukrainien - section montréalaise": p. 1

- siège social: Montréal
- représente tous les ukrainiens du Québec (20,000) (1)
- appui sans réserve aux prises de position de l'Exécutif national
- mémoire particulier justifié par la situation particulière des Ukrainiens dans la seule province francophone.

II - "L'attitude de la communauté ukrainienne du Canada à l'égard des Canadiens français" p. 2

- aucune animosité entre les deux groupes; plutôt respect et amitié réciproques
- les luttes de survivance des Canadiens français sont un exemple et une justification pour celles que mènent les Ukrainiens.

III- "La tradition libérale ukrainienne": p. 4

Solution du problème des minorités en Ukraine par:

- la création d'un ministère des nationalités (1917)
- l'adoption de la Loi du 9 janvier sur les droits des minorités (1918) (2)

IV - "Le mandat de la Commission et la section montréalaise": p. 6

- objections des Ukrainiens et des autres groupes ethniques
- acceptation du bilinguisme comme moyen officiel de communication; rejet du biculturalisme qui distingue "d'une manière offensante" "entre" les deux peuples fondateurs et les autres" (3)
- distinction qui équivaut à une distinction entre citoyens de première et de deuxième classes
- volonté des Ukrainiens de collaborer au développement spirituel du pays, tâche dont aucun groupe ne saurait être exclu.

"Le problème de la discrimination au Canada et la Commission": p. 8

Fait à souligner: la présence au sein de la Commission de ~~représentants du~~ "tiers-monde canadien".

(1) renseignement emprunté à l'annexe, p. 1

(2) le mémoire donne quelques extraits commentés de cette loi aux pages 4 et 5

(3) entre guillemets dans le texte





- Brèche ouverte dans le système de discrimination insaisissable qui a jusqu'ici présidé à toutes les nominations à tous les échelons (municipal, provincial, fédéral, sociétés de la couronne, commissions royales)
- Situation lamentable et problème angoissant pour les Canadiens des groupes minoritaires. "C'est à ce point de vue qu'ils se sentent citoyens de seconde classe." p. 8

La section montréalaise demande:

- a) "une revision complète du système qui régit l'embauche des fonctionnaires aux trois degrés de l'administration;
- b) "l'application intégrale du principe...no taxation without representation and participation." p. 8
- Le manque de compétence - raison classique pour le refus d'une candidature du "tiers-monde canadien": bien piètre excuse. (rappel de l'Affaire Gordon)
- Demande d'un redressement immédiat de cet état de choses. (Pour ce faire, voir recommandations p. 9)
- Représentation insuffisante aux Commissions de l'Expo et du Centenaire, des groupes minoritaires.
- Discrimination au Conseil des arts à l'égard des Ukrainiens.
- Bien que relevant de la juridiction provinciale, la section montréalaise demande: "une plus équitable distribution des fonds publics pour les besoins culturels et éducatifs des Eglises, des organisations de bienfaisance et des associations de jeunesse." p. 10
- Pour qu'elle disparaisse au niveau de l'entreprise privée, la discrimination doit être bannie des pouvoirs publics; condition sine qua non de l'enrayement de certains malaises qui compromettent l'avenir du Canada.

"Les vœux du Comité ukrainien - section montréalaise": p. 11

- Association aux texte et conclusions du mémoire de l'Exécutif national
- Reconnaissance du bilinguisme, rejet de la notion de biculturalisme (résumé p. 1)



- Pour une collaboration de tous les citoyens à la création d'une civilisation canadienne
- Nécessité pour les Ukrainiens de conserver leur langue, religion et foyer familial
- Demande: a) l'étude de l'ukrainien aux trois degrés de l'enseignement (3)  
b) un traitement égal pour tous les citoyens: accès aux fonctions officielles; possibilité d'utiliser radio et télévision d'état pour resserrer les liens avec tous les citoyens du pays.

(3) cf. Mémoire Présenté à la Commission Parent p. 11 et suiv.(annexe)



BACKGROUND PAPERS

|                                                               |
|---------------------------------------------------------------|
| Brief #: 740-232                                              |
| La Section<br>Montréalaise du<br>Comité Ukrainien<br>Canadien |
| MONTREAL                                                      |

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

- a) Founded during Second World War.
- b) "Old-timers", newcomers, and Canadian-born.
- c) 20,000 Ukrainians in Province of Quebec.
- d) Montreal section includes all Ukrainian organizations in the Montreal metropolitan area, and considers itself the voice of the Ukrainians in the province of Quebec.
- e) The National Organization represents 26 major Ukrainian organizations with their branches and affiliates from coast to coast.

2. OBJECTIVES AND FUNCTIONS

- a) Coordination of Ukrainian Canadians in cultural and educational matters. Interested in the liberation of the Ukraine.
- b) Encouragement of the maintenance of Ukrainian language and culture in Canada, and the participation of Ukrainian groups in Canadian life.
- c) In recent years (post World War II), Ukrainian immigrants have gained considerable influence in the organization. They have, to some extent, slanted their aims and activities toward a greater interest in anti-Communist action and liberation of the Ukraine.
- d) The Organization is accepted by most Ukrainian Canadians as representing their group before the government and people of Canada.

3. PREPARATION OF BRIEF

- a) A special committee, headed by Rostilav Choulguine, a journalist, wrote the Brief.
- b) The portion dealing with the teaching of Ukrainian in Quebec (first presented to the Quebec "Commission Royale d'Enquête sur l'Enseignement dans la Province de Québec") was prepared by a special committee of the Comité Ukrainien on which Mr. Choulguine also served.





B. QUESTIONING OF WITNESS(ES)

1. PROGRAM AND LIAISON SECTION

- p.2 (1) "Nombreux sont les exemples de collaboration entre les deux groupes ethniques." (French Canadians and Ukrainian Canadians). Can you give some examples?
- p.6 (2) What do you understand is meant by the phrase "les deux peuples qui l'ont fondée"?
- p.6 (3) "Si le bilinguisme, comme moyen de communication officiel entre les citoyens du Canada, est généralement accepté par la très grande majorité ...." What do you think would be the implications of this "general acceptance"? i.e. in the civil service, the armed forces, etc.?
- p.8 (4) Could you give examples of this alleged discrimination towards Canadians of ethnic origins other than French and English in civil service positions at any level, federal or provincial or municipal?
- p.9 (5) Do you have any evidence that Canadians of origins other than French and English occupy a number of positions in the civil service less than their proportion to the total population?
- p.9 (6) The suggestion that the ethnic minorities should be represented in the crown corporations, etc., on the basis of their numerical proportion of the population. Should this be a rigid criterion?
- p.9 (7) "...qu'une ou des cours de justice, destinées à régler les différents dûs à la discrimination, soient établies au Canada". What type of discrimination are you referring to?
- p.9 (8)  
a) What evidence is there for your statement "...la manière discriminatoire qui préside aussi à la distribution des bourses d'études et des subsides par le Conseil des Arts au Canada"?
- p.9 b) Have the organizations you mention requested assistance in vain from the Canada Council?
- p.10 (9) "... que les autorités provinciales leur viennent en aide pour créer des centres culturels, multiplier les camps d'été et former des centres sportifs". Would these centres, etc. be for the ethnic minorities alone?
- p.11 (10) "... la grande tâche de créer une civilisation canadienne."  
a) What are the characteristics of this "civilisation canadienne"?
- p.11 b) Is it any different from the "American Way of Life"?

NOTE

There is also an appendix which contains the brief submitted to the Quebec Royal Commission on Education in 1961; it deals mainly with suggested reforms in the school system. No questions have been prepared on this section.



C. RESEARCH SECTION : COMMENTS AND QUESTIONS

1. Supposing that we agree that Slavic studies, with special attention to Ukrainian, be offered at the University level in all provinces where there is a considerable Ukrainian population (which may or may not have had the opportunity to study the Ukrainian language at school, p.11); it is another matter to propose that Ukrainian be taught as a major language, indeed the first Slavic language, in Quebec province (this brief is concerned with Quebec province. Annexe A 2).

On the assumption that university teaching should bring the educated minority into contact with the main currents of world culture, it is a fact that the Slavic language most relevant to our situation is Russian.

2. Can they provide us with any details about the literary situation described p. 20 Annexe? (viz. the scarcity of books for children in English and French about Canada's minority cultures).



CA20N  
DE  
-79P17

# PATTERNS OF SCHOOL ATTENDANCE IN ONTARIO ELEMENTARY AND SECONDARY SCHOOLS

DISCONTINUED MATERIAL

**B. Sharples**, Principal Investigator

**J.O. Loken**, Associate Investigator  
**A.R. Marshall**, Associate Investigator  
**L. Whitehead**, Associate Investigator

**R. Paragg**, Project Director

This research project  
was funded under contract  
by the Ministry of Education,  
Ontario



Ministry  
of  
Education





# PATTERNS OF SCHOOL ATTENDANCE IN ONTARIO ELEMENTARY AND SECONDARY SCHOOLS

---

B. SHARPLES, Principal Investigator  
J.O. LOKEN, Associate Investigator  
A.R. MARSHALL, Associate Investigator  
L. WHITEHEAD, Associate Investigator  
R. PARAGG, Project Director

This research project was funded under contract  
by the Ministry of Education, Ontario.

• The Minister of Education, Ontario, 1979  
Queen's Park  
Toronto, Ontario

MINISTRY OF EDUCATION, CATALOGUING IN PUBLICATION

Sharples, B.

Patterns of school attendance in Ontario elementary  
and secondary schools / B. Sharples, principal investigator...  
et al.

"This research project was funded under Ministry of  
Education Contract no. 302."

1. School attendance - Ontario. I. Ontario. Ministry of  
Education. II. Title.

ON01158

371.219713

Additional copies may be ordered from:

The Ontario Institute for Studies in Education  
Publications Sales  
252 Bloor Street West  
Toronto, Ontario  
M5S 1V6

or

The Ontario Government Bookstore  
880 Bay Street  
Toronto, Ontario  
M7A 1L2

This study reflects the views of the authors and  
not necessarily those of the Ministry of Education.

## Abstract

---

This study examines six issues related to student absenteeism in the Ontario school system: 1) present levels and patterns of school attendance; 2) the relationship between patterns of attendance and selected variables; 3) the relationship between poor attendance and dropping out; 5) local board policies with respect to attendance; and 6) procedures presently employed to monitor patterns of school attendance.

A sample comprising eight elementary and sixteen secondary schools was selected to encompass the range of a number of variables. Data were gathered by the use of four instruments: 1) a student absentee data form on which data regarding absenteeism was gathered from school records; 2) a questionnaire on school attendance which gathered factual and perceptual data from good attenders, poor attenders, and teachers; 3) a request for policies dealing with absenteeism, which was used to gather written policy statements from school boards; and 4) an interview schedule which was used to gather details from school level personnel on school procedures and environment.

As a result of a review of the literature and analysis of the data collected from the schools, a number of conclusions were formulated concerning: levels of absenteeism; patterns of absenteeism both in schools and among students; the relationship between poor attendance and dropping out; characteristics of good attenders; attendance policies and procedures; and strategies for improving school attendance.

No relationship between poor attendance and dropping out was found in the sample schools.

Comparisons of the characteristics of good and poor attenders suggest that a number of factors are related to poor attendance: satisfaction with school and school work; perception of effectiveness of measures to limit truancy and class-skipping; lack of success at school; perceived relevance of school to interest; attitude toward absenteeism and class-skipping.

The survey and analysis of attendance policies suggests that local school boards have generally not been active in the area of regulating student absenteeism. School board policies and procedures indicate a concern with levels of absenteeism rather than with limiting absenteeism. A major part of the decision-making and judgemental responsibility appears to rest on the shoulders of the principals without the support of well developed school board attendance regulations.

Strategies for improving school attendance were derived from teachers' responses to the questionnaire and from reports in the literature. While the teachers favour more effective enforcement of regulations, experience elsewhere suggests alternative approaches.

### SPECIAL NOTE

Appendix B of this report contains the statistical tables compiled and used by the researchers. It is available only on microfiche from the Ontario Government Bookstore.

Order "Patterns of School Attendance in Ontario Elementary and Secondary Schools. Appendix B." (ONO1613 - \$2.00)



MEMBERS OF THE ADVISORY COMMITTEE

Sister J. Burns  
Principal  
Frontenac-Lennox & Addington County  
R.C.S.S. School Board

Mr. F. Holmes  
Vice-Principal  
Kingston Collegiate & Vocational Institute  
Frontenac County Board of Education

Mr. J. Kane  
Attendance Counsellor  
Frontenac-Lennox & Addington County  
R.C.S.S. School Board

Mr. W.H. Shaw  
Attendance Counsellor  
Frontenac County Board of Education

Mr. R. Williams  
Principal  
Kingscourt Public School  
Frontenac County Board of Education

# Contents

---

|                                                       | Page |
|-------------------------------------------------------|------|
| LIST OF TABLES.....                                   | viii |
| LIST OF FIGURES.....                                  | xv   |
| CHAPTER                                               |      |
| 1. THE PROBLEM OF SCHOOL ATTENDANCE.....              | 1    |
| INTRODUCTION.....                                     | 1    |
| REVIEW OF THE LITERATURE.....                         | 2    |
| Problems of Definition.....                           | 3    |
| Costs of School Absenteeism.....                      | 5    |
| Reasons for Poor School Attendance.....               | 7    |
| Patterns of Non-attendance.....                       | 10   |
| Factors in Attendance.....                            | 11   |
| Profile of the Poor Attender.....                     | 17   |
| RESEARCH DESIGN.....                                  | 17   |
| Sample Selection.....                                 | 17   |
| Research Instruments.....                             | 22   |
| Data Collection Procedures.....                       | 24   |
| Analysis of the Data.....                             | 26   |
| 2. LEVELS AND PATTERNS OF ABSENTEEISM - FINDINGS..... | 30   |
| PROBLEMS.....                                         | 30   |
| FINDINGS.....                                         | 30   |
| Levels of Absenteeism.....                            | 30   |
| Patterns of Absenteeism in Schools.....               | 31   |
| Patterns of Absenteeism Among Students.....           | 70   |
| SUMMARY.....                                          | 98   |
| Levels of Absenteeism.....                            | 98   |
| Patterns of Absenteeism in Schools.....               | 99   |
| Patterns of Absenteeism Among Students.....           | 100  |
| 3. SCHOOL ATTENDANCE AND DROPOUTS.....                | 101  |

| CHAPTER                                                    | Page |
|------------------------------------------------------------|------|
| 4. THE GOOD AND POOR ATTENDER IN SECONDARY SCHOOLS.....    | 105  |
| INTRODUCTION.....                                          | 105  |
| SOME CHARACTERISTICS OF POOR ATTENDERS.....                | 106  |
| ENVIRONMENTAL FACTORS.....                                 | 109  |
| Home Background.....                                       | 109  |
| Parent Origins.....                                        | 112  |
| Geographic Location of Home.....                           | 114  |
| Aspirations towards Formal Education and Work.....         | 116  |
| SATISFACTION.....                                          | 119  |
| School Satisfaction.....                                   | 121  |
| Meaningfulness of School Work.....                         | 122  |
| Internal Work Motivation.....                              | 122  |
| Individual Growth Need Strength.....                       | 124  |
| Teacher Perceptions.....                                   | 124  |
| PERCEPTIONS REGARDING ABSENTEEISM AND CLASS-SKIPPING...    | 125  |
| Attendance Procedures.....                                 | 125  |
| Absenteeism.....                                           | 128  |
| Class-Skipping.....                                        | 130  |
| Levels and Reasons for Absenteeism and Class-Skipping..... | 132  |
| 5. SCHOOL ATTENDANCE IN THE INTERMEDIATE GRADES.....       | 141  |
| INTRODUCTION.....                                          | 141  |
| SOME CHARACTERISTICS OF POOR ATTENDERS.....                | 142  |
| FAMILY BACKGROUND.....                                     | 144  |
| LEVELS OF STUDENT SATISFACTION.....                        | 153  |
| PERCEPTIONS REGARDING ATTENDANCE AND CLASS-SKIPPING....    | 158  |
| 6. BOARD POLICIES AND PROCEDURES.....                      | 172  |
| ANALYTICAL FRAMEWORK.....                                  | 172  |
| PROVINCIAL STATUTES AND REGULATIONS.....                   | 175  |
| ANALYSIS OF SCHOOL BOARD POLICIES.....                     | 181  |
| SUMMARY.....                                               | 189  |

| CHAPTER                                                 | Page |
|---------------------------------------------------------|------|
| 7. IMPROVING ATTENDANCE IN SCHOOLS.....                 | 191  |
| SUGGESTIONS TO REDUCE ABSENTEEISM AND CLASS-SKIPPING... | 191  |
| ALTERNATIVE APPROACHES.....                             | 201  |
| Student Contracts.....                                  | 202  |
| Home Visit Programs.....                                | 204  |
| Remediation.....                                        | 205  |
| Tied Credit and Attendance.....                         | 208  |
| The Open Campus.....                                    | 214  |
| Team Approach.....                                      | 215  |
| Summary.....                                            | 216  |
| 8. SUMMARY OF THE STUDY.....                            | 218  |
| RESEARCH METHODOLOGY.....                               | 218  |
| FINDINGS AND CONCLUSIONS.....                           | 219  |
| Levels and Patterns of Absenteeism.....                 | 220  |
| Patterns of Absenteeism in Schools.....                 | 220  |
| Patterns of Absenteeism Among Students.....             | 223  |
| Dropouts and School Attendance.....                     | 224  |
| Characteristics of Good and Poor Attenders.....         | 225  |
| School Board Attendance Policies.....                   | 227  |
| Improving School Attendance.....                        | 228  |
| IMPLICATIONS.....                                       | 230  |
| Conclusion.....                                         | 232  |
| REFERENCES.....                                         | 234  |
| APPENDIX A INSTRUMENTS FOR DATA COLLECTION.....         | 1A   |

NOTE: APPENDIX B PATTERNS OF ABSENTEEISM IN SCHOOL

is available on microfiche from the Ontario Government  
Bookstore, order ON01163 (price \$2.00).

## LIST OF TABLES

| Table                                                                                                                                                          | Page |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| 1:1 Characteristics of the Sample Schools.....                                                                                                                 | 19   |
| 2:1 Mean Daily Absenteeism in the Sample Schools.....                                                                                                          | 32   |
| 2:2 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School E1.....  | 35   |
| 2:3 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School E2.....  | 37   |
| 2:4 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School E3.....  | 38   |
| 2:5 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School E4.....  | 40   |
| 2:6 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School E5.....  | 41   |
| 2:7 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School E6.....  | 43   |
| 2:8 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School E7.....  | 44   |
| 2:9 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School E8.....  | 46   |
| 2:10 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School A1..... | 48   |
| 2:11 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School A2..... | 49   |
| 2:12 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School A3..... | 51   |
| 2:13 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School C1..... | 52   |



| Table                                                                                                                                                                                                             | Page |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| 2:14 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School C2.....                                                    | 54   |
| 2:15 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School C3.....                                                    | 55   |
| 2:16 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School C4.....                                                    | 57   |
| 2:17 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School C5.....                                                    | 59   |
| 2:18 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School C6.....                                                    | 60   |
| 2:19 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School C7.....                                                    | 62   |
| 2:20 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School C8.....                                                    | 63   |
| 2:21 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School C9.....                                                    | 65   |
| 2:22 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded in School C10.....                                                    | 66   |
| 2:23 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded for School V1.....                                                    | 68   |
| 2:24 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences was<br>Most Frequently Recorded in School V2.....                                                     | 69   |
| 2:25 Patterns of Absenteeism in Schools: Days of the Week<br>on Which the Weekly Maximum Number of Absences were<br>Most Frequently Recorded for School V3.....                                                   | 71   |
| 2:26 Patterns of Absenteeism Among Students: Percentage<br>Frequency of Occurrence of Order Pairs of Days of<br>the Week on Which Students Were Most Often Absent,<br>by Level of Absenteeism, for School E1..... | 73   |



| Table                                                                                                                                                                                                    | Page |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| 2:27 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School E2..... | 74   |
| 2:28 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School E3..... | 75   |
| 2:29 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School E4..... | 76   |
| 2:30 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School E5..... | 77   |
| 2:31 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School E6..... | 78   |
| 2:32 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School E7..... | 79   |
| 2:33 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School E8..... | 80   |
| 2:34 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School A1..... | 81   |
| 2:35 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School A2..... | 82   |
| 2:36 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School A3..... | 83   |
| 2:37 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School C1..... | 84   |

| Table                                                                                                                                                                                                      | Page |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| 2:38 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School C2.....   | 85   |
| 2:39 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Ordered Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School C3..... | 86   |
| 2:40 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School C4.....   | 87   |
| 2:41 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Ordered Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School C5..... | 88   |
| 2:42 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School C6.....   | 89   |
| 2:43 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Ordered Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School C7..... | 90   |
| 2:44 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School C8.....   | 91   |
| 2:45 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Ordered Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School C9..... | 92   |
| 2:46 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School C10.....  | 93   |
| 2:47 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Ordered Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School V1..... | 94   |
| 2:48 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School V2.....   | 95   |

| Table                                                                                                                                                                                                    | Page |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| 2:49 Patterns of Absenteeism Among Students: Percentage Frequency of Occurrence of Order Pairs of Days of the Week on Which Students Were Most Often Absent, by Level of Absenteeism, for School V3..... | 96   |
| 3:1 Means and Standard Deviations of the Number of Absences During the 1976-77 School Year for Students Who Dropped Out During the 1977-78 School Year and Other Students....                            | 102  |
| 4:1 Percentage Distribution of Poor Attenders by Age.....                                                                                                                                                | 106  |
| 4:2 Percentage Distribution of Poor Attenders by Grade.....                                                                                                                                              | 107  |
| 4:3 Percentage Distribution of Good and Poor Attenders by Average Academic Grade in June 1977.....                                                                                                       | 108  |
| 4:4 Percentage Distribution of Good and Poor Attenders by Program.....                                                                                                                                   | 108  |
| 4:5 Percentage Distribution of Good and Poor Attenders by Parents in the Home.....                                                                                                                       | 110  |
| 4:6 Percentage Distribution of Good and Poor Attenders by the Number of Children in the Home.....                                                                                                        | 111  |
| 4:7 Percentage Distribution of Good and Poor Attenders by Parents' Highest Level of Formal Education.....                                                                                                | 111  |
| 4:8 Percentage Distribution of Good and Poor Attenders by Occupation of Parents or Guardians.....                                                                                                        | 113  |
| 4:9 Percentage Distribution of Good and Poor Attenders by Location of Residence.....                                                                                                                     | 115  |
| 4:10 Percentage Distribution of Good and Poor Attenders by Most Common Means of Transportation to School.....                                                                                            | 115  |
| 4:11 Distribution of Good and Poor Attenders by Future Plans...                                                                                                                                          | 118  |
| 4:12 Mean Scores and Standard Deviations of School Satisfaction Index by Type and Sex of Student.....                                                                                                    | 122  |
| 4:13 Mean Scores and Standard Deviations of the Meaningfulness of School Work Index by Type and Sex of Student.....                                                                                      | 123  |
| 4:14 Mean Scores and Standard Deviations of the Internal Work Motivation Index by Type and Sex of Student.....                                                                                           | 123  |
| 4:15 Mean Scores and Standard Deviations of the Individual Growth Need Strength Index for Good and Poor Attenders by Sex.....                                                                            | 124  |



| Table                                                                                                                                  | Page |
|----------------------------------------------------------------------------------------------------------------------------------------|------|
| 4:16 Mean Scores and Standard Deviations of School Work Satisfaction Indices for Students as Perceived by High School Teachers.....    | 125  |
| 4:17 Comparison of Percentage Responses of Teachers, Good and Poor Attenders for Questions on Attendance Procedures.....               | 127  |
| 4:18 Comparison of Percentage Responses of Teachers, Good and Poor Attenders for Questions on Absenteeism.....                         | 129  |
| 4:19 Comparison of Percentage Responses of Teachers, Good and Poor Attenders for Questions on Class-skipping..                         | 131  |
| 4:20 Percentage Distribution of Teachers, Good and Poor Attenders by Number of Permissible Absences.....                               | 133  |
| 4:21 Percentage Distribution of Teachers, Good and Poor Attenders by Frequency of Permissible Class-skipping.....                      | 135  |
| 4:22 Percentage Responses of Teachers, Good and Poor Attenders with Respect to Reasons for Absences.....                               | 136  |
| 4:23 Percentage Responses of Teachers, Good and Poor Attenders with Respect to Voluntary School Attendance.....                        | 138  |
| 4:24 Percentage Responses of Teachers, Good and Poor Attenders with Respect to Rating of Levels of Absenteeism and Class-skipping..... | 139  |
| 5:1 Percentage Distribution of Poor Attenders in Intermediate Grades by Age.....                                                       | 142  |
| 5:2 Percentage Distribution of Intermediate Level of Good and Poor Attenders by Most Preferred Subject.....                            | 143  |
| 5:3 Percentage Distribution of Intermediate Level Good and Poor Attenders by Academic Performance in June,1977..                       | 144  |
| 5:4 Percentage Distribution of Intermediate Level Good and Poor Attenders by Parents in the Home.....                                  | 145  |
| 5:5 Percentage Distribution of Intermediate Level Good and Poor Attenders by the Number of Children in the Home.                       | 145  |
| 5:6 Percentage Distribution of Intermediate Level Good and Poor Attenders by Parents' Highest Level of Formal Education.....           | 146  |
| 5:7 Percentage Distribution of Intermediate Level Good and Poor Attenders by Occupation of Parents or Guardians.                       | 147  |
| 5:8 Percentage Distribution of Intermediate Level Good and Poor Students by Location of Residence.....                                 | 149  |

| Table                                                                                                                                                              | Page |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| 5:9 Percentage Distribution of Intermediate Level<br>Good and Poor Attenders by Most Common Means<br>of Transportation to School.....                              | 150  |
| 5:10 Distribution of Intermediate Level Good and<br>Poor Attenders by Future Plans.....                                                                            | 152  |
| 5:11 Mean Scores and Standard Deviations of School<br>Work Satisfaction Indices by Type and Sex<br>of Intermediate Level Students.....                             | 153  |
| 5:12 Mean Scores and Standard Deviations of School<br>Work Indices for Students as Perceived by<br>Intermediate Level Teachers.....                                | 157  |
| 5:13 Comparison of Percentage Responses of Teachers,<br>Good Attenders and Poor Attenders in Intermediate<br>Levels for Questions on Attendance Procedures.....    | 159  |
| 5:14 Comparison of Percentage Responses of Teachers,<br>Good Attenders and Poor Attenders in Intermediate<br>Levels for Questions on Absenteeism.....              | 161  |
| 5:15 Comparison of Percentage Responses of Teachers,<br>Good Attenders and Poor Attenders in Intermediate<br>Levels for Questions on Class-Skipping.....           | 163  |
| 5:16 Percentage Distribution of Teachers, Good Attenders<br>and Poor Attenders in the Intermediate Level by<br>Number of Permissible Absences.....                 | 164  |
| 5:17 Percentage Distribution of Teachers, Good and Poor<br>Attenders in Intermediate Levels by Frequency of<br>Permissible Class-Skipping.....                     | 166  |
| 5:18 Percentage Responses of Teachers, Good and Poor<br>Attenders in Intermediate Levels with Respect<br>to Reasons for Absences.....                              | 168  |
| 5:19 Percentage Responses of Teachers, Good and Poor<br>Attenders in Intermediate Levels with Respect<br>to Voluntary School Attendance.....                       | 169  |
| 5:20 Percentage Responses of Teachers, Good and Poor<br>Attenders in Intermediate Levels with Respect<br>to Ratings of Levels of Absenteeism and Class-Skipping... | 170  |

LIST OF FIGURES

| Figures                                                                | Page |
|------------------------------------------------------------------------|------|
| 6:1 Relationship of Statutes and Policies.....                         | 174  |
| 7:1 An Example of a Contract.....                                      | 203  |
| 7:2 Example of a Letter to Parents used by<br>Boulder High School..... | 209  |





# 1 The Problem of School Attendance

---

## 1 INTRODUCTION

While poor school attendance has always been a problem for educators it has become more significant in recent years because of the rise in the level of student absenteeism. Tyerman<sup>1</sup> indicates that in the United Kingdom the annual rate of absenteeism from school is about 10 per cent. In the United States some school boards have experienced situations where the number of students absent exceeded the number of those present.<sup>2</sup> The purpose of this study, undertaken by the Faculty of Education, Queen's University, for the Ministry of Education, is intended to provide current information on absenteeism in Ontario.

This study, in meeting the terms of reference provided by the Ministry of Education, examines the following issues related to school absenteeism:

- 1) the present levels and patterns of school attendance in elementary and secondary schools;
- 2) the relationship between patterns of school attendance and selected variables such as: school organization, attitudes towards school, and seasonal or weekly factors;
- 3) the general characteristics of persistent poor school attenders;
- 4) the relationship between poor school attendance and dropping out of school;
- 5) the range and nature of board policies and procedures with respect to attendance;

- 6) the procedures presently employed to monitor patterns of school attendance.

In essence, the project is viewed as a baseline study which provides descriptive data regarding the nature of school absenteeism and the school absentee in the Province of Ontario. Thus, caution is advised in making any generalizations about patterns of absenteeism in particular schools or trying to prepare a description of the typical school absentee. Absenteeism cannot be attributed to a single factor or set of factors but is the result of a complete interplay of personal, social, and institutional factors which are different for each individual. Thus, the study is in no way exhaustive but is an attempt to provide an overview of the problem in the context of Ontario schools.

Some of the issues which are of concern to this study have also been the subject of earlier research in the United States and the United Kingdom. Although the previous studies may not be as extensive as this one, a review of the relevant literature does provide an appropriate background for this study.

## II REVIEW OF THE LITERATURE

The literature on school attendance has grown considerably in recent years. This phenomenon has been due primarily to the importance accorded to the problems in the present decade. The matter has been of particular concern in the United States and the United Kingdom where most of the research on school absenteeism has been undertaken. In the literature, two research approaches are evident: (1) the single case study in which data is gathered from one school only, and (2) comparative studies in which data from several schools, usually

within a particular school board jurisdiction are examined. The former approach is by far the most common of the two. The different approaches to the study of school attendance may account, in part, for some of the variations in the reported findings.

### Problems of Definition

One factor which makes comparisons of studies of this nature particularly difficult is the variety of definitions of the term 'absence'. This problem is compounded by the desire to separate justifiable absences from the various forms of truancy. For example, absenteeism is sometimes taken to mean any absence for a whole day whether excusable or not as per school register.<sup>3</sup> One apparent defect of this particular definition is that it underestimates concealed truancy due to class-skipping after the registers have been closed. Absenteeism has also been taken to mean all forms of absenteeism except for chronic illness.<sup>4</sup> This usage may also underestimate actual absence since some parents may be inclined to give illness as an excuse to keep a student at home for unjustifiable reasons or to 'cover' for their children out of loyalty when there is no illness whatsoever. There is also possible distortion of attendance where older students are permitted to write their own excuses. In these cases the temptation to give illness as the excuse when there is no actual sickness also affects the accuracy of data on inexcusable absences since schools generally regard health reasons as legitimate. Absenteeism may also be over-estimated especially in the case of the 'phantom student', for example, the student who has left school but is recorded as absent due to variations between schools in the promptness of removing him from the register.<sup>5</sup>

The degree of absenteeism may be exaggerated because of innaccurate recording of attendance. For example, students may be wrongly marked as absent when they are present in the school, or vice versa. As a consequence the differences in definition and measurement of absenteeism are partially responsible for the different estimates of the extent of absenteeism and thereby contribute to some of the variations in the findings.

Despite the existence of differences in the definitions and measurements of absenteeism, at least some consensus of opinion does exist with respect to the view that school attendance at the elementary or primary level is not a problem. This is particularly true of elementary school children below the age of 11 who dislike going to school. Their attendance record is very little different from that of those who like school. It would therefore appear that, during primary school years, parental and teacher influence is a greater factor in the achievement of regular attendance than a student's own inclination or those of his peers.<sup>6</sup> In later years the weakening of parental and teacher influence and the growth of other influences on the child seem to account for the increased association between dislike of school and poor attendance. A complementary finding indicates that persistent absentee rates show no real change between the ages of 5 and 12 though it rises steeply afterwards.<sup>7</sup> The attitude of the home is also perceived as an important variable by Galloway, who established that absence without parents' knowledge or consent is far less common than parents being unable or unwilling to insist on student attendance.

In the sections which follow, the literature on attendance is reviewed under the summary headings of (i) costs of absenteeism,



(ii) reasons for poor attendance, (iii) patterns of non-attendance, (iv) factors in attendance, and (v) a summary profile of the poor attender.

(i) Costs of School Absenteeism

Student absenteeism entails several costs which, though not obvious to the truanting student, are often evident to the teacher, school officials, and administrators. Among these costs is the real loss of student achievement by the truant, since absences prevent the student from taking full advantage of the available formal educational opportunities.<sup>8</sup> This loss in the cognitive domain, serious as it is, may be less important than the loss in the affective domain. The evidence suggests that poor attendance is related not only to poor academic performance but also to difficulties in forming friendly links with other children.<sup>9</sup> In fact, Stinger<sup>10</sup> suggests that truancy and school failures are factors in maladjustment in later adulthood.

Truancy not only adversely affects the individual truant but also other class members who are not themselves truants. Through the disruptions in the class, these students are subjected to re-teaching of curriculum<sup>11</sup> and interruptions in schedules<sup>12</sup> because of the efforts of the teacher to assist the returning truant. From this perspective, absenteeism is much more than the personal business of the truant since it impinges on both the learning of other students and the instruction time of teachers. Chronic disruptions also raise a moral dilemma for the teacher which has yet to be squarely faced in the literature: "Should teaching be geared to the pace set by truants or to that of the better attenders?" In either case one or the other loses.

Persistent student absenteeism also results in economic and



other costs to the school itself. There is the loss due to idle equipment and other unused investment; school costs can become inflated because staffing quotas seldom take into account absenteeism; teachers and clerical staff may have to be moved because of changing attendance patterns. Additional expenses are incurred in terms of time spent by principals, counsellors, and attendance workers in maintaining records.<sup>13</sup> A potential outcome under conditions of chronic absenteeism is that the administration of students becomes more important than teaching. In countries such as the United States there is another more direct cost. It is the loss of grants to schools and school boards in states where monies for the operation of the school are disbursed on the basis of daily attendance.<sup>14</sup>

Truancy can lead to long-term societal costs. For example, poor school attendance may have a spill-over effect into the world of work. It has been suggested that habits of absenteeism in schools may be transferred to the work-place. This aspect of truancy is still to be systematically researched. The correlation, however, appears to be strong. A recent report on the Toronto schools indicates that many teenagers who have been truant from school and who have obtained work subsequently fail to show up for work regularly.<sup>15</sup>

From an early stage in the development of the literature, the relationship between truancy and delinquency has been the subject of enquiry by both educators and criminologists. Their starting point has been a variation on the theme that "the devil finds work for idle hands." In the first half of the 1940's one prominent British criminologist argued without hesitation that truancy is "usually the first step on the downward stair to crime--the first premonitory portent of far more desperate misdemeanors."<sup>16</sup> Similarly, in the mid-sixties,

it was postulated that "truancy may lead to delinquency as the truanting child with idle time on his hands has to roam the streets in search of food and entertainment and is therefore likely to get into mischief."<sup>17</sup> However, the reported findings have varied. Tennent<sup>18</sup> suggested a significant correlation between school non-attendance and later delinquency on the basis of his review of the literature primarily dealing with American juvenile delinquents and adult offenders. A subsequent study of Aberdeen schoolboys<sup>19</sup> suggests that, while there is a correlation between truancy and delinquency, the correlation is a weak one and that truancy may better be viewed as an intervening variable. The more important independent variable is deemed 'social disadvantage' since the majority of delinquents have perfectly good attendance. A conclusion is that truancy "is neither a sufficient nor a necessary cause of delinquency and in fact is peripheral to the larger social problem."<sup>20</sup>

#### (ii) Reasons for Poor School Attendance

In the literature a number of reasons, each of varying importance and with some degree of overlap, have been advanced for school absenteeism. The most obvious of these is absence due to physical illness. One study in the United States reports that the 'normal' absentee rate for health reasons is 7 to 9 school days in a school year, and that 'normal illness' accounts for an average absenteeism rate of 4 to 5 per cent. It also estimated that absences in excess of the 'normal' illness due to chronic or long-term illness affect 0.5 per cent of the school enrolment.<sup>21</sup> Other data for the United Kingdom suggest that illness is responsible for an absentee rate of 8 per cent in that country.

A second reason given for absenteeism is parent withdrawal.

In these situations lack of attendance may be due to economic necessity--girls may be kept home to assist mothers with housework; boys to assist in farm chores (especially in rural areas) or the family business. At the other end of the socio-economic scale, the student may be taken out of school to accompany the family on vacations during the school year. Withdrawal may also reflect the anti-authority and anti-school sentiments of some parents, particularly those from lower socio-economic levels. A British study of primary and secondary school students in Sheffield estimated that 15 to 19 per cent of absenteeism (excepting chronic illness) in these respective schools was with the parents' knowledge, consent, or approval.<sup>22</sup> A second British study, carried out by the North West Regional Society of Education Officers<sup>23</sup> estimated that in their geographic area 15 per cent of overall absenteeism could be accounted for by parents keeping their children from school for no 'good reason.' A similar study of seven secondary schools in Central Scotland concluded that nearly a fifth of all absentees were away from school to help at home or for other unsatisfactory reasons.<sup>24</sup>

More important than parent withdrawal of the student is the inability or the unwillingness of the parent to insist upon a child's return to school. In such cases the child remains at home with the parents' knowledge but not with their active consent. The Sheffield study estimated that this factor alone accounted for 31 per cent of high school absenteeism and 19 per cent of primary school absenteeism.<sup>25</sup>

A fourth reason commonly offered for school absenteeism is truancy, which is viewed as absence without the parents' knowledge or consent. In 1974 a nation-wide survey by the United Kingdom Department of Education and Science on one day in January revealed

that 10 per cent of all pupils aged 12 or over were absent from school. Of this number, 20 per cent were thought to be absent without legitimate reasons (i.e. truants).<sup>26</sup> The North West Regional Society of Education Officers estimated a lower rate of overall absenteeism, namely 7.1 per cent, in their area in May 1971, with truancy accounting for a 5 per cent level of absenteeism.<sup>27</sup> These differing estimates are probably due to factors such as seasonal variations, differences in the student population studies, and the definition of truancy.

Truancy itself may be precipitated by a variety of factors. Among these contributors to truancy, dissatisfaction with the school appears to be of considerable importance. Sproule<sup>28</sup> points out that the school may not appear to be offering to the student "the things that are relevant to the life he is going to lead." Other causes of absenteeism which have been considered are: the natural stresses of adolescence, parental and home difficulties, the relationship between teacher and student, and the location of the school. The latter factor may be more relevant in large urban centers where abundant "opportunities of just anonymously disappearing from school and wandering about the streets"<sup>29</sup> are provided.

A fifth reason commonly offered for poor school attendance is "school phobia." The term denotes the absentee who is neither chronically ill nor truant, but who upon reaching school develops a gastrointestinal upset for which no physical cause can be found. The problem is often a manifestation of severe anxiety rather than a simple desire to avoid school.<sup>30</sup> Although school phobia is a factor for particular individuals, the impact of this phenomenon as a whole on the absentee rate in toto is regarded as limited and marginal. However



the effect appears to be greater for primary school pupils than for secondary school students. Indeed, the research suggests that school phobia is a more important factor in absenteeism at the primary school level than truancy. Galloway<sup>31</sup> estimates that, while the former accounts for a persistent unjustified absenteeism rate of 4 per cent, truancy is responsible for 2 per cent absentee rate. Secondary school level phobia is thought to account for an absentee rate of 4 per cent, which is much less than the 15 per cent absentee rate due to truancy in the City of Sheffield schools.

On the whole, the literature suggests that the attitude of the parent is one of the single most important factors affecting persistent unjustified absenteeism from school, and ranks ahead of truancy, school phobia, and related psychosomatic factors.

### (iii) Patterns of Non-attendance

A review of the research on patterns of non-attendance reveals considerable variation in the findings regarding the level of absenteeism within and across schools. Research undertaken in the United Kingdom reveals that throughout that country the overall annual percentage of attendance is about ninety one. As well, there is no sign of a general decline in attendance though, of course, trends of this nature may be occurring in particular schools or regions.<sup>32</sup> A survey also reveals a slight disparity in attendance between primary and secondary schools. In the former, attendance was about 0.5 per cent higher than the overall average and about the same percentage lower for the latter. While similar surveys are not available for U.S. schools on a nation-wide basis, it has been estimated that the incidence of absenteeism in most large city schools is 10 per cent.<sup>33</sup> Higher rates are recorded for inner-core areas; indeed, an absentee

rate of 50 per cent has been reported for many inner-city schools by several individual researchers.<sup>34</sup>

Research findings indicate variations in the rate of absenteeism according to the time of year. In one large, all-girl school in Maryland, the incidence of absenteeism was found to be higher on Mondays and Fridays and on rainy days and other bad weather days.<sup>35</sup> A similar finding has also been reported for a large co-ed academic high school in Connecticut, where it was found that absenteeism was higher on days other than Wednesday and Thursday, and lowest on days of important tests and exams.<sup>36</sup> Levanto has also reported monthly variations in absenteeism which were highest for September, particularly the first two and a half weeks of school, and for May. In contrast Karweit<sup>37</sup> reports absenteeism as highest at the end of the school year. However, this finding is based upon a more limited survey of the last 72 days of the school year. A British survey also reported a seasonal variation in absenteeism. In this study attendance in the Autumn term was observed to be a little higher than in the Summer term, both of which were higher than in the Spring term.<sup>38</sup>

#### (iv) Factors in Attendance

In the literature a number of factors that are considered to be associated with attendance have been identified. These include size of school, geographic location and distance from school, age and grade level, sex of student, achievement, I.Q., school program, attitude of parents and teachers, race, religion, and student personality. The findings, however, are not always consistent and it appears that the importance of particular factors are amplified or moderated by differences in the climate of the school or set of schools.



In one major British study, size of school was found to have little bearing on the incidence of absenteeism. The schools studied varied in size from less than 600 to more than 1800 students. Indeed, it was found that some of the larger schools had a slightly lower rate of absenteeism. However, it was subsequently shown that this was probably due to a tendency for the larger schools to be in slightly more favorable areas.<sup>39</sup> Another survey of 165 secondary schools conducted by the British Headmasters Association concluded that when all factors have been considered, the fact remains that the larger a school the greater the proportion of students with low attendance records.<sup>40</sup>

A U.S. study of Virginia high schools found that as size increased the attendance rate decreased. Although the correlation of  $-.2427$  was small, the author contends that the finding was significant, and that it is important for school planners to know that attendance is negatively related to size of school, because the direction of the correlation runs counter to the expectation.<sup>41</sup>

In the Virginia study, schools were also categorized as urban, suburban, and other, on the basis of the U.S. Census Bureau's population density classification system. The author found a negative relationship between attendance rate and population density, namely, that schools in the less urbanized areas had higher attendance rates (or lower absenteeism) than schools in the more urbanized areas. The author suggests that this phenomenon appears to be also related to the type of student and society characteristic within these areas.

The factor of distance from school was found to have no effect on school attendance in a recent study where this variable

was considered.<sup>42</sup> This finding was consistent with an earlier study<sup>43</sup> which also reported that distance from school was not a significant factor in attendance.

The correlation between absenteeism and age of student does show considerable consistency, not only among schools but also among countries. In a U.K. survey of attendance on one day in January, 1974, it was revealed that the highest percentage of absences was among adolescents aged 15. In a more local study of Sheffield school children who were persistently absent in the autumn term, it was found that the rate of absenteeism showed no real change between the age of 5 and 12, but rose steeply thereafter and reached the highest level in the case of year five students in secondary schools.<sup>44</sup> A similar type of case study of a large secondary school undertaken in the United States reported a higher incidence of absenteeism with succeeding class and age group.<sup>45</sup>

A number of studies have included an examination of rate of absenteeism with sex of students. However the findings, particularly at the secondary school level, have not always been consistent and are perhaps affected by regional factors within a country as well as cross-cultural factors. For example, in the Sheffield study it was found that in middle schools (ages 8 to 12) the level of absenteeism is slightly higher for boys. The converse was observed in every other age group, although the difference is too small to draw any firm conclusions.<sup>46</sup> In contrast, the U.S. findings were more conclusive. Levanto<sup>47</sup> reports that boys in the first three years of high school have lower rates of absenteeism than girls. At the senior levels boys have a higher rate of absenteeism than girls in the same class.

Attempts to relate absenteeism with school achievement or

school attainment have not been conclusive. Absenteeism was found to be lowest for senior students with the highest class ranks in academic achievement.<sup>48</sup> Similarly, Karweit<sup>49</sup> reports that the longer the absenteeism of the student, the lower is the student's marks. She also raises the suspicion that teachers may deliberately or unconsciously downgrade the habitual absentee. In such situations the correlation may become larger than is actually the case.

A further difficulty, in addition to the problem of assigning grades to the habitual absentee, is the implicit assumption employed in some studies that poor attendance necessarily results in poor achievement. This may very well be the case for many students, but the possibility also exists that poor achievement may lead to poor attendance. This aspect of absenteeism has yet to be adequately researched.

At the primary school level, the correlations between absenteeism and achievement reported by investigators have been the source of some interesting controversy. In his 1928 study Ziegler<sup>50</sup> found a positive correlation between attendance and school marks for seventh graders. A later post-war study<sup>51</sup> disagreed with Ziegler's findings regarding school attendance and school marks. More recently a British study indicates that neither of the previous studies were completely wrong but suggests a possible resolution of the contradiction. Using reading comprehension scores as a surrogate measure of achievement, and regular attendance data, The National Child Development Study<sup>52</sup> revealed that there appears to be little relationship between test scores and attendance rates for children from the upper end of the socio-economic scale. In contrast, a significant relationship between low attendance and low reading scores was found for children from

lower socio-economic status families. A very similar picture emerged with the use of arithmetic and general ability test scores. It would therefore appear that school attendance has a more limited impact on achievement than social class. Levanto<sup>53</sup> reports that students with low I.Q. measures tend to have higher rates of absenteeism than those with high I.Q. measures.

The relationship reported between school program and school absenteeism evinces considerable consistency among schools in the U.S. and the U.K. Secondary school students in the United States who were college bound have been found to have the lowest rates of absenteeism, followed by business students and general program students.<sup>54</sup> Similarly in Britain grammar schools tend to have better attendance figures than comprehensive schools and secondary modern schools. However, attendance is observed to decrease as pupils become older, especially those students in lower streams.<sup>55</sup>

Home background and parental attitudes are also important factors which influence school attendance. Students from single parent homes tend to have higher rates of absenteeism than those from two parent homes.<sup>56</sup> Even more important than the number of parents in the home is the influence that parents are able to exert over their children. In the Sheffield study alluded to earlier, the proportion of total absenteeism (excluding prolonged illness) accounted for by truancy was far less than the level of absenteeism which was a consequence of the inability of parents or their unwillingness to insist on the child's return to school. Furthermore, the level of absenteeism with parents' knowledge, consent, or approval, was almost equivalent to the proportion of absenteeism in high school accounted for by truancy. The situation was found to be more marked at the



primary school level. While truancy accounted for only 2 per cent of total absences, the withdrawal of children by parents was responsible for 19 per cent of primary school absences and the inability or unwillingness of parents to pressure their children into going to school increased the level of absenteeism by a further 18.6 per cent.

The findings reported on the effect of the relationship between teacher and student on attendance, indicate that attendance tends to be higher in situations where the pupil-teacher ratio is also high.<sup>57</sup> Moreover, if the teacher's level of interest in students is perceived to be high by the students themselves, then attendance has also been found to be high.<sup>58</sup> A similar finding was reported in 1928 by Ziegler<sup>59</sup> as in the case of home-room teachers who exhibited interest and concern about their students.

Other correlates of attendance reported in the literature are race, religion, and student personality. Absentee rates have been found to be higher for Blacks than Whites in U.S. schools whereas in the same schools the attendance of Jewish children has been found to be quite high, followed by that for Catholic children, other religions, Protestants, and those who reported no religion. Higher rates of absenteeism have also been reported for students with poorer personality ratings. One suspects that in these cases attendance may have the characteristic of a self-fulfilling prophecy.

In reviewing the research on absenteeism two major shortcomings become apparent in the findings reported. First, the studies seldom rank the factors contributing to absenteeism in order of importance which may be a consequence of the type of statistical analysis undertaken. Second, checks for spuriousness of correlations are generally lacking. However, despite these defects, it may be

surmised that parental attitudes, socio-economic background, and the age of the student account for most of the variance in absenteeism.

(v) Profile of the Poor Attender

On the basis of the literature available, the following profile of a poor attender is suggested:

- (a) he or she tends to be a high school rather than a primary school student;
- (b) the poor attender tends to live in an urban rather than a rural setting;
- (c) the student tends to follow a non-academic rather than an academic program;
- (d) he or she is more likely to come from a single-parent family rather than a two-parent family;
- (e) the student's academic performance is usually below average; and
- (f) the poor attender comes from a low socio-economic background.

### III RESEARCH DESIGN

The purpose of this study is to provide baseline data on the patterns of attendance, the characteristics of poor school attenders, and the factors affecting absenteeism. To fulfill this mandate it was necessary to develop a research design which would permit the gathering of data from several sources. This part of the report provides details of the samples selected, the type of data collected, and the methods of analysis employed.

#### Sample Selection

The extent of the data required to examine patterns of attendance precluded a survey of all schools in the province. As an



alternative, twenty-four elementary and secondary schools were selected which represented the most common types of schools. The criteria used to select these representative schools were: demographic location; school size; school system size; type of school; type of program. A summary of the characteristics of the eight elementary and sixteen secondary schools selected is provided in Table 1:1. Some explanation of the criteria employed is necessary.

With the exception of secondary school types, all of the characteristics employed are dichotomized. Thus, the demographic basis for the selection of schools is simply urban and non-urban. For purposes of this study, an urban district is defined as a built-up area with a population greater than or equal to 50,000. Non-urban areas are considered to be primarily rural in nature with a population of less than 50,000. Schools within each of these types of locations were selected from both the Northern and Southern regions of the province. The basis for the North-South division of the province employed is the regions established by the Ministry of Education. Consequently, Northern schools were selected from those located within the Northwestern, Midnorthern, and Northeastern regions, whereas Southern schools were chosen from schools in the Western, Central, or Eastern regions of the province. It is recognized that the schools designated for the Southern region had to be selected from areas as diverse as Metropolitan Toronto, South-Western Ontario, the Niagara Region, Eastern Ontario, and the Ottawa Valley.

In addition to location of schools, consideration had to be given to certain characteristics of schools themselves. For example, school size was considered as an important factor to consider in examining patterns of attendance. For this study, a large elementary

TABLE 1:1

## Characteristics of the Sample Schools.

| School Characteristics |        |       |          | Board Characteristics |          |          |
|------------------------|--------|-------|----------|-----------------------|----------|----------|
| Code & Type            | Grades | Size  | Location | Size                  | Type     | Location |
| Elementary             |        |       |          |                       |          |          |
| E1                     | K-8    | Small | Other    | Small                 | Separate | South    |
| E2                     | K-8    | Large | Other    | Large                 | Public   | South    |
| E3                     | 7-8    | Small | Urban    | Large                 | Separate | South    |
| E4                     | 7-8    | Small | Urban    | Small                 | Public   | North    |
| E5                     | K-8    | Small | Other    | Large                 | Public   | North    |
| E6                     | K-8    | Small | Urban    | Small                 | Public   | South    |
| E7                     | 7-8    | Large | Urban    | Large                 | Public   | South    |
| E8                     | K-8    | Small | Urban    | Small                 | Separate | North    |
| Secondary              |        |       |          |                       |          |          |
| Academic               |        |       |          |                       |          |          |
| A1                     | 9-13   | Large | Urban    | Large                 | Public   | South    |
| A2                     | 9-13   | Small | Urban    | Large                 | Public   | South    |
| A3                     | 9-13   | Small | Urban    | Small                 | Public   | South    |
| Comprehensive          |        |       |          |                       |          |          |
| C1                     | 9-13   | Large | Other    | Large                 | Public   | South    |
| C2                     | 9-13   | Large | Other    | Small                 | Public   | South    |
| C3                     | 9-13   | Large | Urban    | Small                 | Public   | South    |
| C4                     | 9-13   | Large | Urban    | Large                 | Public   | South    |
| C5                     | 9-13   | Large | Urban    | Large                 | Public   | South    |
| C6                     | 9-13   | Small | Other    | Small                 | Separate | South    |
| C7                     | 9-13   | Small | Urban    | Large                 | Public   | North    |
| C8                     | 9-13   | Small | Other    | Large                 | Public   | North    |
| C9                     | 9-13   | Large | Urban    | Large                 | Public   | North    |
| C10                    | 9-13   | Small | Other    | Small                 | Public   | South    |
| Vocational             |        |       |          |                       |          |          |
| V1                     | 9-12   | Large | Urban    | Large                 | Public   | South    |
| V2                     | 7-10   | Small | Urban    | Large                 | Public   | South    |
| V3                     | 9-12   | Small | Urban    | Small                 | Public   | North    |

school is defined as a school having 25 or more teachers, whereas a small elementary school is one with less than 25 teachers. Secondary schools tend to have higher enrolments than elementary schools and it was for this reason that the pivotal point between large and small schools was set at 50 teachers. A further factor of size which was taken into consideration when selecting schools was the factor of school board size. In keeping with the polar alternatives, a small school board was defined as one in which less than 750 teachers were employed. Conversely, a large school board was one which employed 750 or more teachers.

Two school systems exist in this province which are recognized for legislative grant purposes, namely the public school boards and the Roman Catholic separate school boards. While public school boards administer both elementary and secondary schools, the separate boards are essentially concerned with elementary education. With this in mind, the sample of elementary schools includes schools from both educational systems, whereas secondary schools were selected from the public school system only.

It was recognized that within the broad division of elementary and secondary schools a variety of school organizations exist. In the case of elementary schools, the type of schools selected included grades 7 and 8. Thus, the elementary schools considered were either K-8 or Grade 7-8 schools. The K-6 schools were excluded because attendance was not perceived as a problem in the lower grades and so their inclusion would add little to the study. The selection of secondary schools was based upon the dominant program offering. Thus, three types of schools were examined: (1) academic; (2) comprehensive; and (3) vocational.

Using the above criteria, eight elementary schools were selected as case studies. These schools were located in communities with populations ranging from less than 1000 to more than 2,000,000. The sizes of school vary from schools with 6 teachers and slightly over a hundred students to schools with nearly 30 teachers and over 650 students. The boards from which the primary schools were chosen range from a small one of barely over 200 teachers and far less than 4500 pupils, to a very large system with over 4000 teachers and over 90,000 pupils. In the primary school sample, one school was chosen from Northern Ontario, two from North-Western Ontario, two from the Metro area, one from the South-West, and two from Eastern Ontario. Over half the schools (five of eight) were selected from the public school system. The K-8 schools were weighted heavier because they represent the mode for the primary level.

Like the primary schools, the high school case studies were selected from a range of small communities to the largest urban area. The division of the schools according to demographic location was weighted in favour of the urban schools to reflect the distribution of the population of the province. The schools themselves ranged from very small schools which consisted of less than 15 teachers and slightly more than 200 students, to very large schools of nearly 100 teachers and 1700 students. The boards from which the schools were chosen also varied from small to very large. Although the sample was heavily weighted in favour of the more numerous comprehensive schools, it also included some of the less common academic and vocational schools. In the case of one of the vocational schools selected the beginning year was Grade 7.

For purposes of administering a questionnaire on school



attendance, it was necessary to select groups of both good and bad attenders within the chosen schools. A poor attender was defined as a student who had the equivalent of 20 or more absences between September 1st and April 30th of the current academic year. An attempt was made to exclude students from the sample of poor attenders where reasons for absenteeism were considered legitimate. Thus, in consultation with the attendance clerk, students who were absent because of chronic illness or hospitalization were excluded from the lists of poor attenders. The sample of poor attenders was further limited by excluding students who had dropped out of school during the current academic year.

In view of the small number of poor attenders and the anticipated difficulty in administering a questionnaire to all poor attenders, it was decided to use the population of such students rather than a sample. The situation was somewhat different for good attenders. In each school a sample of these students was selected which was representative of the grades under consideration. The size of the sample of good attenders was limited to the population of poor attenders.

Teachers were also asked to complete a questionnaire on school attendance. Since the total number of teachers in the selected schools was relatively small, the whole population was asked to respond to the instrument rather than a sample of the group.

#### Research Instruments

Four instruments were employed to gather the necessary data. These were: (1) student absentee form; (2) a questionnaire on school attendance; (3) a request for policies dealing with absenteeism; and (4) an interview schedule on school procedures and environment.

The student absentee form was used to collect attendance information about every student in each school. The information recorded for each student on this form included school code, sex, and grade level of the student and the dates for each daily absence. In the case of students who dropped out of school, provision was made to record this fact. While anonymity of each student was maintained, it was possible to review patterns of absenteeism by sex, grade level, and school. The data for this purpose was taken from the school registers. Details regarding the recording and analysis of this data are provided in Appendix A.

The student questionnaire, consisting of 68 items, was developed in conjunction with an Advisory Committee of school attendance officers and school administrators. It was used to obtain information such as socio-economic status of the student, level of school achievement, perceptions of the school, attitudes towards school work and school attendance, and future academic and vocational plans. Items to determine levels of school satisfaction, internal work motivation, and need for personal growth were also included. In addition, open-ended questions were posed to solicit the opinions of students regarding class-skipping and attendance. The data gathered by this instrument was used as a basis for comparison between good and poor attenders.

A similar questionnaire consisting of 49 items was prepared for the teachers employed in the schools included in the study. The purpose of this questionnaire was to gather the perceptions of teachers on student absenteeism, class-skipping, and truancy, and to compare, among other things, their views of the school, school satisfaction, and needs for personal growth, with the students' perceptions



of these matters. Samples of the questionnaires used are provided in Appendix A.

Two interview schedules were developed in order to obtain information regarding the location and organization of the school, the procedures employed to record attendance, and the established routines used to deal with absentees. The purpose of these schedules was to provide other supplementary data which would assist the investigators in explaining patterns of attendance which the analysis might not reveal. The interview schedules are presented in Appendix A.

#### Data Collection Procedures

All of the data, with the exception of details regarding school board policy on school attendance, was collected by four research teams. Each team, which consisted of two research assistants, was assigned to collect data from the selected schools in the geographic area to which it was assigned. Data collection was begun in the last week of April and completed by the end of May. Every attempt was made to ensure anonymity and confidentiality of the schools and students participating in the study.

Before a research team visited a school, permission to include the school in the study had been granted by the school board and the principal of the school. In addition, school principals were contacted to arrange time periods for data collection in their schools which were convenient to both parties. Despite the burden of this and other research projects which is placed upon schools, the research assistants were pleased with the cooperation and assistance provided in each of the schools visited.

On first entering a school to collect data, the research team

met with the principal, or with staff members designated by the principal, to outline the nature of the study and the data to be collected. Once facilities were made available, the research team would begin the tasks of gathering data, and arranging suitable times to administer the questionnaires and for interviews.

Data on student absenteeism was obtained from all of the schools' registers for the academic year 1976-77. An exception was made for one school which had changed its method of recording school attendance in that year. For this school, data was collected for the academic year 1977-78. In this activity, the date of every absence for each student was recorded, together with the sex and grade level of the student.

Once poor and good attenders had been identified, using the current school registers, consent request forms were distributed to the particular student by the home room teachers. Two days were allowed for the return of the consent forms. The rate of return of these forms was the highest in elementary schools. In most cases the returns exceeded 80 per cent which compared most favourably with the returns in high schools which ranged from 25 to 64 per cent. Despite the poor response from high school students, at least 20 per cent of the population of poor school attenders participated in the study. An obvious problem in a study of this nature is the administration of the questionnaire to students who are considered to be poor attenders. To partially offset this difficulty, questionnaires were administered twice whenever possible.

The teacher questionnaire was distributed to each teacher, who was requested to complete the instrument and return it to one of the research assistants. The rate of response varied between 50 and

90 per cent. In addition, one of the research assistants interviewed the principal and other staff members of the school, in order to obtain descriptive information regarding the school and its location.

In addition to the data gathered by the research teams, a request was mailed to the attendance officer of each of the school boards included in the study. This request asked for copies or details of policy documents and regulations developed by the boards to deal with matters of school absenteeism. The initial responses to this request did not provide much data and, as a consequence, a similar letter was sent to other school boards. A copy of the letter is provided in Appendix A.

#### Analysis of the Data

As was stated previously, the purpose of the study is to provide a description of poor attenders and the patterns of attendance which exist in some Ontario schools. While an attempt has been made to select representative schools of varying types, it was not our intention to use the findings for predictive purposes but merely to observe whether the picture of absenteeism does differ among the various types of schools selected. In light of these conditions, the analysis of the data was deliberately limited.

The data were converted to a machine-readable form then edited to ensure accuracy. The level of absenteeism, the patterns of absenteeism of groups within the school, and patterns of absenteeism among students were identified independently for each school.

Level of Absenteeism. The mean of the number of absences (of at least one-half of a day) per day of the school year were calculated. The mean number of absences per day was expressed as a percentage of the December enrolment to provide a measure of the level

of absenteeism in the school. The ratio, the mean number of absences per day of the school year for boys to that for girls, was calculated.

School Patterns. Patterns of attendance within each school were investigated for the following groups: boys; girls and all students within the school; and for all students in each grade. For each group the analysis proceeded through the following steps:

1. Identification of the weeks of the year with at least four days on which absences were recorded;
2. Identification for each week so identified, of the day on which most absences were recorded, and that on which the second highest number of absences were recorded;
3. Calculation of the frequency of occurrence of the ordered pairs, identified in (2.) above, for the parts of the school year before and after Christmas, and for the whole of the school year.

The information resulting from this analysis enabled the identification of patterns of absenteeism in groups of students within the school and the investigation of differences between the patterns occurring before and after Christmas.

Student Patterns. Patterns of absenteeism among individual students were investigated for students with more than 10 absences during the school year. The analysis was carried out independently for each school and proceeded through the following steps:

1. Identification of those students with more than ten absences in the school year;
2. Identification for each student so identified, of the day of the week on which he was most often absent, and that on which he was next most often absent;



3. Calculation of the frequency of the ordered pairs identified in (2.) above for four groups of students, viz., those with, respectively, eleven to twenty, twenty-one to forty, more than forty, and more than eleven absences during the school year.

The information resulting from this analysis enabled the identification of weekly patterns of absenteeism among students in a school and the investigation of differences among groups of students with different levels of absenteeism.

Further analysis of patterns of absenteeism took the form of the calculation of the mean and standard deviation of the frequency distribution of the number of absences per student for two groups within each secondary school, viz., students who 'dropped out' in the 1977-78 school year and those who did not. The information from this analysis was used in the investigation of the relationship between poor school attendance and dropping out of school.

School Policies. The analysis of school policies consisted of a review of the content of the policies provided. The basis for this review was a series of questions concerning absenteeism which are presented in Chapter 6.

The Questionnaire Survey. Both teachers and students were asked to complete questionnaires which were designed to elicit information regarding matters such as family background, future plans, perceptions of absenteeism and class-skipping. The data from these questions were converted to a computer-readable format and checked for accuracy. Two ways of compiling the data were employed. In most cases, the responses were expressed in a percentage distribution format. The data collected to assess school satisfaction were used to calculate the mean and standard deviation for each of the indices

used.

In the remaining portion of the report the findings are presented in Chapters 2 to 7 inclusive. Chapter 8 provides a short summary of the study together with some conclusions. Appendix A includes copies of the questionnaires used as well as other forms employed. The tables included in Appendix B provide more detail about patterns of attendance.



## 2 Levels and Patterns of Absenteeism—Findings

---

This chapter reports the component of the study addressing problems concerning levels and patterns of absenteeism. These problems are investigated through the analysis of data obtained from the attendance registers in each of the sample schools.

### I PROBLEMS

The research problems addressed in this portion of the study may be expressed as follows:

1. What are the present levels of absenteeism in elementary and secondary schools in Ontario?
2. What are the present patterns of absenteeism in elementary and secondary schools in Ontario?
3. What are the present patterns of absenteeism among students in elementary and secondary schools in Ontario?

### II FINDINGS

The findings of this portion of the study are presented in relation to the three problem areas being investigated, for example, levels of absenteeism, patterns of absenteeism in schools, and patterns of absenteeism among students.

#### Levels of Absenteeism

The measure of absenteeism used in this study for each school is the mean of the number of students absent per day of the school year. To facilitate comparisons this measure is expressed as a percentage of the enrolment for December in the academic year under observation. This information is displayed, for all sample

schools, in Table 2:1.

The range and mean of the levels of absenteeism were, respectively: for all schools, 3.5-20.1 and 7.8; for elementary schools, 3.5-8.8 and 5.5; for all secondary schools, 3.5-20.1 and 8.9; for academic secondary schools, 5.2-8.4 and 6.0; for comprehensive secondary schools, 3.5-13.1 and 8.4; for vocational schools, 9.4-20.1 and 13.5.

As can be seen from Table 2:1, the level of absenteeism was higher for boys in thirteen of the sample schools; four of the elementary schools; nine of the secondary schools--one academic secondary school; five comprehensive secondary schools; and all three vocational secondary schools.

#### Patterns of Absenteeism in Schools

Patterns of absenteeism were investigated independently for each school. Within each school, findings were investigated for the following groups; students in the school, boys in the school, girls in the school, and all students in each grade. Patterns were investigated within three time periods: (1) the school year, (2) the school year prior to the Christmas vacation, and (3) the period after the Christmas vacation. Provided that there were, respectively at least twenty, eight and twelve weeks during which absences were recorded on at least four days. The number of weeks selected for each time period represent approximately half of the calendar weeks within that period.

The information used to identify patterns of absenteeism for the various groups and time periods in each school was obtained from the raw data by:

1. identifying the weeks in that time period during which absences occurred on at least four days;

TABLE 2:1

## Mean Daily Absenteeism in the Sample Schools

| School Code | Enrolment | Mean Daily Absenteeism |                   |                            |
|-------------|-----------|------------------------|-------------------|----------------------------|
|             |           | Number of Students     | %age of Enrolment | Boys vs Girls <sup>a</sup> |
| E1          | 177       | 10.0                   | 5.6               | .7                         |
| E2          | 539       | 20.1                   | 3.7               | 1.1                        |
| E3          | 218       | 7.6                    | 3.5               | .5                         |
| E4          | 479       | 25.3                   | 5.3               | 1.1                        |
| E5          | 107       | 6.0                    | 5.6               | .8                         |
| E6          | 420       | 20.3                   | 4.8               | 1.1                        |
| E7          | 517       | 33.0                   | 6.4               | 1.0                        |
| E8          | 290       | 25.5                   | 8.8               | .9                         |
| A1          | 835       | 43.8                   | 5.2               | .9                         |
| A2          | 906       | 40.4                   | 4.5               | .6                         |
| A3          | 900       | 75.4                   | 8.4               | 1.1                        |
| C1          | 1025      | 114.8                  | 11.2              | 1.1                        |
| C2          | 1643      | 113.4                  | 6.9               | .9                         |
| C3          | 1102      | 144.5                  | 13.1              | 1.2                        |
| C4          | 811       | 49.3                   | 6.1               | 1.0                        |
| C5          | 1146      | 107.1                  | 9.3               | 1.2                        |
| C6          | 806       | 66.0                   | 8.2               | 1.2                        |
| C7          | 759       | 52.7                   | 6.9               | 1.0                        |
| C8          | 203       | 7.1                    | 3.5               | .6                         |
| C9          | 1087      | 118.0                  | 10.9              | .7                         |
| C10         | 563       | 41.5                   | 7.4               | 1.1                        |
| V1          | 444       | 89.3                   | 20.1              | 1.1                        |
| V2          | 316       | 29.6                   | 9.4               | 1.3                        |
| V3          | 400       | 44.5                   | 11.1              | 1.4                        |

<sup>a</sup>Ratio of the mean daily absenteeism for boys to the mean daily absenteeism for girls.

2. identifying the two days, of each of the above weeks, on which the highest and second highest number of absences were recorded;
3. calculating, for each day of the week, the number of weeks during which the highest number of absences was recorded on that day. This number was then expressed as a percentage of the number of weeks in the time-period during which absences were recorded on at least four days;
4. calculating the number of occurrences of each pair of days, ordered from highest to lowest number of absences, on which the highest and second highest number of absences were recorded. This number of occurrences was then expressed as a percentage of the number of weeks in the time-period during which absences were recorded on at least four days.

The first pattern of interest for each group/time-period combination was the days of the week on which the weekly maximum number of absences was most frequently recorded. Information for the identification of this pattern was obtained as described in step 2. above. Inspection of the information indicated that for a pattern to be significant, the same day of the week must have been identified as having the highest number of absences in at least thirty per cent of the weeks during the time-period. However, a criterion value of twenty-five per cent was used for some groups, for the period of the school year, where rigid application of the higher criterion value concealed otherwise apparent patterns.

The second pattern of interest for each group/time-period combination was the ordered pairs of the two days of the week on

which most absences were recorded (as described in step 4. above). Inspection of the data indicated that for a pattern to be significant, the same ordered pair must have occurred in at least thirty per cent of the weeks during the time-period.

Patterns identified by applying the above criteria are reported in the text below while more complete data are contained in the tables in Appendix B.

School E1. The following groups were omitted from the analysis: students in Grades I-IV, and in Grade VII. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:2): for all students, Friday then Monday; for grade level groupings, Monday, although Tuesday occurred as frequently for Grade VI and Friday for at least 30 per cent of the time for Grade V.

Differences between patterns identified for the periods before and after the Christmas break occurred for all groups (Table 2:2). In general, Friday was important before the break and Monday afterwards. However, Tuesday was important after the break, for Grade VI students, and before the break for all girls; Wednesday was important, before the break, for Grade VIII students.

As can be seen from Table 2:2 differences between the patterns for boys and girls were identified as follows: maximum absenteeism occurred most frequently on Friday and Monday for boys, and on Tuesday and Monday for girls.

Ordered pairs of the two days of the week on which most absences were recorded were identified for three of the eighteen group/time-period combinations: Friday-Tuesday for all students before Christmas; Monday-Tuesday for boys and Grade V students after



TABLE 2:2  
Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School E1.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday                                                | Monday then Friday        | Friday then Monday   |
| All Boys           | Friday                                                | Monday                    | Monday               |
| All Girls          | Tuesday                                               | Monday then Friday        | Monday               |
| Students in:       |                                                       |                           |                      |
| Grade 5            | Friday                                                | Monday                    | Monday then Friday   |
| Grade 6            | Friday                                                | Tuesday then Monday       | Monday and Tuesday   |
| Grade 8            | Monday and Wednesday                                  | Monday                    | Monday               |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year respectively. Only weeks with more than four days on which absences occurred are included in the report.



Christmas (Tables B:1-B:11, microfiche).

School E2. The following groups were omitted from the analysis: students in Grades III and IV. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:3): for all students, Friday; for the seven grade level groupings, Monday, Tuesday and Friday each occurred twice.

Differences between patterns identified for the periods before and after the Christmas break occurred for all groups (Table 2:3) although in three instances--Grades I, II and V--no pattern was identified for the latter period. In fact a variety of differences was observed which are: Friday-Tuesday, Wednesday-Tuesday, Tuesday-Thursday, Friday-Monday and Thursday, Friday-Monday, and Monday-Tuesday.

As can be seen from Table 2:3, differences between the patterns for boys and girls were identified for the school year, and before and after Christmas: maximum absenteeism occurred on Monday and Friday for boys; on Tuesday and Wednesday for girls.

Ordered pairs of the two days of the week, on which most absences were recorded were identified as significant for two of the ten group/time-period combinations: Monday-Tuesday for Grade II students before Christmas, and Tuesday-Wednesday for Grade V students before Christmas (Tables B:12-B:24).

School E3. The most commonly occurring day of the week (Table 2:4) on which the maximum number of absences was recorded for all time-periods was--for boys, girls, students in the school, and students in Grades VII and VIII--Monday. No significant differences were found between patterns for different parts of the school

TABLE 2:3

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School E2.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday                                                | Tuesday                   | Friday               |
| All Boys           | Friday                                                | Friday and Monday         | Friday               |
| All Girls          | Wednesday                                             | Tuesday                   | -                    |
| Students in:       |                                                       |                           |                      |
| Grade 1            | Friday                                                | -                         | Friday               |
| Grade 2            | Monday                                                | -                         | Monday               |
| Grade 5            | Tuesday                                               | -                         | Tuesday              |
| Grade 6            | Tuesday then Monday                                   | Thursday                  | Tuesday              |
| Grade 7            | Friday                                                | Monday and Thursday       | -                    |
| Grade 8            | Friday                                                | Monday                    | Friday               |
| Special Education  | Monday                                                | Tuesday                   | Monday               |

<sup>a</sup>

Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

TABLE 2: 4

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School E3.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Monday                                                | Monday then Friday        | Monday               |
| All Boys           | Monday                                                | Monday                    | Monday               |
| All Girls          | Monday                                                | Monday                    | Monday               |
| Students in:       |                                                       |                           |                      |
| Grade 7            | Monday                                                | Monday                    | Monday               |
| Grade 8            | Monday                                                | Monday then Friday        | Monday               |

<sup>a</sup>

Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

year, different sexes, or different groups (Tables B:25-B:29). However, one ordered pair of the two days of the week on which most absences were recorded was significant: Monday-Friday for students in Grade VII before Christmas.

School E4. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:5): for all students, Friday then Monday; for the three grade level groups, Friday in two groups, Monday in the other.

Differences between the patterns for the periods before and after Christmas occurred for two of the six groups: Tuesday before Christmas and Friday after Christmas for students in Grade VIII; Monday before Christmas and Monday or Wednesday after Christmas for students in Special Education.

As can be seen from Table 2:5, the pattern of days on which maximum absenteeism occurred was the same for boys as for girls.

The only significant ordered pair of days of the week on which most absences were recorded was Tuesday-Wednesday for students in Grade VII for before Christmas (Tables B:30-B:35).

School E5. The following groups were omitted from the analysis: students in Grades I to VI, and in Grade VIII. The most commonly occurring day of the week (Table 2:6) on which the maximum number of absences was recorded, for all time periods and all groups, was Monday. No significant differences were found between patterns for different parts of the year, different sexes, or different groups.

Ordered pairs of the two days of the week on which most absences were recorded, were identified as significant for two of the four group/time-period combinations: Monday-Tuesday for all students and students in Grade VII for before Christmas (Tables B:36-B:46).

TABLE 2: 5

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School E4.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday then Monday                                    | Friday then Monday        | Friday then Monday   |
| All Boys           | Friday then Monday                                    | Friday                    | Friday               |
| All Girls          | Friday                                                | Friday                    | Friday               |
| Students in:       |                                                       |                           |                      |
| Grade 7            | Friday then Monday                                    | Friday                    | Friday               |
| 8                  | Tuesday                                               | Friday then Monday        | Friday               |
| Special Education  | Monday                                                | Monday and Wednesday      | Monday               |

a

Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

TABLE 2:6

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School E5.

| Group <sup>a</sup>  | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|---------------------|-------------------------------------------------------|---------------------------|----------------------|
|                     | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students        | Monday                                                | Monday                    | Monday               |
| All Boys            | Monday                                                | -                         | Monday               |
| All Girls           | Monday                                                | Monday                    | Monday               |
| Students in Grade 7 | Monday                                                | Thursday                  | Monday               |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.



School E6. The following group was omitted from the analysis: students in Grade III. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:7): for all students, Monday then Friday; for the seven grade levels, Monday.

Differences between patterns identified for the periods before and after Christmas were considered significant (Table 2:7) for only two of the seven groups where comparisons were possible: boys in the school, where Friday occurred most frequently before Christmas and Monday after Christmas; students in Grade VI, where Tuesday occurred most frequently before Christmas and Monday afterwards. The general pattern of Monday occurring most frequently both before and after Christmas varied for some other groups by the existence of other days with percentage frequencies of occurrence of at least thirty per cent.

As can be seen from Table 2:7, differences between the patterns for boys and girls were identified for the school year and parts of the school year: maximum absenteeism occurred most frequently on Friday and Monday for boys and Monday and Tuesday for girls.

Ordered pairs of the two days of the week, on which most absences were recorded, were identified as significant for three of the twenty-nine group/time-period combinations: Monday-Tuesday for students in Grade II for the periods after Christmas and the school year; and Tuesday-Monday for Grade VI students before Christmas (Tables B:47-B:58).

School E7. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:8): Friday then Monday for all students; Friday,

TABLE 2:7

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School E6.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Monday then Friday                                    | Monday                    | Monday then Friday   |
| All Boys           | Friday                                                | Monday                    | Friday then Monday   |
| All Girls          | Monday                                                | Monday and Tuesday        | Monday               |
| Students in:       |                                                       |                           |                      |
| Grade 1            | Monday                                                | Monday                    | Monday               |
| Grade 2            | Monday                                                | Monday                    | Monday               |
| Grade 4            | Monday and Friday                                     | Monday                    | Monday               |
| Grade 5            | -                                                     | -                         | Monday               |
| Grade 6            | Tuesday                                               | Monday                    | Monday               |
| Grade 7            | Monday and Thursday                                   | Monday                    | Monday               |
| Grade 8            | -                                                     | Monday and Tuesday        | Monday               |

<sup>a</sup>

Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

TABLE 2:8

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School E7.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday                                                | Monday                    | Friday then Monday   |
| All Boys           | Monday                                                | Monday                    | Monday               |
| All Girls          | Friday                                                | Monday then Friday        | Friday               |
| Students in:       |                                                       |                           |                      |
| Grade 7            | Friday                                                | Monday and Friday         | Friday               |
| Grade 8            | Monday                                                | Friday                    | Monday and Friday    |

<sup>a</sup>

Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

for Grade V11, and both Friday and Monday for Grade V111.

Differences between patterns identified for the periods before and after Christmas occurred for five of the six groups (Table 2:8) and all involved only Monday and Friday.

As can be seen from Table 2:8, differences between the patterns for boys and girls were identified as follows: the day of the week on which the highest number of absences was recorded for boys was Monday, and Friday for girls in the two time periods before Christmas and the school year.

No ordered pairs of the two days of the week on which the highest numbers of absences were recorded were considered significant (Tables B:59-B:63).

School E8. Grade 1V students were the only group omitted from analysis. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:9): for all students, Monday; for grade level groups, Monday.

Differences between patterns identified before and after Christmas occurred for three of the ten groups: Tuesday and Monday both occurred most frequently before Christmas and Monday most frequently after Christmas for girls in the school; Tuesday and Wednesday occurred most, and equally, frequently before Christmas, and Monday most frequently after Christmas, for students in Grade 111; and Tuesday before Christmas and Monday after Christmas for Grade V111.

Ordered pairs of the two days of the week on which the highest numbers of absences were recorded were identified (Tables B:64-B:74) as significant for six of the thirty group/time-period combinations: Monday-Wednesday for students in Grade 11 for the school year; Monday-Tuesday for students in Grade 111 for the school year

TABLE 2:9

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School E8.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Monday                                                | Monday                    | Monday               |
| All Boys           | Monday                                                | Monday                    | Monday               |
| All Girls          | Monday and Tuesday                                    | Monday                    | Monday               |
| Students in:       |                                                       |                           |                      |
| Grade 1            | Monday                                                | -                         | Monday               |
| Grade 2            | Monday                                                | Monday                    | Monday               |
| Grade 3            | Tuesday and Wednesday                                 | Monday                    | Monday               |
| Grade 5            | Monday                                                | Monday                    | Monday               |
| Grade 6            | Monday                                                | Monday                    | Monday               |
| Grade 7            | Monday                                                | Monday                    | Monday               |
| Grade 8            | Tuesday                                               | Monday                    | Monday               |

<sup>a</sup>

Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.



and after Christmas, Grade VI before Christmas and Grades VII and VIII, after Christmas.

School A1. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:10): for all students Monday then Friday; for the grade level groups, Monday and Friday except for Grades X and XIII where only Monday occurred at least thirty per cent of the time.

Differences between patterns identified for the periods before and after Christmas occurred for two of the eight groups: Grade X Monday and Tuesday before Christmas, and Monday and Friday after Christmas; and Grade XIII Thursday before Christmas and Monday and Friday after Christmas. As can be seen from Table 2:10 there were no differences between the patterns identified for boys and girls.

Ordered pairs of the two days of the week on which the highest numbers of absences were recorded, were identified as significant (Tables B:75-B:82) for three of the twenty-four group/time-period combinations: Monday-Friday, for girls in the school after Christmas; Friday-Monday, for students in Grade XII after Christmas.

School A2. The following groups were omitted from the analysis: students in Grades XII and XIII and Special Education. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:11): for all students Friday then Monday; for Grade X Friday; for Grade XI Friday then Tuesday.

Differences between patterns identified for the periods before and after Christmas occurred for all six groups. As can be seen from Table 2:11, the differences between the patterns identified for boys and girls is slight for the period before Christmas and



TABLE 2:10

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School A1.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Monday                                                | Friday then Monday        | Monday then Friday   |
| All Boys           | Monday                                                | Friday then Monday        | Monday then Friday   |
| All Girls          | Monday                                                | Friday then Monday        | Monday then Friday   |
| Students in:       |                                                       |                           |                      |
| Grade 9            | Monday then Friday                                    | Friday then Monday        | Friday then Monday   |
| Grade 10           | Monday then Tuesday                                   | Monday and Friday         | Monday               |
| Grade 11           | Monday                                                | Monday and Friday         | Monday then Friday   |
| Grade 12           | Monday then Friday                                    | Friday                    | Friday then Monday   |
| Grade 13           | Thursday                                              | Monday and Friday         | Monday               |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

TABLE 2:11

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School A2.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday                                                | Monday                    | Friday then Monday   |
| All Boys           | Monday then Friday                                    | Tuesday                   | Monday               |
| All Girls          | Friday                                                | Monday                    | Monday and Friday    |
| Students in:       |                                                       |                           |                      |
| Grade 9            | Friday                                                | Monday then Tuesday       | -                    |
| Grade 10           | Thursday and Friday                                   | Monday then Friday        | Friday               |
| Grade 11           | Tuesday then Monday                                   | Friday                    | Friday then Tuesday  |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

over the school year, however, for the period after Christmas Tuesday occurred most frequently for boys and Monday for girls.

Ordered pairs of the two days of the week on which the highest numbers of absences were recorded were identified as significant for one group/time-period combination (Tables B:83-B:91): Friday-Wednesday for students in Grade XI.

School A3. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:12): for all students Friday; for Grades X through XIII Friday; for Grade IX Wednesday.

Differences between patterns identified for the periods before and after Christmas were considered significant only for two of the eight groups, students in Grades IX and XI. As can be seen from Table 2:12, there are no significant differences between the patterns identified for boys and girls.

No order pairs of the two days of the week, on which the highest numbers of absences were recorded, were identified as significant (Tables B:92-B:99).

School C1. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:13): Friday for all groups and all time periods, except for students in Grade IX before Christmas. In this case Monday occurred most frequently. Thus there were no differences between and among patterns over the school year identified for students grouped by sex or grade level and only one difference was detected for different parts of the year (as described above for students in Grade IX).

Two ordered pairs of the two days of the week on which the

TABLE 2:12

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School A3.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday then Monday                                    | Friday                    | Friday               |
| All Boys           | Friday then Monday                                    | Friday                    | Friday               |
| All Girls          | Friday                                                | Friday                    | Friday               |
| Students in:       |                                                       |                           |                      |
| Grade 9            | Wednesday                                             | Monday                    | Wednesday            |
| Grade 10           | Friday                                                | Friday                    | Friday               |
| Grade 11           | Tuesday                                               | Friday                    | Friday               |
| Grade 12           | Friday                                                | -                         | Friday               |
| Grade 13           | -                                                     | Friday                    | Friday               |

<sup>a</sup> Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

TABLE 2:13

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School C1.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday                                                | Friday                    | Friday               |
| All Boys           | Friday                                                | Friday                    | Friday               |
| All Girls          | Friday                                                | Friday                    | Friday               |
| Students in:       |                                                       |                           |                      |
| Grade 9            | Monday                                                | Friday                    | Friday               |
| Grade 10           | Friday                                                | Friday                    | Friday               |
| Grade 11           | Friday                                                | Friday                    | Friday               |
| Grade 12           | Friday                                                | Friday                    | Friday               |
| Grade 13           | Friday                                                | Friday                    | Friday               |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

highest numbers of absences were recorded, were identified: Friday-Thursday for seven of the twenty-four group/time-period combinations and Friday-Monday for two group/time-period combinations (Tables B:100-B:107).

School C2. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:14): for all students Friday; for grade level groups Friday, Monday also occurred in addition to Friday for Grades IX and XII.

Although there were differences in patterns identified for the time periods before and after Christmas for all the groups except students in Grade XIII, the only significant difference was found to be for Grade X. In this case, the pattern was Friday before Christmas and Monday after Christmas.

As can be seen from Table 2:14, there are no significant differences between the patterns identified for boys and girls.

Of the ordered pairs of the two days of the week on which the highest numbers of absences were recorded, only one was considered significant: Monday-Wednesday for students in Grade XII for the time period before Christmas (Tables B:108-B:115).

School C3. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:15): for all students Friday, for grade level groups Friday, then Monday.

Differences between patterns identified for the periods before and after Christmas were considered significant for two of the eight groups namely: students in Grades IX and XIII. In these grades the days occurring most frequently before and after Christmas



TABLE 2:14

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School C2.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday                                                | Monday and Friday         | Friday               |
| All Boys           | Friday then Monday                                    | Friday                    | Friday               |
| All Girls          | Friday                                                | Monday then Friday        | Friday then Monday   |
| Students in:       |                                                       |                           |                      |
| Grade 9            | Monday then Friday                                    | Monday then Friday        | Monday then Friday   |
| Grade 10           | Friday                                                | Monday                    | Friday               |
| Grade 11           | Friday                                                | Friday then Monday        | Friday               |
| Grade 12           | Monday                                                | Monday then Friday        | Monday then Friday   |
| Grade 13           | Friday                                                | Friday                    | Friday               |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

TABLE 2:15

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School C3.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday                                                | Friday                    | Friday               |
| All Boys           | Friday then Monday                                    | Friday                    | Friday               |
| All Girls          | Friday                                                | Friday                    | Friday               |
| Students in:       |                                                       |                           |                      |
| Grade 9            | Monday                                                | Tuesday                   | Monday               |
| Grade 10           | Friday                                                | Friday                    | Friday               |
| Grade 11           | Friday then Monday                                    | Friday then Monday        | Friday then Monday   |
| Grade 12           | Friday then Tuesday                                   | Friday                    | Friday               |
| Grade 13           | Friday                                                | Monday                    | Monday then Friday   |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

were Monday and Tuesday, and Friday and Monday respectively; Grade XII students had Tuesday occurring at least thirty per cent of the time before Christmas.

As can be seen from Table 2:15, there are no significant differences between the patterns identified for boys and girls.

Ordered pairs of the two days of the week on which the highest numbers of absences were recorded, were identified for six of the twenty-four group/time-period combinations. Friday-Monday was the significant ordered pair for all students both before and after Christmas; all boys, both before and after Christmas; and students in Grade XI before Christmas. The order pair Friday-Tuesday was most common for Grade XIII, for before Christmas (Tables B:116-B:123).

School C4. The following group was omitted from the analysis: students in Grade XII. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:16): for all students Friday; for Grades IX and XI, Tuesday; for Grade X, Monday; for Grade XIII, Friday.

Differences between patterns identified for the periods before and after Christmas were observed for five of the seven groups but only considered significant for three groups where the days occurring most frequently before and after Christmas, respectively, were: Tuesday or Friday and Monday; Friday and Tuesday; Wednesday and Tuesday.

As can be seen from Table 2:16, differences between the patterns identified for boys and girls exist for each time period but are more apparent for the periods before and after Christmas.

No ordered pairs of the two days of the week on which the

TABLE 2:16  
Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School C4.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday                                                | Friday then Tuesday       | Friday               |
| All Boys           | Tuesday and Friday                                    | Monday                    | Tuesday and Friday   |
| All Girls          | Friday                                                | Tuesday                   | Tuesday              |
| Students in:       |                                                       |                           |                      |
| Grade 9            | Wednesday                                             | Tuesday                   | Tuesday              |
| Grade 10           | Monday                                                | Monday                    | Monday               |
| Grade 11           | Tuesday                                               | Tuesday                   | Tuesday              |
| Grade 13           | Friday                                                | Friday then Monday        | Friday               |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

highest numbers of absences were recorded were identified (Tables B:124-B:129).

School C5. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:17): for all students Friday; for grade level groups Friday then Monday. Differences between patterns identified for the periods before and after Christmas were considered significant only for students in Grade XIII where Wednesday occurred most frequently before Christmas and Friday after Christmas.

As can be seen from Table 2:17, differences do exist between the patterns identified for boys and girls: the days of the week on which the highest numbers of absences were recorded tended to occur most frequently on Friday for boys and Monday for girls.

No ordered pairs of the two days of the week on which the highest number of absences was recorded were identified (Tables B:130-B:137).

School C6. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:18): for all students Friday, for grade level groups Friday, Thursday and Monday.

Differences between patterns identified for the periods before and after Christmas were considered significant for two of the six groups where comparisons were possible: students in Grade X where Monday occurred most frequently before Christmas and Friday and Tuesday after; students in Grade XIII where Thursday occurred most frequently before Christmas and Wednesday after Christmas.

As can be seen from Table 2:18, no significant differences exist between the patterns identified for boys and girls for the three



TABLE 2:17

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School C5.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum<br>Absenteeism |                              |                         |
|--------------------|----------------------------------------------------------|------------------------------|-------------------------|
|                    | Before the<br>Christmas Break                            | After the<br>Christmas Break | Over the<br>School Year |
| All Students       | Friday                                                   | Monday and<br>Friday         | Friday                  |
| All Boys           | Friday                                                   | Monday and<br>Friday         | Friday                  |
| All Girls          | -                                                        | Monday                       | Monday                  |
| Students in:       |                                                          |                              |                         |
| Grade 10           | Monday                                                   | Friday then<br>Monday        | Monday and<br>Friday    |
| Grade 11           | -                                                        | Monday                       | Monday                  |
| Grade 12           | Friday                                                   | Friday then<br>Monday        | Friday                  |
| Grade 13           | Wednesday                                                | Friday                       | Friday                  |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.



TABLE 2:18

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School C6.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday                                                | Friday                    | Friday               |
| All Boys           | Friday                                                | Friday                    | Friday               |
| All Girls          | -                                                     | Friday                    | Friday               |
| Students in:       |                                                       |                           |                      |
| Grade 9            | Monday                                                | Monday                    | Monday               |
| Grade 10           | Monday                                                | Friday then Tuesday       | Friday               |
| Grade 11           | Friday                                                | Friday                    | Friday               |
| Grade 12           | -                                                     | Thursday and Friday       | Thursday and Friday  |
| Grade 13           | Thursday                                              | Wednesday                 | Thursday             |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

time periods.

Ordered pairs of the two days of the week on which most absences were recorded were identified as significant for three group/time-period combinations: Monday-Tuesday for students in Grade IX, for before Christmas; Friday-Monday for students in Grade XI, for both the school year and before Christmas (Tables B:138-B:145).

School C7. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:19): for all students, Friday; for grade level groups, Friday.

As can be seen from Table 2:19, no significant differences exist between the patterns identified for different sexes or parts of the year.

One ordered pair of the two days of the week on which most absences were recorded was identified for five group/time-period combinations: Friday-Monday for all students, for all time periods, for all girls and students in Grade X, for before Christmas (Tables B:146-B:153).

School C8. The following groups were omitted from the analysis: students in Grades XI to XIII. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:20): for all students Monday then Friday; for Grades IX and X, Monday and Friday.

As can be seen from Table 2:20, no significant differences exist between the patterns identified for different sexes or parts of the year.

Ordered pairs of the two days of the week on which most absences were recorded were identified for two group/time-period combinations: Friday-Monday for all boys for before Christmas;

TABLE 2:19

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School C7.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday                                                | Friday                    | Friday               |
| All Boys           | Friday                                                | Friday then Monday        | Friday               |
| All Girls          | Friday                                                | Friday                    | Friday               |
| Students in:       |                                                       |                           |                      |
| Grade 9            | Monday then Friday                                    | Friday                    | Friday               |
| Grade 10           | Friday then Monday                                    | Friday                    | Friday               |
| Grade 11           | Friday                                                | Friday                    | Friday               |
| Grade 12           | Friday                                                | Monday then Friday        | Friday               |
| Special Education  | Friday then Monday                                    | -                         | Friday               |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

TABLE 2:20

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School C8.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday then Monday                                    | Monday then Friday        | Monday then Friday   |
| All Boys           | Friday                                                | Monday                    | Monday then Friday   |
| All Girls          | Monday then Friday                                    | Monday then Friday        | Monday then Friday   |
| Students in:       |                                                       |                           |                      |
| Grade 9            | Monday                                                | Monday                    | Monday               |
| Grade 10           | Friday then Monday                                    | Monday then Friday        | Friday then Monday   |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

Monday-Tuesday for students in Grade IX for before Christmas (Tables B:154-B:161).

School C9. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:21): for all students, Friday; for grade level groups, Friday occurred at least thirty per cent of the time for all groups as did Monday for students in Grade X.

Differences between patterns identified for the period before and after Christmas were considered significant only for students in Grade XIII, where Friday occurred most frequently before Christmas and Monday afterwards (Table 2:21).

As can be seen from Table 2:21, no differences were observed between the patterns identified for boys and girls.

One order pair, Friday-Monday, of the two days of the week on which most absences were recorded was considered significant for five group/time-period combinations: all students for before Christmas; all boys for before Christmas and over the school year; students in Grade XI for before Christmas; students in Grade XII for after Christmas (Tables B:162-B:171).

School C10. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year (Table 2:22) was for all students Friday; for grade level groups, Friday and Monday.

Only one difference between patterns was identified for the periods before and after Christmas: for girls in the school Monday occurred most frequently before Christmas and Friday afterwards.

As can be seen from Table 2:22, differences between the patterns identified for boys and girls were observed for two time periods:

TABLE 2:21

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School C9.

| Group <sup>a</sup> | Most Frequently Occuring Days of Maximum Absenteeism |                           |                      |
|--------------------|------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                           | After the Christmas Break | Over the School Year |
| All Students       | Friday                                               | Friday                    | Friday               |
| All Boys           | Friday                                               | Friday                    | Friday               |
| All Girls          | Friday                                               | Friday                    | Friday               |
| Students in:       |                                                      |                           |                      |
| Grade 9            | Friday                                               | Friday                    | Friday               |
| Grade 10           | Friday                                               | Monday then Friday        | Monday and Friday    |
| Grade 11           | Friday                                               | Friday                    | Friday               |
| Grade 12           | Friday                                               | Friday                    | Friday               |
| Grade 13           | Friday                                               | Monday                    | Friday               |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.



TABLE 2:22

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School C10.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday                                                | Friday                    | Friday               |
| All Boys           | Friday                                                | Friday                    | Friday               |
| All Girls          | Monday                                                | Friday                    | Monday then Friday   |
| Students in:       |                                                       |                           |                      |
| Grade 9            | Friday                                                | -                         | Friday               |
| Grade 10           | Monday                                                | Monday                    | Monday               |
| Grade 11           | Friday                                                | Friday                    | Friday               |
| Grade 12           | Friday                                                | Monday then Friday        | Friday then Monday   |
| Grade 13           | Monday                                                | Monday                    | Monday               |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

for before Christmas, Friday occurred most frequently for boys and Monday for girls; over the school year Friday occurred most frequently for boys and Monday then Friday for girls.

One ordered pair, Friday-Monday, of the two days of the week, on which most absences were recorded was identified for two group/time-period combinations; students in Grades IX and XI, for before Christmas (Tables B:172-B:179).

School V1. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year was (Table 2:23): for all groups, Friday. As can be seen from Table 2:23, no significant differences exist between the patterns identified for different sexes or parts of the year.

One ordered pair, Friday-Monday, of the two days of the week, on which most absences were recorded was identified for two group/time-period combinations: students in Grades IX and XI, for before Christmas (Tables B:180-B:186).

School V2. The following group was omitted from the analysis: students in Grade VIII. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year, was (Table 2:24): for all students, Friday; for grade level groups, Friday then Tuesday and Monday.

Differences between patterns identified for the periods before and after Christmas were considered significant for three of the seven groups: all boys, students in Grade IX and in Special Education (Table 2:24).

As can be seen from Table 2:24, differences between patterns identified for boys and girls were significant for one time period, before Christmas, where Tuesday occurred most frequently for boys

TABLE 2:23

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School VI.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday                                                | Friday                    | Friday               |
| All Boys           | Friday                                                | Friday                    | Friday               |
| All Girls          | Friday                                                | Friday                    | Friday               |
| Students in:       |                                                       |                           |                      |
| Grade 9            | Friday                                                | Friday                    | Friday               |
| Grade 10           | Friday                                                | Friday then Monday        | Friday               |
| Grade 11           | Friday                                                | Friday                    | Friday               |
| Grade 12           | Friday                                                | Friday                    | Friday               |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

TABLE 2:24  
Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences was  
Most Frequently Recorded for School V2.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism: |                           |                      |
|--------------------|--------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                             | After the Christmas Break | Over the School Year |
| All Students       | Monday                                                 | Friday then Monday        | Friday               |
| All Boys           | Tuesday                                                | Friday then Monday        | Friday               |
| All Girls          | Friday                                                 | Friday                    | Friday               |
| Students in:       |                                                        |                           |                      |
| Grade 7            | Friday then Tuesday                                    | Friday                    | Friday               |
| Grade 9            | Wednesday and Friday                                   | Friday                    | Friday               |
| Grade 10           | Tuesday                                                | -                         | Tuesday              |
| Special Education  | Tuesday                                                | Monday                    | Monday               |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.

and Friday for girls.

One ordered pair, Friday-Tuesday, of the two days of the week, on which most absences were recorded, was observed for all students (Tables B:187-B:195).

School V3. The most commonly occurring day of the week on which the highest number of absences was recorded over the school year, was (Table 2:25): for all students, Friday then Monday; for grade level groups, Monday then Friday.

No significant differences were observed between patterns identified for the periods before and after Christmas (Table 2:25).

As can be seen from Table 2:25, differences between the patterns identified for boys and girls were considered significant only for the period before Christmas, where Monday occurred most frequently for boys and Friday for girls.

One ordered pair, Friday-Monday, of the two days of the week, on which most absences were recorded, was considered significant for all students after Christmas (Tables B:196-B:203).

#### Patterns of Absenteeism Among Students

Patterns of absenteeism are reported independently for each school. Patterns were identified for students with more than ten absences in the school year and for three sub groups comprising, respectively, students with eleven to twenty, twenty-one to forty, and more than forty absences in the school year.

Two weekly patterns of absenteeism were investigated for each group of students within each school. The first of these patterns was the day of the week which was the day of maximum absenteeism for a significant proportion of students. For each day of the week the number of students, for whom that was the day of maximum absenteeism,

TABLE 2:25

Patterns of Absenteeism in Schools: Days of the Week on  
Which the Weekly Maximum Number of Absences were  
Most Frequently Recorded for School V3.

| Group <sup>a</sup> | Most Frequently Occurring Days of Maximum Absenteeism |                           |                      |
|--------------------|-------------------------------------------------------|---------------------------|----------------------|
|                    | Before the Christmas Break                            | After the Christmas Break | Over the School Year |
| All Students       | Friday                                                | Friday then Monday        | Friday then Monday   |
| All Boys           | Monday                                                | Monday and Friday         | Friday then Monday   |
| All Girls          | Friday                                                | Friday then Monday        | Friday then Monday   |
| Students in:       |                                                       |                           |                      |
| Grade 8            | Friday                                                | Friday                    | Friday               |
| Grade 9            | Friday then Monday                                    | Monday and Friday         | Friday then Monday   |
| Grade 10           | -                                                     | Monday                    | Monday               |
| Grade 11           | Friday                                                | Friday then Monday        | Monday and Friday    |
| Grade 12           | Monday                                                | Monday                    | Monday               |

<sup>a</sup>Data are reported only for groups where there were at least eight, twelve or twenty weeks in the periods before and after Christmas, and the school year, respectively. Only weeks with more than four days on which absences occurred are included in the report.



was expressed as a percentage of the total number of students in the group. If the five days of the school week occurred equally often, as the day of maximum absenteeism, then each day would be observed for twenty per cent of the students in the group being analyzed. Consequently a judgement was made that for a pattern to be considered significant a given day of the week must have been observed, as the day of maximum absenteeism, for at least thirty per cent of the students in the group being analyzed.

The second weekly pattern of absenteeism investigated was the pair of days of the week, arranged in descending order of the number of absences, which was observed for a significant proportion of the students in the group being analyzed. If the sixteen possible ordered pairs of days occurred equally among students then each pair would be observed for 6.25 per cent of the students. Consequently, a judgement was made that a given ordered pair of days must have been observed for at least ten per cent of the students, in the group being analyzed, for a pattern to be considered significant.

The above patterns were investigated for groups with forty or more students. Forty was chosen as the criterion value on the basis that: (1) undue influence of anomalous student patterns would be avoided; and (2) patterns would not be obscured by the identification, as significant, of an excessive number of days or pairs of days.

The first of the two weekly patterns of absenteeism--the day of the week which was the day of maximum absenteeism for a significant number students--was considered significant for only three groups of students in the sample schools (Tables 2:26-2:49): Wednesday for students with more than ten absences in School E5; Wed-

TABLE 2:26

Patterns of Absenteeism Among Students: Percentage Frequency  
 of Occurrence of Ordered Pairs of Days of the Week on  
 Which Students Were Most Often Absent, by Level  
 of Absenteeism, for School E1.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 0.0 <sup>b</sup> | 6.5  | 6.5  | 8.1  | 21.0                   |
|                        |                     | 0.0 <sup>c</sup> | 0.0  | 0.0  | 0.0  | 0.0                    |
|                        |                     | 0.0 <sup>d</sup> | 0.0  | 0.0  | 0.0  | 0.0                    |
|                        |                     | 0.0 <sup>e</sup> | 6.3  | 6.3  | 7.9  | 20.6                   |
| Tuesday                | 3.2                 | -                | 9.7  | 3.2  | 9.7  | 25.8                   |
|                        |                     |                  | 0.0  | 0.0  | 0.0  | 0.0                    |
|                        |                     |                  | 0.0  | 0.0  | 0.0  | 0.0                    |
|                        |                     |                  | 9.5  | 3.2  | 9.3  | 25.4                   |
| Wednesday              | 1.6                 | 4.8              | -    | 1.6  | 6.5  | 14.5                   |
|                        |                     |                  |      | 0.0  | 0.0  | 0.0                    |
|                        |                     |                  |      | 0.0  | 0.0  | 0.0                    |
|                        |                     |                  |      | 1.6  | 6.3  | 14.3                   |
| Thursday               | 3.2                 | 3.2              | 4.8  | -    | 4.8  | 16.1                   |
|                        |                     |                  |      |      | 0.0  | 100.0                  |
|                        |                     |                  |      |      | 0.0  | 0.0                    |
|                        |                     |                  |      |      | 4.8  | 17.5                   |
| Friday                 | 6.5                 | 9.7              | 3.2  | 3.2  | -    | 22.6                   |
|                        |                     |                  |      |      |      | 0.0                    |
|                        |                     |                  |      |      |      | 0.0                    |
|                        |                     |                  |      |      |      | 22.2                   |
| Total                  | 14.5                | 17.7             | 24.2 | 14.5 | 29.1 | 100 (62 ) <sup>f</sup> |
|                        |                     |                  |      |      |      | 100 ( 1 )              |
|                        |                     |                  |      |      |      | 100 ( 0 )              |
|                        |                     |                  |      |      |      | 100 (63 )              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

TABLE 2:27

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School E2.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                   |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|-------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.              | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 4.2 <sup>b</sup>  | 7.3  | 3.1  | 5.2  | 19.8                   |
|                        |                     | 10.0 <sup>c</sup> | 3.3  | 3.3  | 6.7  | 23.3                   |
|                        |                     | 0.0 <sup>d</sup>  | 0.0  | 0.0  | 0.0  | 0.0                    |
|                        |                     | 5.4 <sup>e</sup>  | 6.2  | 3.1  | 5.4  | 20.2                   |
| Tuesday                | 5.2                 | -                 | 6.3  | 3.1  | 8.3  | 22.9                   |
|                        | 0.0                 |                   | 6.7  | 0.0  | 10.0 | 16.7                   |
|                        | 0.0                 |                   | 0.0  | 0.0  | 0.0  | 0.0                    |
|                        | 3.9                 |                   | 6.2  | 2.3  | 8.5  | 20.9                   |
| Wednesday              | 7.3                 | 4.2               | -    | 5.2  | 2.1  | 18.7                   |
|                        | 10.0                | 0.0               |      | 0.0  | 3.3  | 13.3                   |
|                        | 0.0                 | 0.0               |      | 0.0  | 0.0  | 0.0                    |
|                        | 7.8                 | 3.1               |      | 3.9  | 2.3  | 17.1                   |
| Thursday               | 0.0                 | 4.2               | 2.1  | -    | 9.4  | 15.6                   |
|                        | 3.3                 | 0.0               | 0.0  |      | 13.3 | 16.7                   |
|                        | 0.0                 | 66.7              | 33.3 |      | 0.0  | 100.0                  |
|                        | 0.8                 | 4.7               | 2.3  |      | 10.1 | 17.8                   |
| Friday                 | 5.2                 | 2.1               | 7.3  | 8.3  | -    | 22.9                   |
|                        | 6.7                 | 13.3              | 0.0  | 10.0 |      | 30.0                   |
|                        | 0.0                 | 0.0               | 0.0  | 0.0  |      | 0.0                    |
|                        | 5.4                 | 4.7               | 5.4  | 8.5  |      | 24.0                   |
| Total                  | 17.7                | 14.7              | 23.0 | 19.7 | 25.0 | 100 ( 96) <sup>f</sup> |
|                        | 20.0                | 23.3              | 10.0 | 13.3 | 33.3 | 100 ( 30)              |
|                        | 0.0                 | 66.7              | 33.3 | 0.0  | 0.0  | 100 ( 3)               |
|                        | 17.9                | 17.9              | 20.1 | 17.8 | 26.3 | 100 (129)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

TABLE 2:28

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School E3.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>    |
|------------------------|---------------------|------------------|------|------|------|-----------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                       |
| Monday                 | -                   | 6.0 <sup>b</sup> | 6.0  | 8.0  | 8.0  | 28.0                  |
|                        |                     | 0.0 <sup>c</sup> | 0.0  | 33.3 | 0.0  | 33.0                  |
|                        |                     | 0.0 <sup>d</sup> | 0.0  | 0.0  | 0.0  | 0.0                   |
|                        |                     | 5.7 <sup>e</sup> | 5.7  | 9.4  | 7.5  | 28.3                  |
| Tuesday                | 6.0                 | -                | 2.0  | 4.0  | 6.0  | 18.0                  |
|                        | 0.0                 |                  | 0.0  | 0.0  | 0.0  | 0.0                   |
|                        | 0.0                 |                  | 0.0  | 0.0  | 0.0  | 0.0                   |
|                        | 5.7                 |                  | 1.9  | 3.8  | 5.7  | 17.0                  |
| Wednesday              | 0.0                 | 4.0              | -    | 0.0  | 4.0  | 8.0                   |
|                        | 0.0                 | 0.0              |      | 0.0  | 0.0  | 0.0                   |
|                        | 0.0                 | 0.0              |      | 0.0  | 0.0  | 0.0                   |
|                        | 0.0                 | 3.8              |      | 0.0  | 3.8  | 7.5                   |
| Thursday               | 10.0                | 2.0              | 6.0  | -    | 4.0  | 22.0                  |
|                        | 0.0                 | 33.3             | 0.0  |      | 0.0  | 33.0                  |
|                        | 0.0                 | 0.0              | 0.0  |      | 0.0  | 0.0                   |
|                        | 9.4                 | 3.8              | 5.7  |      | 3.8  | 22.6                  |
| Friday                 | 4.0                 | 4.0              | 4.0  | 12.0 | -    | 24.0                  |
|                        | 33.3                | 0.0              | 0.0  | 0.0  |      | 33.3                  |
|                        | 0.0                 | 0.0              | 0.0  | 0.0  |      | 0.0                   |
|                        | 5.7                 | 3.8              | 3.8  | 11.3 |      | 24.6                  |
| Total                  | 20.0                | 16.0             | 18.0 | 24.0 | 22.0 | 100 (50) <sup>f</sup> |
|                        | 33.3                | 33.3             | 0.0  | 33.3 | 0.0  | 100 ( 3 )             |
|                        | 0.0                 | 0.0              | 0.0  | 0.0  | 0.0  | 100 ( 0 )             |
|                        | 20.8                | 17.1             | 17.1 | 24.5 | 20.8 | 100 (53)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

TABLE 2:29

Patterns of Absenteeism Among Students: Percentage Frequency  
 of Occurrence of Ordered Pairs of Days of the Week on  
 Which Students Were Most Often Absent, by Level  
 of Absenteeism, for School E4.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>    |
|------------------------|---------------------|------------------|------|------|------|-----------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                       |
| Monday                 | -                   | 0.0 <sup>b</sup> | 6.3  | 0.0  | 0.0  | 6.3                   |
|                        |                     | 0.0 <sup>c</sup> | 50.0 | 0.0  | 0.0  | 50.0                  |
|                        |                     | 0.0 <sup>d</sup> | 0.0  | 0.0  | 0.0  | 0.0                   |
|                        |                     | 0.0 <sup>e</sup> | 11.1 | 0.0  | 0.0  | 11.1                  |
| Tuesday                | 6.3                 | -                | 18.8 | 6.3  | 12.5 | 43.8                  |
|                        | 0.0                 |                  | 0.0  | 0.0  | 0.0  | 0.0                   |
|                        | 0.0                 |                  | 0.0  | 0.0  | 0.0  | 0.0                   |
|                        | 5.6                 |                  | 16.7 | 5.6  | 11.1 | 38.9                  |
| Wednesday              | 0.0                 | 6.3              | -    | 18.8 | 6.3  | 31.3                  |
|                        | 0.0                 | 0.0              |      | 0.0  | 0.0  | 0.0                   |
|                        | 0.0                 | 0.0              |      | 0.0  | 0.0  | 0.0                   |
|                        | 0.0                 | 5.6              |      | 16.7 | 5.6  | 27.8                  |
| Thursday               | 0.0                 | 0.0              | 6.3  | -    | 6.3  | 12.5                  |
|                        | 0.0                 | 0.0              | 0.0  |      | 50.0 | 50.0                  |
|                        | 0.0                 | 0.0              | 0.0  |      | 0.0  | 0.0                   |
|                        | 0.0                 | 0.0              | 5.6  |      | 11.1 | 16.7                  |
| Friday                 | 0.0                 | 6.3              | 0.0  | 0.0  | -    | 6.3                   |
|                        | 0.0                 | 0.0              | 0.0  | 0.0  |      | 0.0                   |
|                        | 0.0                 | 0.0              | 0.0  | 0.0  |      | 0.0                   |
|                        | 0.0                 | 5.6              | 0.0  | 0.0  |      | 5.6                   |
| Total                  | 6.3                 | 12.6             | 31.4 | 25.1 | 25.1 | 100 (16) <sup>f</sup> |
|                        | 0.0                 | 0.0              | 50.0 | 0.0  | 50.0 | 100 (2)               |
|                        | 0.0                 | 0.0              | 0.0  | 0.0  | 0.0  | 100 (0)               |
|                        | 5.6                 | 11.2             | 33.4 | 22.3 | 27.8 | 100 (18)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.



TABLE 2:30

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School E5.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |       |      | Total <sup>a</sup>    |
|------------------------|---------------------|------------------|------|-------|------|-----------------------|
|                        | Mon.                | Tue.             | Wed. | Thu.  | Fri. |                       |
| Monday                 | -                   | 3.7 <sup>b</sup> | 7.4  | 3.7   | 7.4  | 22.2                  |
|                        |                     | 0.0 <sup>c</sup> | 0.0  | 12.5  | 0.0  | 12.5                  |
|                        |                     | 0.0 <sup>d</sup> | 0.0  | 100.0 | 0.0  | 100.0                 |
|                        |                     | 2.3 <sup>e</sup> | 4.5  | 9.1   | 4.5  | 20.5                  |
| Tuesday                | 3.7                 | -                | 3.7  | 3.7   | 3.7  | 14.8                  |
|                        | 12.5                |                  | 0.0  | 0.0   | 6.3  | 18.8                  |
|                        | 0.0                 |                  | 0.0  | 0.0   | 0.0  | 0.0                   |
|                        | 6.8                 |                  | 2.3  | 2.3   | 4.5  | 15.9                  |
| Wednesday              | 7.4                 | 11.1             | -    | 14.8  | 3.7  | 37.0                  |
|                        | 6.3                 | 0.0              |      | 12.5  | 12.5 | 31.3                  |
|                        | 0.0                 | 0.0              |      | 0.0   | 0.0  | 0.0                   |
|                        | 6.8                 | 6.8              |      | 13.6  | 6.8  | 34.1                  |
| Thursday               | 7.4                 | 0.0              | 11.1 | -     | 7.4  | 25.9                  |
|                        | 0.0                 | 0.0              | 12.5 |       | 6.3  | 18.8                  |
|                        | 0.0                 | 0.0              | 0.0  |       | 0.0  | 0.0                   |
|                        | 4.5                 | 0.0              | 11.4 |       | 6.8  | 22.7                  |
| Friday                 | 0.0                 | 0.0              | 0.0  | 0.0   | -    | 0.0                   |
|                        | 6.3                 | 6.3              | 6.3  | 0.0   |      | 18.8                  |
|                        | 0.0                 | 0.0              | 0.0  | 0.0   |      | 0.0                   |
|                        | 2.3                 | 2.3              | 2.3  | 0.0   |      | 6.8                   |
| Total                  | 18.5                | 14.8             | 22.2 | 22.2  | 22.2 | 100 (27) <sup>f</sup> |
|                        | 25.1                | 6.3              | 18.8 | 25.0  | 25.1 | 100 (16)              |
|                        | 0.0                 | 0.0              | 0.0  | 100.0 | 0.0  | 100 (1)               |
|                        | 20.4                | 11.4             | 20.5 | 25.0  | 22.6 | 100 (44)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.



TABLE 2:31

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School E6.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 7.0 <sup>b</sup> | 4.4  | 5.3  | 1.8  | 18.4                   |
|                        |                     | 3.7 <sup>c</sup> | 3.7  | 3.7  | 0.0  | 11.1                   |
|                        |                     | 0.0 <sup>d</sup> | 50.0 | 0.0  | 0.0  | 50.0                   |
|                        |                     | 6.3 <sup>e</sup> | 4.9  | 4.9  | 1.4  | 17.5                   |
| Tuesday                | 6.1                 | -                | 5.3  | 1.8  | 5.3  | 18.4                   |
|                        | 7.4                 |                  | 7.4  | 7.4  | 0.0  | 22.2                   |
|                        | 0.0                 |                  | 0.0  | 0.0  | 0.0  | 0.0                    |
|                        | 6.3                 |                  | 5.6  | 2.8  | 4.2  | 18.9                   |
| Wednesday              | 7.9                 | 3.5              | -    | 1.8  | 4.4  | 17.5                   |
|                        | 7.4                 | 0.0              |      | 3.7  | 3.7  | 14.8                   |
|                        | 50.0                | 0.0              |      | 0.0  | 0.0  | 50.0                   |
|                        | 8.4                 | 2.8              |      | 2.1  | 4.2  | 17.5                   |
| Thursday               | 5.3                 | 4.4              | 7.0  | -    | 5.3  | 21.9                   |
|                        | 3.7                 | 3.7              | 3.7  |      | 11.1 | 22.2                   |
|                        | 0.0                 | 0.0              | 0.0  |      | 0.0  | 0.0                    |
|                        | 4.9                 | 4.2              | 6.3  |      | 6.3  | 21.7                   |
| Friday                 | 13.2                | 4.4              | 4.4  | 1.8  | -    | 23.7                   |
|                        | 3.7                 | 11.1             | 11.1 | 3.7  |      | 29.6                   |
|                        | 0.0                 | 0.0              | 0.0  | 0.0  |      | 0.0                    |
|                        | 11.2                | 5.6              | 5.6  | 2.1  |      | 24.5                   |
| Total                  | 32.5                | 19.3             | 21.1 | 10.7 | 16.8 | 100 (114) <sup>f</sup> |
|                        | 22.2                | 18.5             | 25.9 | 18.5 | 14.8 | 100 (27)               |
|                        | 50.0                | 0.0              | 50.0 | 0.0  | 0.0  | 100 (2)                |
|                        | 30.8                | 18.9             | 22.4 | 11.9 | 16.3 | 100 (143)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

TABLE 2:32

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School E7.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 6.4 <sup>b</sup> | 0.6  | 3.5  | 2.9  | 13.3                   |
|                        |                     | 1.5 <sup>c</sup> | 4.5  | 6.1  | 6.1  | 18.2                   |
|                        |                     | 0.0 <sup>d</sup> | 33.3 | 0.0  | 0.0  | 33.3                   |
|                        |                     | 5.0 <sup>e</sup> | 2.1  | 4.1  | 3.7  | 14.7                   |
| Tuesday                | 5.8                 | -                | 3.5  | 1.7  | 6.4  | 17.3                   |
|                        | 9.1                 |                  | 4.5  | 4.5  | 6.1  | 24.2                   |
|                        | 0.0                 |                  | 33.3 | 0.0  | 0.0  | 33.3                   |
|                        | 6.6                 |                  | 4.1  | 2.5  | 6.2  | 19.4                   |
| Wednesday              | 3.5                 | 5.2              | -    | 6.4  | 10.4 | 25.4                   |
|                        | 6.1                 | 6.1              |      | 6.1  | 6.1  | 24.2                   |
|                        | 0.0                 | 0.0              |      | 0.0  | 33.3 | 33.3                   |
|                        | 4.1                 | 5.4              |      | 6.2  | 9.5  | 25.2                   |
| Thursday               | 4.0                 | 5.2              | 6.4  | -    | 6.9  | 22.5                   |
|                        | 4.5                 | 0.0              | 3.0  |      | 3.0  | 10.6                   |
|                        | 0.0                 | 0.0              | 0.0  |      | 0.0  | 0.0                    |
|                        | 4.1                 | 3.7              | 5.4  |      | 5.8  | 19.0                   |
| Friday                 | 6.4                 | 5.8              | 4.6  | 4.6  | -    | 21.4                   |
|                        | 4.5                 | 7.6              | 10.6 | 0.0  |      | 22.7                   |
|                        | 0.0                 | 0.0              | 0.0  | 0.0  |      | 0.0                    |
|                        | 5.8                 | 6.2              | 6.2  | 3.3  |      | 21.5                   |
| Total                  | 19.7                | 22.6             | 15.1 | 16.2 | 26.6 | 100 (173) <sup>f</sup> |
|                        | 24.2                | 15.2             | 22.6 | 16.7 | 21.3 | 100 (66)               |
|                        | 0.0                 | 0.0              | 66.6 | 0.0  | 33.3 | 100 (3)                |
|                        | 20.6                | 20.3             | 17.8 | 16.1 | 25.2 | 100 (242)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

TABLE 2:33

Patterns of Absenteeism Among Students: Percentage Frequency  
 of Occurrence of Ordered Pairs of Days of the Week on  
 Which Students Were Most Often Absent, by Level  
 of Absenteeism, for School E8.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                   |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|-------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.              | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 8.3 <sup>b</sup>  | 8.3  | 5.5  | 4.6  | 26.9                   |
|                        |                     | 6.9 <sup>c</sup>  | 5.2  | 1.7  | 6.9  | 20.7                   |
|                        |                     | 11.1 <sup>d</sup> | 11.1 | 0.0  | 0.0  | 22.2                   |
|                        |                     | 8.0 <sup>e</sup>  | 7.4  | 4.0  | 5.1  | 24.6                   |
| Tuesday                | 4.5                 | -                 | 1.9  | 1.9  | 9.3  | 17.6                   |
|                        | 6.9                 |                   | 3.4  | 10.3 | 6.9  | 27.6                   |
|                        | 22.2                |                   | 0.0  | 11.1 | 0.0  | 33.3                   |
|                        | 6.3                 |                   | 2.3  | 5.1  | 8.0  | 21.7                   |
| Wednesday              | 3.7                 | 2.8               | -    | 7.4  | 1.9  | 15.7                   |
|                        | 8.6                 | 1.7               |      | 5.2  | 1.7  | 17.2                   |
|                        | 11.1                | 0.0               |      | 0.0  | 11.1 | 22.2                   |
|                        | 5.7                 | 2.3               |      | 6.3  | 2.3  | 16.6                   |
| Thursday               | 1.9                 | 10.2              | 2.8  | -    | 6.5  | 21.3                   |
|                        | 3.4                 | 3.4               | 1.7  |      | 5.2  | 13.8                   |
|                        | 11.1                | 0.0               | 0.0  |      | 11.1 | 22.2                   |
|                        | 2.9                 | 7.4               | 2.3  |      | 6.3  | 18.9                   |
| Friday                 | 5.6                 | 1.9               | 6.5  | 4.6  | -    | 18.5                   |
|                        | 8.6                 | 3.4               | 3.4  | 5.2  |      | 20.7                   |
|                        | 0.0                 | 0.0               | 0.0  | 0.0  |      | 0.0                    |
|                        | 6.3                 | 2.3               | 5.1  | 4.6  |      | 18.3                   |
| Total                  | 15.1                | 23.2              | 19.5 | 19.4 | 22.3 | 100 (108) <sup>f</sup> |
|                        | 27.5                | 15.4              | 13.7 | 22.4 | 20.7 | 100 (58)               |
|                        | 44.4                | 11.1              | 11.1 | 11.1 | 22.2 | 100 (9)                |
|                        | 21.2                | 20.0              | 17.1 | 23.1 | 21.7 | 100 (175)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

TABLE 2:34

Patterns of Absenteeism Among Students: Percentage Frequency  
 of Occurrence of Ordered Pairs of Days of the Week on  
 Which Students Were Most Often Absent, by Level  
 of Absenteeism, for School A1.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                   |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|-------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.              | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 3.8 <sup>b</sup>  | 6.0  | 5.1  | 6.4  | 21.4                   |
|                        |                     | 2.2 <sup>c</sup>  | 6.6  | 2.2  | 3.3  | 14.3                   |
|                        |                     | 12.5 <sup>d</sup> | 12.5 | 12.5 | 12.5 | 50.0                   |
|                        |                     | 3.6 <sup>e</sup>  | 6.3  | 4.5  | 5.7  | 20.1                   |
| Tuesday                | 5.1                 | -                 | 3.0  | 3.4  | 6.8  | 18.4                   |
|                        | 5.5                 |                   | 5.5  | 1.1  | 5.5  | 17.6                   |
|                        | 0.0                 |                   | 0.0  | 0.0  | 12.5 | 12.5                   |
|                        | 5.1                 |                   | 3.6  | 2.7  | 6.6  | 18.0                   |
| Wednesday              | 4.7                 | 4.7               | -    | 6.0  | 6.8  | 22.2                   |
|                        | 5.5                 | 4.4               |      | 5.5  | 4.4  | 19.8                   |
|                        | 0.0                 | 0.0               |      | 0.0  | 12.5 | 12.5                   |
|                        | 4.8                 | 4.5               |      | 5.7  | 6.3  | 21.3                   |
| Thursday               | 5.1                 | 3.8               | 3.8  | -    | 5.6  | 18.4                   |
|                        | 3.3                 | 11.0              | 6.6  |      | 2.2  | 23.1                   |
|                        | 0.0                 | 0.0               | 0.0  |      | 0.0  | 0.0                    |
|                        | 4.5                 | 5.7               | 4.5  |      | 4.5  | 19.2                   |
| Friday                 | 3.8                 | 6.0               | 4.3  | 5.6  | -    | 19.7                   |
|                        | 3.3                 | 8.8               | 5.5  | 7.7  |      | 25.3                   |
|                        | 0.0                 | 0.0               | 0.0  | 25.0 |      | 25.0                   |
|                        | 3.6                 | 6.6               | 4.5  | 6.6  |      | 21.3                   |
| Total                  | 18.7                | 18.3              | 17.1 | 20.1 | 25.6 | 100 (234) <sup>f</sup> |
|                        | 17.6                | 26.4              | 24.2 | 16.5 | 15.4 | 100 ( 91)              |
|                        | 0.0                 | 12.5              | 12.5 | 37.5 | 37.5 | 100 ( 8)               |
|                        | 18.0                | 20.4              | 18.9 | 19.5 | 23.1 | 100 (333)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.



TABLE 2:35

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School A2.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 4.0 <sup>b</sup> | 6.2  | 5.8  | 5.3  | 21.2                   |
|                        |                     | 7.7 <sup>c</sup> | 1.9  | 5.8  | 1.9  | 17.3                   |
|                        |                     | 8.3 <sup>d</sup> | 8.3  | 8.3  | 8.3  | 33.3                   |
|                        |                     | 4.8 <sup>e</sup> | 5.5  | 5.9  | 4.8  | 21.0                   |
| Tuesday                | 6.2                 | -                | 3.5  | 6.2  | 1.8  | 17.7                   |
|                        | 7.7                 |                  | 3.8  | 3.8  | 5.8  | 21.2                   |
|                        | 8.3                 |                  | 0.0  | 0.0  | 0.0  | 8.3                    |
|                        | 6.6                 |                  | 3.4  | 5.5  | 2.4  | 17.9                   |
| Wednesday              | 5.8                 | 3.1              | -    | 5.8  | 5.8  | 20.4                   |
|                        | 5.8                 | 3.8              |      | 13.5 | 9.6  | 32.7                   |
|                        | 8.3                 | 0.0              |      | 0.0  | 0.0  | 8.3                    |
|                        | 5.9                 | 3.1              |      | 6.9  | 6.2  | 22.1                   |
| Thursday               | 6.6                 | 5.8              | 5.8  | -    | 2.2  | 20.4                   |
|                        | 1.9                 | 0.0              | 7.7  |      | 0.0  | 9.6                    |
|                        | 0.0                 | 0.0              | 16.7 |      | 8.3  | 25.0                   |
|                        | 5.5                 | 4.5              | 6.6  |      | 2.1  | 18.6                   |
| Friday                 | 4.9                 | 8.0              | 4.4  | 3.1  | -    | 20.4                   |
|                        | 7.7                 | 5.8              | 1.9  | 3.8  |      | 19.2                   |
|                        | 0.0                 | 16.7             | 8.3  | 0.0  |      | 25.0                   |
|                        | 5.2                 | 7.9              | 4.1  | 3.1  |      | 20.3                   |
| Total                  | 23.5                | 20.9             | 19.9 | 20.9 | 15.1 | 100 (226) <sup>f</sup> |
|                        | 23.1                | 17.3             | 15.3 | 26.9 | 17.3 | 100 ( 52)              |
|                        | 16.6                | 25.0             | 33.3 | 8.3  | 16.6 | 100 ( 12)              |
|                        | 23.2                | 20.3             | 19.6 | 21.4 | 15.5 | 100 (290)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

TABLE 2:36

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School A3.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 4.0 <sup>b</sup> | 4.6  | 4.8  | 4.4  | 17.8                   |
|                        |                     | 4.8 <sup>c</sup> | 4.8  | 3.8  | 3.8  | 17.3                   |
|                        |                     | 8.3 <sup>d</sup> | 0.0  | 16.7 | 0.0  | 25.0                   |
|                        |                     | 4.2 <sup>e</sup> | 4.6  | 4.9  | 4.2  | 17.9                   |
| Tuesday                | 6.6                 | -                | 3.7  | 5.1  | 5.5  | 20.9                   |
|                        | 2.9                 |                  | 2.9  | 6.7  | 6.7  | 19.2                   |
|                        | 8.3                 |                  | 0.0  | 8.3  | 0.0  | 16.7                   |
|                        | 6.0                 |                  | 3.5  | 5.4  | 5.6  | 20.5                   |
| Wednesday              | 4.4                 | 4.8              | -    | 6.2  | 5.1  | 20.5                   |
|                        | 9.6                 | 3.8              |      | 1.0  | 2.9  | 17.3                   |
|                        | 8.3                 | 8.3              |      | 0.0  | 0.0  | 16.7                   |
|                        | 5.4                 | 4.7              |      | 5.1  | 4.6  | 19.8                   |
| Thursday               | 5.7                 | 6.8              | 4.6  | -    | 4.5  | 21.8                   |
|                        | 4.8                 | 7.7              | 1.9  |      | 6.7  | 21.2                   |
|                        | 0.0                 | 8.3              | 16.7 |      | 8.3  | 33.3                   |
|                        | 5.4                 | 7.0              | 4.4  |      | 5.1  | 21.9                   |
| Friday                 | 5.5                 | 6.2              | 3.3  | 4.0  | -    | 18.9                   |
|                        | 5.8                 | 4.8              | 7.7  | 6.7  |      | 25.0                   |
|                        | 0.0                 | 0.0              | 8.3  | 0.0  |      | 8.3                    |
|                        | 5.4                 | 5.8              | 4.2  | 4.4  |      | 19.8                   |
| Total                  | 22.2                | 21.8             | 16.2 | 20.1 | 19.5 | 100 (454) <sup>f</sup> |
|                        | 23.1                | 21.8             | 17.3 | 18.2 | 20.1 | 100 (104)              |
|                        | 16.6                | 24.9             | 25.0 | 25.0 | 8.3  | 100 (12)               |
|                        | 22.2                | 21.7             | 16.7 | 19.8 | 19.1 | 100 (570)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.



TABLE 2:37

Patterns of Absenteeism Among Students: Percentage Frequency  
 of Occurrence of Ordered Pairs of Days of the Week on  
 Which Students Were Most Often Absent, by Level  
 of Absenteeism, for School C1.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 4.3 <sup>b</sup> | 4.8  | 5.8  | 4.3  | 19.3                   |
|                        |                     | 6.9 <sup>c</sup> | 3.1  | 3.8  | 4.2  | 18.0                   |
|                        |                     | 5.3 <sup>d</sup> | 6.4  | 4.3  | 1.1  | 17.0                   |
|                        |                     | 5.3 <sup>e</sup> | 4.4  | 4.9  | 3.9  | 18.6                   |
| Tuesday                | 4.6                 | -                | 5.3  | 5.5  | 4.8  | 20.2                   |
|                        | 6.1                 |                  | 5.7  | 5.0  | 3.4  | 20.3                   |
|                        | 8.5                 |                  | 5.3  | 6.4  | 6.4  | 26.6                   |
|                        | 5.6                 |                  | 5.5  | 5.5  | 4.5  | 21.0                   |
| Wednesday              | 5.1                 | 6.5              | -    | 5.5  | 3.9  | 21.0                   |
|                        | 4.6                 | 5.4              |      | 4.6  | 4.2  | 18.8                   |
|                        | 1.1                 | 7.4              |      | 3.2  | 5.3  | 17.0                   |
|                        | 4.4                 | 6.2              |      | 4.9  | 4.2  | 19.7                   |
| Thursday               | 4.3                 | 7.0              | 3.6  | -    | 5.5  | 20.5                   |
|                        | 7.3                 | 5.4              | 5.0  |      | 5.7  | 23.4                   |
|                        | 3.2                 | 6.4              | 3.2  |      | 6.4  | 19.1                   |
|                        | 5.2                 | 6.4              | 4.0  |      | 5.7  | 21.3                   |
| Friday                 | 4.1                 | 4.6              | 5.3  | 5.1  | -    | 19.0                   |
|                        | 5.7                 | 6.5              | 2.7  | 4.6  |      | 19.5                   |
|                        | 5.3                 | 6.4              | 5.3  | 3.2  |      | 20.2                   |
|                        | 4.8                 | 5.5              | 4.4  | 4.7  |      | 19.4                   |
| Total                  | 18.1                | 22.4             | 19.0 | 21.9 | 18.5 | 100 (415) <sup>f</sup> |
|                        | 23.7                | 24.2             | 16.5 | 18.0 | 17.5 | 100 (261)              |
|                        | 18.1                | 25.5             | 19.4 | 17.1 | 19.2 | 100 ( 94)              |
|                        | 20.0                | 23.4             | 18.3 | 20.0 | 18.3 | 100 (770)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

TABLE 2:38

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School C2.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 7.1 <sup>b</sup> | 3.3  | 4.4  | 5.1  | 19.9                   |
|                        |                     | 5.5 <sup>c</sup> | 5.5  | 3.8  | 3.8  | 18.6                   |
|                        |                     | 0.0 <sup>d</sup> | 3.3  | 10.0 | 0.0  | 13.3                   |
|                        |                     | 6.4 <sup>e</sup> | 3.8  | 4.5  | 4.6  | 19.3                   |
| Tuesday                | 4.4                 | -                | 3.3  | 3.3  | 5.7  | 16.6                   |
|                        | 3.8                 |                  | 4.9  | 5.5  | 6.0  | 20.2                   |
|                        | 6.7                 |                  | 6.7  | 0.0  | 13.3 | 26.7                   |
|                        | 4.3                 |                  | 3.8  | 3.7  | 6.0  | 17.9                   |
| Wednesday              | 6.2                 | 5.5              | -    | 6.4  | 4.9  | 23.0                   |
|                        | 3.3                 | 3.8              |      | 2.2  | 6.0  | 15.3                   |
|                        | 3.3                 | 13.3             |      | 6.7  | 3.3  | 26.7                   |
|                        | 5.4                 | 5.4              |      | 5.4  | 5.1  | 21.3                   |
| Thursday               | 5.3                 | 6.4              | 4.7  | -    | 4.9  | 21.4                   |
|                        | 6.6                 | 7.7              | 8.2  |      | 4.9  | 27.3                   |
|                        | 6.7                 | 3.3              | 0.0  |      | 0.0  | 10.0                   |
|                        | 5.7                 | 6.6              | 5.4  |      | 4.7  | 22.3                   |
| Friday                 | 5.5                 | 4.4              | 4.6  | 4.7  | -    | 19.2                   |
|                        | 3.3                 | 5.5              | 4.4  | 5.5  |      | 18.6                   |
|                        | 6.7                 | 3.3              | 10.0 | 3.3  |      | 23.3                   |
|                        | 5.0                 | 4.6              | 4.7  | 4.9  |      | 19.2                   |
| Total                  | 21.4                | 23.4             | 15.9 | 18.8 | 20.6 | 100 (548) <sup>f</sup> |
|                        | 17.0                | 22.5             | 23.0 | 14.8 | 20.7 | 100 (183)              |
|                        | 23.4                | 19.9             | 20.0 | 20.0 | 16.7 | 100 ( 30)              |
|                        | 20.4                | 23.0             | 17.7 | 18.5 | 20.4 | 100 (761)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.  
<sup>b</sup> Data for students with 11-20 absences in the school year.  
<sup>c</sup> Data for students with 21-40 absences in the school year.  
<sup>d</sup> Data for students with more than 40 absences in the school year.  
<sup>e</sup> Total for students with more than 10 absences in the school year.  
<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

TABLE 2:39

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School C3.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 5.9 <sup>b</sup> | 4.4  | 5.5  | 4.8  | 20.5                   |
|                        |                     | 6.4 <sup>c</sup> | 3.9  | 4.9  | 3.2  | 18.4                   |
|                        |                     | 2.8 <sup>d</sup> | 5.7  | 6.4  | 5.0  | 19.9                   |
|                        |                     | 5.6 <sup>e</sup> | 4.4  | 5.4  | 4.3  | 19.8                   |
| Tuesday                | 5.5                 | -                | 7.1  | 4.5  | 6.7  | 23.9                   |
|                        | 5.7                 |                  | 8.1  | 4.2  | 4.6  | 22.6                   |
|                        | 8.5                 |                  | 5.0  | 4.3  | 5.7  | 23.4                   |
|                        | 6.0                 |                  | 7.1  | 4.4  | 5.9  | 23.4                   |
| Wednesday              | 4.6                 | 4.4              | -    | 4.5  | 3.6  | 17.2                   |
|                        | 6.0                 | 5.0              |      | 5.3  | 5.7  | 23.0                   |
|                        | 7.1                 | 6.4              |      | 5.7  | 3.5  | 22.7                   |
|                        | 5.4                 | 5.2              |      | 5.0  | 4.2  | 19.9                   |
| Thursday               | 5.0                 | 3.8              | 4.0  | -    | 5.7  | 18.5                   |
|                        | 3.5                 | 7.1              | 6.7  |      | 3.2  | 20.5                   |
|                        | 6.4                 | 7.1              | 2.8  |      | 2.8  | 19.1                   |
|                        | 4.6                 | 5.3              | 4.7  |      | 4.4  | 19.2                   |
| Friday                 | 4.5                 | 5.3              | 5.0  | 4.8  | -    | 19.7                   |
|                        | 3.5                 | 2.8              | 3.9  | 5.3  |      | 15.5                   |
|                        | 4.3                 | 4.3              | 5.0  | 1.4  |      | 14.9                   |
|                        | 4.2                 | 4.3              | 4.7  | 4.4  |      | 17.7                   |
| Total                  | 19.6                | 19.4             | 20.5 | 19.3 | 18.8 | 100 (476) <sup>f</sup> |
|                        | 18.7                | 21.3             | 22.6 | 19.7 | 16.7 | 100 (283)              |
|                        | 26.3                | 20.6             | 18.5 | 17.8 | 17.0 | 100 (141)              |
|                        | 20.2                | 20.4             | 20.9 | 19.2 | 18.8 | 100 (900)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

TABLE 2:40

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School C4.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 4.2 <sup>b</sup> | 6.8  | 6.8  | 3.0  | 20.8                   |
|                        |                     | 5.7 <sup>c</sup> | 2.3  | 4.6  | 3.4  | 16.1                   |
|                        |                     | 8.3 <sup>d</sup> | 0.0  | 0.0  | 8.3  | 16.7                   |
|                        |                     | 4.7 <sup>e</sup> | 5.5  | 6.1  | 3.3  | 19.6                   |
| Tuesday                | 3.8                 | -                | 5.3  | 6.1  | 3.8  | 18.9                   |
|                        | 6.9                 |                  | 2.3  | 6.9  | 6.9  | 23.0                   |
|                        | 0.0                 |                  | 8.3  | 0.0  | 16.7 | 25.0                   |
|                        | 4.4                 |                  | 4.7  | 6.1  | 5.0  | 20.1                   |
| Wednesday              | 7.2                 | 5.3              | -    | 3.8  | 5.7  | 22.0                   |
|                        | 3.4                 | 2.3              |      | 6.9  | 5.7  | 18.4                   |
|                        | 0.0                 | 0.0              |      | 8.3  | 8.3  | 16.7                   |
|                        | 6.1                 | 4.4              |      | 4.7  | 5.8  | 20.9                   |
| Thursday               | 3.4                 | 6.4              | 3.4  | -    | 4.9  | 18.2                   |
|                        | 10.3                | 2.3              | 6.9  |      | 3.4  | 23.0                   |
|                        | 25.0                | 0.0              | 0.0  |      | 0.0  | 25.0                   |
|                        | 5.8                 | 5.2              | 4.1  |      | 4.4  | 19.6                   |
| Friday                 | 3.8                 | 4.5              | 6.4  | 5.3  | -    | 20.1                   |
|                        | 2.3                 | 6.9              | 4.6  | 5.7  |      | 19.5                   |
|                        | 8.3                 | 8.3              | 0.0  | 0.0  |      | 16.7                   |
|                        | 3.6                 | 5.2              | 5.8  | 5.2  |      | 19.8                   |
| Total                  | 18.2                | 20.4             | 21.9 | 22.0 | 17.4 | 100 (264) <sup>f</sup> |
|                        | 22.9                | 17.2             | 16.1 | 24.1 | 19.4 | 100 ( 87)              |
|                        | 33.3                | 16.6             | 8.3  | 8.3  | 33.3 | 100 ( 12)              |
|                        | 19.9                | 19.5             | 20.1 | 22.1 | 18.5 | 100 (363)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.



TABLE 2:41

Patterns of Absenteeism Among Students: Percentage Frequency  
 of Occurrence of Ordered Pairs of Days of the Week on  
 Which Students Were Most Often Absent, by Level  
 of Absenteeism, for School C5.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 5.3 <sup>b</sup> | 5.6  | 7.5  | 5.0  | 23.5                   |
|                        |                     | 3.9 <sup>c</sup> | 5.4  | 5.4  | 4.4  | 19.2                   |
|                        |                     | 2.3 <sup>d</sup> | 8.0  | 4.5  | 5.7  | 20.5                   |
|                        |                     | 4.4 <sup>e</sup> | 5.9  | 6.5  | 4.9  | 21.7                   |
| Tuesday                | 3.8                 | -                | 5.3  | 4.4  | 5.9  | 19.4                   |
|                        | 6.4                 |                  | 4.4  | 7.4  | 4.9  | 23.2                   |
|                        | 5.7                 |                  | 6.8  | 5.7  | 5.7  | 23.9                   |
|                        | 4.9                 |                  | 5.2  | 5.5  | 5.5  | 21.2                   |
| Wednesday              | 2.9                 | 5.9              | -    | 5.3  | 6.2  | 20.2                   |
|                        | 4.9                 | 7.4              |      | 3.9  | 4.9  | 21.2                   |
|                        | 5.7                 | 4.5              |      | 3.4  | 5.7  | 19.3                   |
|                        | 4.0                 | 6.2              |      | 4.6  | 5.7  | 20.4                   |
| Thursday               | 5.0                 | 5.6              | 5.6  | -    | 3.8  | 19.9                   |
|                        | 6.9                 | 3.4              | 3.4  |      | 4.4  | 18.2                   |
|                        | 1.1                 | 5.7              | 5.7  |      | 5.7  | 18.2                   |
|                        | 5.1                 | 4.9              | 4.9  |      | 4.3  | 19.1                   |
| Friday                 | 3.5                 | 5.0              | 5.6  | 2.9  | -    | 17.0                   |
|                        | 4.4                 | 4.9              | 3.9  | 4.0  |      | 18.2                   |
|                        | 9.1                 | 3.4              | 4.5  | 1.1  |      | 18.2                   |
|                        | 4.6                 | 4.7              | 4.9  | 3.3  |      | 17.6                   |
| Total                  | 15.2                | 21.8             | 22.1 | 20.1 | 20.8 | 100 (341) <sup>f</sup> |
|                        | 22.6                | 19.6             | 17.1 | 20.7 | 18.6 | 100 (203)              |
|                        | 21.6                | 15.9             | 25.0 | 14.7 | 22.8 | 100 ( 88)              |
|                        | 18.6                | 20.2             | 20.9 | 19.9 | 20.4 | 100 (632)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

TABLE 2:42

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School C6.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 3.6 <sup>b</sup> | 3.6  | 6.7  | 8.3  | 22.2                   |
|                        |                     | 3.4 <sup>c</sup> | 6.9  | 2.8  | 2.8  | 15.9                   |
|                        |                     | 7.1 <sup>d</sup> | 14.3 | 3.6  | 7.1  | 32.1                   |
|                        |                     | 3.8 <sup>e</sup> | 5.4  | 5.2  | 6.4  | 20.7                   |
| Tuesday                | 6.3                 | -                | 4.8  | 4.8  | 5.2  | 21.0                   |
|                        | 8.3                 |                  | 6.2  | 7.6  | 5.5  | 27.6                   |
|                        | 14.3                |                  | 0.0  | 0.0  | 7.1  | 21.4                   |
|                        | 7.5                 |                  | 4.9  | 5.4  | 5.4  | 23.3                   |
| Wednesday              | 4.0                 | 4.8              | -    | 4.4  | 3.6  | 16.7                   |
|                        | 2.8                 | 4.1              |      | 6.2  | 5.5  | 18.6                   |
|                        | 3.6                 | 7.1              |      | 3.6  | 0.0  | 14.3                   |
|                        | 3.5                 | 4.7              |      | 4.9  | 4.0  | 17.2                   |
| Thursday               | 6.7                 | 2.0              | 5.2  | -    | 7.9  | 21.8                   |
|                        | 3.4                 | 2.1              | 4.8  |      | 4.1  | 14.5                   |
|                        | 3.6                 | 0.0              | 3.6  |      | 10.7 | 17.9                   |
|                        | 5.4                 | 1.9              | 4.9  |      | 6.8  | 19.1                   |
| Friday                 | 4.4                 | 4.4              | 6.3  | 3.2  | -    | 18.3                   |
|                        | 7.6                 | 6.2              | 4.8  | 4.8  |      | 23.4                   |
|                        | 3.6                 | 3.6              | 3.6  | 3.6  |      | 14.3                   |
|                        | 5.4                 | 4.9              | 5.6  | 3.8  |      | 19.8                   |
| Total                  | 21.4                | 14.8             | 19.9 | 19.1 | 25.0 | 100 (252) <sup>f</sup> |
|                        | 22.1                | 15.8             | 22.7 | 21.4 | 17.9 | 100 (145)              |
|                        | 25.1                | 17.8             | 21.5 | 10.8 | 24.9 | 100 ( 28)              |
|                        | 21.8                | 15.3             | 20.8 | 19.3 | 22.6 | 100 (425)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.  
<sup>b</sup> Data for students with 11-20 absences in the school year.  
<sup>c</sup> Data for students with 21-40 absences in the school year.  
<sup>d</sup> Data for students with more than 40 absences in the school year.  
<sup>e</sup> Total for students with more than 10 absences in the school year.  
<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.



TABLE 2:43

Patterns of Absenteeism Among Students: Percentage Frequency  
 of Occurrence of Ordered Pairs of Days of the Week on  
 Which Students Were Most Often Absent, by Level  
 of Absenteeism, for School C7.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 6.0 <sup>b</sup> | 6.9  | 4.1  | 4.6  | 21.6                   |
|                        |                     | 4.3 <sup>c</sup> | 6.0  | 3.4  | 5.2  | 19.0                   |
|                        |                     | 3.4 <sup>d</sup> | 13.8 | 3.4  | 0.0  | 20.7                   |
|                        |                     | 5.2 <sup>e</sup> | 7.2  | 3.9  | 4.4  | 20.7                   |
| Tuesday                | 6.0                 | -                | 5.0  | 6.4  | 2.3  | 19.7                   |
|                        | 7.8                 |                  | 9.5  | 6.9  | 3.4  | 27.6                   |
|                        | 3.4                 |                  | 17.2 | 0.0  | 0.0  | 20.7                   |
|                        | 6.3                 |                  | 7.4  | 6.1  | 2.5  | 22.3                   |
| Wednesday              | 4.1                 | 3.2              | -    | 5.0  | 4.1  | 16.5                   |
|                        | 2.6                 | 6.0              |      | 7.8  | 0.0  | 16.9                   |
|                        | 0.0                 | 0.0              |      | 10.3 | 13.8 | 24.1                   |
|                        | 3.3                 | 3.9              |      | 6.3  | 3.6  | 17.1                   |
| Thursday               | 5.0                 | 5.5              | 4.1  | -    | 7.3  | 22.0                   |
|                        | 4.3                 | 5.2              | 3.4  |      | 4.3  | 17.2                   |
|                        | 3.4                 | 3.4              | 6.9  |      | 3.4  | 17.2                   |
|                        | 4.7                 | 5.2              | 4.1  |      | 6.1  | 20.1                   |
| Friday                 | 4.6                 | 4.1              | 5.5  | 6.0  | -    | 20.2                   |
|                        | 3.4                 | 3.4              | 3.4  | 9.5  |      | 19.8                   |
|                        | 0.0                 | 0.0              | 3.4  | 13.8 |      | 17.2                   |
|                        | 3.9                 | 3.6              | 4.7  | 7.7  |      | 19.8                   |
| Total                  | 19.7                | 18.8             | 21.5 | 21.5 | 18.3 | 100 (218) <sup>f</sup> |
|                        | 18.1                | 18.9             | 22.3 | 27.6 | 12.9 | 100 (116)              |
|                        | 6.8                 | 6.8              | 41.3 | 27.5 | 17.1 | 100 (29)               |
|                        | 18.2                | 17.9             | 23.4 | 24.0 | 16.6 | 100 (363)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

TABLE 2:44

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School c8.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 9.1 <sup>b</sup> | 4.5  | 2.3  | 4.5  | 20.5                   |
|                        |                     | 0.0 <sup>c</sup> | 0.0  | 0.0  | 0.0  | 0.0                    |
|                        |                     | 0.0 <sup>d</sup> | 0.0  | 0.0  | 0.0  | 0.0                    |
|                        |                     | 9.1 <sup>e</sup> | 4.5  | 2.3  | 4.5  | 20.5                   |
| Tuesday                | 2.3                 | -                | 2.3  | 2.3  | 0.0  | 6.8                    |
|                        | 0.0                 |                  | 0.0  | 0.0  | 0.0  | 0.0                    |
|                        | 0.0                 |                  | 0.0  | 0.0  | 0.0  | 0.0                    |
|                        | 2.3                 |                  | 2.3  | 2.3  | 0.0  | 6.8                    |
| Wednesday              | 6.8                 | 2.3              | -    | 9.1  | 6.8  | 25.0                   |
|                        | 0.0                 | 0.0              |      | 0.0  | 0.0  | 0.0                    |
|                        | 0.0                 | 0.0              |      | 0.0  | 0.0  | 0.0                    |
|                        | 6.8                 | 2.3              |      | 9.1  | 6.8  | 25.0                   |
| Thursday               | 4.5                 | 4.5              | 6.8  | -    | 6.8  | 22.7                   |
|                        | 0.0                 | 0.0              | 0.0  |      | 0.0  | 0.0                    |
|                        | 0.0                 | 0.0              | 0.0  |      | 0.0  | 0.0                    |
|                        | 4.5                 | 4.5              | 6.8  |      | 6.8  | 22.7                   |
| Friday                 | 13.6                | 6.8              | 4.5  | 0.0  | -    | 25.0                   |
|                        | 0.0                 | 0.0              | 0.0  | 0.0  |      | 0.0                    |
|                        | 0.0                 | 0.0              | 0.0  | 0.0  |      | 0.0                    |
|                        | 13.6                | 6.8              | 4.5  | 0.0  |      | 25.0                   |
| Total                  | 27.2                | 22.7             | 18.1 | 13.7 | 18.1 | 100 ( 44) <sup>f</sup> |
|                        | 0.0                 | 0.0              | 0.0  | 0.0  | 0.0  | 100 ( 0)               |
|                        | 0.0                 | 0.0              | 0.0  | 0.0  | 0.0  | 100 ( 0)               |
|                        | 27.2                | 22.7             | 18.1 | 13.7 | 18.1 | 100 ( 44)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.  
<sup>b</sup> Data for students with 11-20 absences in the school year.  
<sup>c</sup> Data for students with 21-40 absences in the school year.  
<sup>d</sup> Data for students with more than 40 absences in the school year.  
<sup>e</sup> Total for students with more than 10 absences in the school year.  
<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

TABLE 2:45

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School C9.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 5.5 <sup>b</sup> | 6.5  | 4.5  | 5.5  | 21.9                   |
|                        |                     | 8.5 <sup>c</sup> | 2.2  | 1.8  | 5.8  | 18.3                   |
|                        |                     | 7.8 <sup>d</sup> | 1.9  | 2.9  | 5.8  | 18.4                   |
|                        |                     | 6.7 <sup>e</sup> | 4.5  | 3.4  | 5.6  | 20.3                   |
| Tuesday                | 4.7                 | -                | 3.7  | 5.0  | 5.0  | 18.4                   |
|                        | 4.9                 |                  | 6.3  | 4.9  | 4.9  | 21.0                   |
|                        | 8.7                 |                  | 5.8  | 8.7  | 9.7  | 33.0                   |
|                        | 5.3                 |                  | 4.8  | 5.5  | 5.6  | 21.3                   |
| Wednesday              | 4.2                 | 5.5              | -    | 5.0  | 6.2  | 20.9                   |
|                        | 6.3                 | 5.8              |      | 5.4  | 6.3  | 23.7                   |
|                        | 3.9                 | 3.9              |      | 1.9  | 3.9  | 13.6                   |
|                        | 4.8                 | 5.3              |      | 4.7  | 5.9  | 20.7                   |
| Thursday               | 6.0                 | 5.0              | 4.7  | -    | 6.0  | 21.6                   |
|                        | 5.8                 | 3.1              | 4.9  |      | 4.5  | 18.3                   |
|                        | 1.9                 | 7.8              | 2.9  |      | 3.9  | 16.5                   |
|                        | 5.3                 | 4.8              | 4.5  |      | 5.2  | 19.9                   |
| Friday                 | 4.7                 | 4.0              | 3.2  | 5.2  | -    | 17.2                   |
|                        | 4.0                 | 4.9              | 4.0  | 5.8  |      | 18.8                   |
|                        | 7.8                 | 3.9              | 4.9  | 1.9  |      | 18.4                   |
|                        | 4.9                 | 4.3              | 3.7  | 4.9  |      | 17.8                   |
| Total                  | 19.6                | 20.0             | 18.1 | 19.7 | 22.7 | 100 (402) <sup>f</sup> |
|                        | 21.0                | 22.3             | 17.9 | 17.9 | 21.5 | 100 (224)              |
|                        | 22.3                | 23.4             | 15.5 | 15.4 | 23.3 | 100 (103)              |
|                        | 20.3                | 21.1             | 17.5 | 18.5 | 22.3 | 100 (729)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

TABLE 2:46

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School C10.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |      |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------|------|------|------|------------------------|
|                        | Mon.                | Tue. | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 5.8b | 3.8  | 2.5  | 3.2  | 15.4                   |
|                        |                     | 2.9c | 10.1 | 2.9  | 7.2  | 23.2                   |
|                        |                     | 8.3d | 12.5 | 8.3  | 8.3  | 37.5                   |
|                        |                     | 5.2e | 6.4  | 3.2  | 4.8  | 19.2                   |
| Tuesday                | 5.3                 | -    | 1.9  | 3.8  | 5.1  | 16.7                   |
|                        | 7.2                 |      | 4.3  | 2.9  | 4.3  | 18.8                   |
|                        | 0.0                 |      | 4.2  | 0.0  | 4.2  | 8.3                    |
|                        | 5.6                 |      | 2.8  | 3.2  | 4.8  | 16.5                   |
| Wednesday              | 4.5                 | 5.1  | -    | 5.8  | 2.6  | 17.9                   |
|                        | 7.2                 | 4.3  |      | 1.4  | 5.8  | 18.8                   |
|                        | 4.2                 | 4.2  |      | 8.3  | 4.2  | 20.8                   |
|                        | 5.2                 | 4.8  |      | 4.8  | 3.6  | 18.5                   |
| Thursday               | 5.8                 | 8.3  | 6.4  | -    | 6.4  | 26.9                   |
|                        | 0.0                 | 5.8  | 8.7  |      | 4.3  | 18.8                   |
|                        | 8.3                 | 8.3  | 4.2  |      | 0.0  | 20.8                   |
|                        | 4.4                 | 7.6  | 6.8  |      | 5.2  | 24.1                   |
| Friday                 | 5.8                 | 5.8  | 6.4  | 5.1  | -    | 23.1                   |
|                        | 7.2                 | 4.3  | 5.8  | 2.9  |      | 20.3                   |
|                        | 4.2                 | 0.0  | 8.3  | 0.0  |      | 12.5                   |
|                        | 6.0                 | 4.8  | 6.4  | 4.0  |      | 21.3                   |
| Total                  | 21.4                | 25.0 | 18.5 | 17.2 | 17.3 | 100( 156) <sup>f</sup> |
|                        | 21.6                | 17.3 | 28.9 | 10.1 | 21.6 | 100( 69)               |
|                        | 16.7                | 20.8 | 29.2 | 16.6 | 16.7 | 100( 24)               |
|                        | 21.2                | 22.4 | 22.4 | 15.2 | 18.4 | 100( 249)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.



TABLE 2:47

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School VI.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 3.0 <sup>b</sup> | 6.0  | 7.3  | 4.3  | 20.5                   |
|                        |                     | 2.8 <sup>c</sup> | 5.1  | 4.5  | 4.0  | 16.4                   |
|                        |                     | 5.0 <sup>d</sup> | 2.0  | 7.0  | 3.0  | 17.0                   |
|                        |                     | 3.3 <sup>e</sup> | 4.9  | 6.3  | 3.9  | 18.4                   |
| Tuesday                | 3.4                 | -                | 4.7  | 5.1  | 4.3  | 17.5                   |
|                        | 3.4                 |                  | 5.1  | 4.0  | 6.8  | 19.2                   |
|                        | 6.0                 |                  | 4.0  | 2.0  | 2.0  | 14.0                   |
|                        | 3.9                 |                  | 4.7  | 4.1  | 4.7  | 17.4                   |
| Wednesday              | 7.3                 | 6.8              | -    | 3.8  | 3.8  | 21.8                   |
|                        | 6.8                 | 5.6              |      | 7.3  | 4.0  | 23.7                   |
|                        | 7.0                 | 4.0              |      | 4.0  | 5.0  | 20.0                   |
|                        | 7.0                 | 5.9              |      | 5.1  | 4.1  | 22.1                   |
| Thursday               | 6.8                 | 7.3              | 5.6  | -    | 6.0  | 25.6                   |
|                        | 4.5                 | 6.8              | 1.1  |      | 5.6  | 18.1                   |
|                        | 3.0                 | 8.0              | 6.0  |      | 9.0  | 26.0                   |
|                        | 5.3                 | 7.2              | 4.1  |      | 6.5  | 23.1                   |
| Friday                 | 4.7                 | 1.3              | 4.7  | 3.8  | -    | 14.5                   |
|                        | 5.1                 | 5.1              | 5.1  | 7.3  |      | 22.6                   |
|                        | 7.0                 | 5.0              | 4.0  | 7.0  |      | 23.0                   |
|                        | 5.3                 | 3.3              | 4.7  | 5.7  |      | 19.0                   |
| Total                  | 22.2                | 18.4             | 21.0 | 20.0 | 18.4 | 100 (234) <sup>f</sup> |
|                        | 19.8                | 20.3             | 16.4 | 23.1 | 20.4 | 100 (177)              |
|                        | 23.0                | 22.0             | 16.0 | 20.0 | 19.0 | 100 (100)              |
|                        | 21.5                | 19.7             | 18.4 | 21.2 | 19.2 | 100 (511)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

TABLE 2:48

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School V2.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 2.6 <sup>b</sup> | 4.4  | 8.8  | 3.5  | 19.3                   |
|                        |                     | 4.7 <sup>c</sup> | 3.1  | 4.7  | 12.5 | 25.0                   |
|                        |                     | 6.3 <sup>d</sup> | 12.5 | 12.5 | 0.0  | 31.3                   |
|                        |                     | 3.6 <sup>e</sup> | 4.6  | 7.7  | 6.2  | 22.2                   |
| Tuesday                | 6.1                 | -                | 4.4  | 4.4  | 7.0  | 21.9                   |
|                        | 7.8                 |                  | 6.3  | 1.6  | 7.8  | 23.4                   |
|                        | 0.0                 |                  | 6.3  | 0.0  | 6.3  | 12.5                   |
|                        | 6.2                 |                  | 5.2  | 3.1  | 7.2  | 21.6                   |
| Wednesday              | 8.8                 | 3.5              | -    | 5.3  | 3.5  | 21.1                   |
|                        | 9.4                 | 3.1              |      | 3.1  | 3.1  | 18.8                   |
|                        | 18.8                | 0.0              |      | 0.0  | 6.3  | 25.0                   |
|                        | 9.8                 | 3.1              |      | 4.4  | 3.6  | 20.6                   |
| Thursday               | 2.6                 | 6.1              | 6.1  | -    | 8.8  | 23.7                   |
|                        | 6.3                 | 3.1              | 3.1  |      | 0.0  | 12.5                   |
|                        | 0.0                 | 6.3              | 0.0  |      | 6.3  | 12.5                   |
|                        | 3.6                 | 5.2              | 4.6  |      | 5.7  | 19.1                   |
| Friday                 | 0.9                 | 5.3              | 4.4  | 3.5  | -    | 14.0                   |
|                        | 4.7                 | 4.7              | 4.7  | 6.3  |      | 20.3                   |
|                        | 6.3                 | 0.0              | 12.5 | 0.0  |      | 18.8                   |
|                        | 2.6                 | 4.6              | 5.2  | 4.1  |      | 16.5                   |
| Total                  | 18.4                | 17.5             | 19.3 | 22.0 | 22.8 | 100 (114) <sup>f</sup> |
|                        | 28.2                | 15.6             | 17.2 | 15.7 | 23.4 | 100 (64)               |
|                        | 25.1                | 12.6             | 31.3 | 12.5 | 18.9 | 100 (16)               |
|                        | 22.2                | 16.5             | 19.6 | 19.3 | 22.7 | 100 (194)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.



TABLE 2:49

Patterns of Absenteeism Among Students: Percentage Frequency  
of Occurrence of Ordered Pairs of Days of the Week on  
Which Students Were Most Often Absent, by Level  
of Absenteeism, for School V3.

| Day of Week,<br>Rank 1 | Day of Week, Rank 2 |                  |      |      |      | Total <sup>a</sup>     |
|------------------------|---------------------|------------------|------|------|------|------------------------|
|                        | Mon.                | Tue.             | Wed. | Thu. | Fri. |                        |
| Monday                 | -                   | 5.3 <sup>b</sup> | 1.8  | 5.3  | 3.6  | 16.0                   |
|                        |                     | 5.9 <sup>c</sup> | 5.9  | 5.9  | 4.0  | 21.8                   |
|                        |                     | 9.4 <sup>d</sup> | 3.1  | 0.0  | 0.0  | 12.5                   |
|                        |                     | 6.0 <sup>e</sup> | 3.3  | 5.0  | 3.3  | 17.5                   |
| Tuesday                | 6.5                 | -                | 4.7  | 5.3  | 5.3  | 21.9                   |
|                        | 5.0                 |                  | 5.0  | 5.0  | 3.0  | 17.8                   |
|                        | 3.1                 |                  | 12.5 | 3.1  | 6.3  | 25.0                   |
|                        | 5.6                 |                  | 5.6  | 5.0  | 4.6  | 20.9                   |
| Wednesday              | 7.7                 | 5.3              | -    | 8.9  | 4.1  | 26.0                   |
|                        | 1.0                 | 7.9              |      | 7.9  | 6.9  | 23.8                   |
|                        | 9.4                 | 3.1              |      | 3.1  | 6.3  | 21.9                   |
|                        | 5.6                 | 6.0              |      | 7.9  | 5.3  | 24.8                   |
| Thursday               | 3.5                 | 3.6              | 4.1  | -    | 9.5  | 20.7                   |
|                        | 2.0                 | 6.9              | 5.9  |      | 8.9  | 23.8                   |
|                        | 0.0                 | 3.1              | 15.6 |      | 9.4  | 28.1                   |
|                        | 2.6                 | 4.6              | 6.0  |      | 9.3  | 22.5                   |
| Friday                 | 4.1                 | 7.1              | 1.2  | 3.0  | -    | 15.4                   |
|                        | 4.0                 | 2.0              | 3.0  | 4.0  |      | 12.9                   |
|                        | 9.4                 | 0.0              | 3.1  | 0.0  |      | 12.5                   |
|                        | 4.6                 | 4.6              | 2.0  | 3.0  |      | 14.2                   |
| Total                  | 21.8                | 21.3             | 11.8 | 22.5 | 22.5 | 100 (169) <sup>f</sup> |
|                        | 12.0                | 22.7             | 19.8 | 22.8 | 22.8 | 100 (101)              |
|                        | 21.9                | 15.6             | 34.3 | 6.2  | 22.0 | 100 (32)               |
|                        | 18.5                | 21.2             | 16.9 | 20.9 | 22.5 | 100 (302)              |

<sup>a</sup> Totals may not equal the sum of table entries due to rounding.

<sup>b</sup> Data for students with 11-20 absences in the school year.

<sup>c</sup> Data for students with 21-40 absences in the school year.

<sup>d</sup> Data for students with more than 40 absences in the school year.

<sup>e</sup> Total for students with more than 10 absences in the school year.

<sup>f</sup> Numbers in parentheses show the number of students in each level of absenteeism.

nesday for students with twenty-one to forty absences in School A2; and Tuesday for students with more than forty absences in School C9.

The second of the two weekly patterns--the ordered pair of days of maximum absenteeism observed for a significant number of students--was considered significant for thirteen of the sixty-seven groups with at least forty students. No such patterns were observed in thirteen of the sample schools. The following patterns were considered significant:

1. Thursday-Friday for students in School E2 with more than ten absences during the school year;
2. Friday-Thursday and Thursday-Monday for students in School E3 with between ten and twenty absences during the school year;
3. Wednesday-Thursday and Thursday-Wednesday for students in School E5 with more than ten absences during the school year;
4. Friday-Monday for students in School E6 with eleven to twenty absences during the school year;
5. Wednesday-Friday for students in School E7 with eleven to twenty absences during the school year;
6. Friday-Wednesday for students in School E7 with twenty-one to forty absences during the school year;
7. Thursday-Tuesday for students in School E8 with eleven to twenty-one absences during the school year;
8. Tuesday-Thursday for students in School E8 with twenty-one to forty absences during the school year;
9. Thursday-Tuesday for students in School A1 with twenty-one to forty absences during the school year;

10. Wednesday-Thursday for students in School A2 with twenty-one to forty absences during the school year;
11. Thursday-Monday for students in School C4 with twenty-one to forty absences during the school year;
12. Monday-Wednesday for students in school C10 with twenty-one to forty absences during the school year; and
13. Monday-Friday for students in School V2 with twenty-one to forty absences during the school year.

## 111 SUMMARY

Summaries of the findings related to levels of absenteeism and patterns of absenteeism in schools and among students are presented below.

### Levels of Absenteeism

The measure of the level of absenteeism, used in this study, was the average of the number of absences per day for the school year, expressed as a percentage of the school enrolment. The data indicate that the level of absenteeism is higher for secondary schools (8.9) than for elementary schools (5.5) and that vocational schools (13.5) rank higher than comprehensive secondary schools (8.4) which rank higher than academic secondary schools (6.0). The maximum and minimum levels of absenteeism detected in the sample schools were 3.5 and 20.1 respectively while the average level for all schools was 7.8. The level of absenteeism was higher for boys than girls in four of the elementary schools; nine of the secondary schools; five of the comprehensive secondary schools; and all three of the vocational secondary schools.

### Patterns of Absenteeism in Schools

The days on which the weekly maximum number of absences was recorded most frequently over the school year, for all students, which occurred most often in the sample schools were: Friday then Monday, for all schools; Friday and Monday equally for elementary and academic secondary schools; Friday, for comprehensive and vocational secondary schools.

Differences of interest among grade level groupings, on the basis of the day of the week on which the weekly maximum number of absences was most frequently recorded, occurred in fifteen of the twenty-four sample schools--four elementary and eleven secondary schools. Eight of these differences involved changes in the relative frequencies of occurrence of Monday and Friday; changes in a further five schools included Tuesday; while changes in the remaining two schools included Wednesday and Thursday, respectively, together with Friday and, in one instance, Monday.

Differences between patterns before and after Christmas, of the day of the week on which the weekly maximum number of absences was most frequently recorded, were identified for one group in nineteen of the sample schools. In ten of these nineteen schools, differences between patterns were found in at least thirty per cent of the groups. Six of these ten were elementary schools. However, the nature of these differences was not consistent across groups.

Differences between patterns, of the day of the week on which the maximum number of absences was most frequently recorded, for boys and girls were observed in fourteen of the sample schools but in only seven of these were the differences observed for more than one of the three time periods.

Ordered pairs of the two days of the week, on which most absences were recorded, were considered significant, for at least one group/time-period combination, in twenty of the sample schools but in only one school did significant pairs occur for at least thirty per cent of the combinations included in the analysis.

#### Patterns of Absenteeism Among Students

The first of the two weekly patterns of absenteeism--the day of the week which was the day of maximum absenteeism for a significant proportion of students--was considered significant for only three of the sixty-seven groups containing at least forty students.

The second of the two weekly patterns of absenteeism among students--the ordered pair of days of maximum absenteeism observed for a significant proportion of students--was considered significant for thirteen of the sixty-seven groups containing at least forty students.



### 3 School Attendance and Dropouts

---

One of the tasks of the study was to determine whether a relationship could be established between poor attendance and dropping out of school. Presented in this chapter are the findings of a survey undertaken in the fifteen secondary schools included in the representative sample of schools from across the province.

Previous research studies indicate that absenteeism is only one of the major factors affecting potential dropouts.<sup>1</sup> Other factors are: regression in scholarship from elementary school to junior and senior high school, low reading scores, frequency of grade or subject failure, regression in attendance from elementary school to high school, frequent transfers from one school to another, 'lack of belonging', lack of interest in school work.

The survey was restricted to the secondary schools only, because drop-outs do not present a major problem at the elementary level. For purposes of this study, a drop-out was defined as any student registered in secondary school who leaves prior to graduation or the normal termination point in his course of studies, or has been absent during the school year for forty consecutive school days without a viable reason being provided.

The survey included all students who were registered in the fifteen secondary schools during the school year 1976-77, and who were registered in the same school at the beginning of the school year 1977-78. These students were divided into two groups: those students who became dropouts during the 1977-78 school year prior to the time that the data were gathered in the schools; and those students 'other students' who had not become dropouts prior to the time the data were



TABLE 3:1

Means and Standard Deviations of the Number of Absences  
During the 1976-77 School Year for Students Who Dropped  
Out During the 1977-78 School Year and Other Students

| School<br>Code <sup>a</sup> | Descriptive Statistics for: |       |     |                |       |      |
|-----------------------------|-----------------------------|-------|-----|----------------|-------|------|
|                             | Dropouts                    |       |     | Other Students |       |      |
|                             | Mean                        | S.D.  | N   | Mean           | S.D.  | N    |
| A1                          | 19.0                        | 12.37 | 22  | 10.66          | 8.45  | 772  |
| A2                          | 17.83                       | 25.34 | 13  | 9.42           | 8.44  | 820  |
| A3                          | 11.10                       | 8.50  | 153 | 10.26          | 8.15  | 1203 |
| C1                          | 25.80                       | 20.94 | 102 | 17.65          | 13.71 | 1049 |
| C2                          | 16.89                       | 12.12 | 54  | 10.96          | 10.02 | 1805 |
| C3                          | 31.24                       | 23.89 | 101 | 18.09          | 15.92 | 1308 |
| C4 <sup>b</sup>             | 12.33                       | 9.12  | 207 | 9.61           | 8.71  | 748  |
| C5                          | 35.62                       | 23.53 | 22  | 15.98          | 14.23 | 1034 |
| C6                          | 18.56                       | 12.04 | 87  | 12.65          | 10.73 | 788  |
| C7                          | 26.07                       | 20.65 | 28  | 14.05          | 11.78 | 658  |
| C8 <sup>c</sup>             | 4.50                        | 3.51  | 5   | 6.36           | 5.22  | 201  |
| C9                          | 24.69                       | 16.52 | 84  | 16.60          | 15.69 | 1165 |
| C10                         | 22.69                       | 21.63 | 30  | 12.13          | 12.02 | 556  |
| V1                          | 27.16                       | 19.72 | 204 | 18.84          | 19.64 | 586  |
| V2                          | 17.58                       | 24.35 | 25  | 15.43          | 12.96 | 329  |
| V3                          | 26.63                       | 12.41 | 17  | 16.50          | 13.53 | 461  |

a In the School Code 'A' indicates an Academic School, 'C' indicates a Comprehensive School, and 'V' indicates a Vocational School.

b C4: 76-77 data not available. Data is for 77-78.

c C8: This is the only school where the Mean and Standard deviation for dropouts is less than mean and standard deviation for 'other students'. It is suggested that this Mean and Standard deviation is not reliable due to the small number of dropouts in that school.

gathered during May and June, 1978.

Attendance registers for the school year 1976-77 were examined, and the number of absences during that year was recorded for each student included in the survey. The mean number of absences and the standard deviation were calculated for the group of students who became dropouts, and compared with similar statistics for the group of other students who did not become dropouts. The means and standard deviations, by school, are presented in Table 3.1.

It will be noted that at fourteen out of fifteen schools, the mean number of absences for the dropout group was higher than the mean number of absences for the group of other students. In the case of the single school where this pattern did not hold, the number of students in the dropout group was so small that the data may be unreliable.

Given the very strong pattern that appears in the means, it is very tempting indeed to jump to the conclusion that on the average, dropouts were absent more than other students. However, when the standard deviations are taken into account, the results are not nearly so clear-cut.

In all but one school (where the data for dropouts may be unreliable) the standard deviation for the dropout group was greater than the standard deviation for the group of other students; and in every case the standard deviations of the two groups of students may be seen to overlap quite considerably.

The case of the school identified in Table 3:1 by school code C1 may be cited as an example. The mean number of absences for the dropout group was 25.80, but the standard deviation was 20.94. This means that for the approximately two-thirds of the group who

fall within the first standard deviation, the number of absences ranged from approximately five days to approximately forty-seven days.

On the other hand, the mean number of absences for the group of other students was 17.65, but the standard deviation was 13.71. This means that for the two-thirds of this group who fall within the first standard deviation, the number of absences ranged from approximately four days to approximately thirty-one days.

In other words, some of the dropouts were absent less than the mean of the non-dropouts, and some of the non-dropouts were absent more than the mean of the dropouts. The overlap between the groups is so great that one must be very hesitant, indeed, to draw any conclusion from these data with respect to poor attendance being related to dropping out of school.

# 4 The Good and Poor Attender in Secondary Schools

---

## 1 INTRODUCTION

Presented in this chapter are the findings of the survey undertaken in 15 secondary schools included in the representative sample. The survey instrument employed contains 67 items which provided data on, among other things: the socio-economic status of the students responding to the questionnaire; their attitudes towards school work; truancy and class skipping; career aspirations; and their perception of the teachers' attention to and concern for attendance. A total of 714 students responded to the questionnaire, of which 403 were considered to be good attenders, and 311 were classified as poor attenders.

In addition to this survey, all of the teachers in the schools were asked to complete a similar questionnaire. Of the 821 teachers requested to participate in the study, 64.2 per cent or 527 returned completed questionnaires. The 24 items in this questionnaire were designed to assess the teachers' perceptions on matters such as students' attitudes to school and school work as well as an assessment of present procedures to record and limit class skipping and absenteeism.

The major purpose in the analysis of this data was to determine whether any distinguishing characteristics between poor and good attenders could be identified. Further to this analysis, the congruence of perceptions of teachers and both types of attenders is examined. The findings from the survey and its analysis are presented in four parts: (1) some characteristics of poor attenders; (2) family setting of good and poor attenders; (3) school satisfaction; (4) perceptions

regarding absenteeism and class-skipping.

## II SOME CHARACTERISTICS OF POOR ATTENDERS

Before comparing the perceptions of good and poor attenders a brief description of poor attenders is provided. The following description is based upon the responses of 311 poor attenders. This number represents approximately 20 per cent of those students who were absent for the equivalent of 20 or more days in the academic year. It is assumed that this sample is representative of poor attenders and therefore includes a number of students who were absent with legitimate reasons.

Within the sample of poor attenders no one sex predominates. In fact, the number of male and female poor attenders differed by only one. This difference, which was in favour of the female group, is so slight as to be considered insignificant. In contrast, there does appear to be some relationship between age and poor attendance. According to Table 4:1, 16 years is a critical age for absenteeism. Of the poor attenders surveyed, 69.6 per cent were between the ages of 16 and 18.

TABLE 4:1

Percentage Distribution of Poor Attenders by Age

| Type of Student | Age of Students (in years) |     |     |      |      |      |      |            |
|-----------------|----------------------------|-----|-----|------|------|------|------|------------|
|                 | 12 or less                 | 13  | 14  | 15   | 16   | 17   | 18   | 19 or more |
|                 | %                          | %   | %   | %    | %    | %    | %    | %          |
| Poor Attenders  | 0.6                        | 0.0 | 4.8 | 15.4 | 20.3 | 27.0 | 22.2 | 9.6        |



The distribution of poor attenders according to grade presented in Table 4:2 indicates that just over 50 per cent of these students are in grades XI and XII. Thus better levels of attendance are experienced both in the lower grades and in grade XIII.

TABLE 4:2

## Percentage Distribution of Poor Attenders by Grade

| Type of Student | Grade Level |      |      |      |      |
|-----------------|-------------|------|------|------|------|
|                 | IX          | X    | XI   | XII  | XIII |
|                 | %           | %    | %    | %    | %    |
| Poor Attenders  | 17.2        | 21.4 | 25.6 | 25.2 | 10.7 |

In the review of the literature, academic performance is acknowledged as a factor which is related to student attendance. While Table 4:3 indicates that the level of academic performance of poor attenders as indicated by average marks is not as high as for good attenders, nevertheless the academic standing of the sample of poor attenders in this study is not especially low. In fact, 41.1 per cent of these students indicated that their average mark for the previous school year was either an A or a B. Although 13.9 per cent could not recall their average academic performance, only 8.8 per cent indicated a failing grade. In contrast, the percentage of good attenders receiving a grade of A or B in the previous year is 69.9. This difference in the academic performance of good and poor attenders is statistically significant and so it may be inferred that those students with higher grades are more likely to have better attendance records. However, it should be recalled that the majority of poor attenders still receive passing grades.



TABLE 4:3  
Percentage Distribution of Good and Poor Attenders  
by Average Academic Grade in June 1977

| Type of Student | Average Academic Grade |      |      |     |     | Don't Know |
|-----------------|------------------------|------|------|-----|-----|------------|
|                 | A                      | B    | C    | D   | E   |            |
|                 | %                      | %    | %    | %   | %   | %          |
| Good Attender   | 22.8                   | 47.1 | 18.6 | 1.0 | 0.5 | 9.9        |
| Poor Attender   | 5.2                    | 35.9 | 36.2 | 6.5 | 2.3 | 13.9       |

Another dimension of academic achievement is the type of program selected by a student. Table 4:4 indicates the distribution of the sample of good and poor attenders among the basic, general, and advanced programs offered in Ontario high schools. An examination of the cells in the table reveals that the greater percentage of poor attenders, 48.6 per cent, is to be found in the general program. This value is approximately 12 per cent higher than the average frequency. It would seem that absenteeism is a greater problem in advanced and general programs.

TABLE 4:4  
Percentage Distribution of Good and Poor Attenders by Program

| Type of Student | Type of Program |         |          |
|-----------------|-----------------|---------|----------|
|                 | Basic           | General | Advanced |
|                 | %               | %       | %        |
| Good Attender   | 18.2            | 27.7    | 54.1     |
| Poor Attender   | 15.4            | 48.6    | 36.0     |

### III ENVIRONMENTAL FACTORS

The effect of environmental and family background on student performance in school has been fairly well documented. The review of the research literature undertaken for this study suggests that such factors can play a part in school attendance. Thus, the purpose of this section of the chapter is to examine any relationships between selected environmental factors and levels of school attendance for Ontario high school students. The variables examined are grouped according to: (1) home background; (2) parent origins; (3) geographic location of home; and (4) aspirations toward formal education and work.

#### Home Background

Although the home background of students has been employed as an explanatory variable for a range of behaviours in school, there is no one variable that may be used to adequately describe the home. As a consequence, many variables have been employed for this purpose. However, the dimensions considered in this study were limited to: the number of parents in the home; the number of children in the family; the level of education of both father and mother; and the occupation of parents. The findings suggest that the prevailing views are not always relevant to Ontario high schools.

One of the test items asked both types of students to indicate whether they lived with both parents, a single parent, a guardian, or another person. The responses presented in Table 4:5 indicate that the students' home situation is related to their type of attendance. The observed frequency of poor attenders was well below the average frequency for all students who lived with both parents. Poor attenders in the other categories exceeded the average frequencies, especially

in the case of those who lived with the mother only or with some other person. Thus it may be inferred that, all things remaining the same, students from households with both parents tend to be better attenders than students from single-parent households. Within the latter group, students who come from households headed by the mother tend to have a higher incidence of absenteeism than those from households with a single father. The findings suggest that the absence of a father is somewhat more dysfunctional for student attendance.

TABLE 4:5  
Percentage Distribution of Good and Poor Attenders  
by Parents in the Home

| Type of Student | Parents in the Home |                |                |          |       |
|-----------------|---------------------|----------------|----------------|----------|-------|
|                 | Father<br>Mother    | Father<br>Only | Mother<br>Only | Guardian | Other |
|                 | %                   | %              | %              | %        | %     |
| Good attender   | 87.3                | 2.7            | 7.2            | 1.5      | 1.2   |
| Poor Attender   | 71.9                | 4.5            | 15.5           | 2.9      | 5.2   |

The students in the survey were also asked to indicate the number of children (including themselves) in their family. The inclusion of this item permitted an examination of the relationship between school attendance and family home. The findings shown in Table 4:6 reveal little difference in the distribution of poor and good attenders according to family home. In fact, 75.1 per cent of poor attenders in the sample come from families with three or more children, which is only 2 per cent more than for the same groups of good attenders.

TABLE 4:6  
Percentage Distribution of Good and Poor Attenders  
by the Number of Children in the Home

| Type of Student | Number of Children in the Home |          |            |           |                      |
|-----------------|--------------------------------|----------|------------|-----------|----------------------|
|                 | One<br>%                       | Two<br>% | Three<br>% | Four<br>% | Five or<br>More<br>% |
| Good Attender   | 3.2                            | 23.3     | 27.8       | 25.1      | 20.6                 |
| Poor Attender   | 5.5                            | 19.4     | 24.3       | 22.0      | 28.8                 |

Table 4:7 provides the percentage distribution of good and poor attenders according to the highest level of education received by their parents. In the case of the father's level of education, no wide variance is observed in the distribution of types of attenders.

TABLE 4:7  
Percentage Distribution of Good and Poor Attenders  
by Parents' Highest Level of Formal Education

| Type of Parent Type of Student |               | Levels of Formal Education |                |              |                 |
|--------------------------------|---------------|----------------------------|----------------|--------------|-----------------|
|                                |               | Elementary<br>%            | Secondary<br>% | College<br>% | Don't Know<br>% |
| Father                         | Good Attender | 18.7                       | 33.7           | 30.7         | 17.0            |
|                                | Poor Attender | 22.7                       | 31.7           | 24.9         | 20.7            |
| Mother                         | Good Attender | 12.5                       | 43.9           | 28.2         | 15.5            |
|                                | Poor Attender | 14.5                       | 48.1           | 21.6         | 15.8            |

The majority of both good and poor attenders come from families in which the father has at least a high school education. The only difference observed with respect to the level of the mother's education is that the proportion of mothers who have received a high school education is higher than for fathers. In contrast, a slightly higher percentage of fathers had received some college or university education. In conclusion, it would appear that the level of education of either parent is not significantly related to their children's attendance.

The occupation of parents is often used as an indicator of the general socio-economic status of the family. The findings of the relationship between parents' occupation and type of attendance are shown in Table 4:8. The results suggest that this factor has little bearing on patterns of attendance. Consequently, the results would suggest that poor attendance is not associated with any particular socio-economic levels but is a problem in all segments of our society.

### Parent Origins

The fact that Canada has encouraged emigration from all parts of the world suggests that a wide variety of parental views with respect to education may exist which are reflected in their children's frequency of attendance at school. In order to assess the impact of parent origins on frequency of attendance two items were used: (1) principal language spoken at home; (2) parent's birthplace.

Twenty-one different languages were identified as the principal language spoken at home. However, approximately ninety per cent of students, regardless of type of attendance, indicated



TABLE 4:8

Percentage Distribution of Good and Poor Attenders by  
Occupation of Parents or Guardians

| Type of Parent | Type of Student | Unskilled Labour % | Semi-Skilled Labour % | Skilled Labour % | Clerical % | Managerial % | Professional % | Self-Employed % | Not-Employed % | Home-maker % | Other % |
|----------------|-----------------|--------------------|-----------------------|------------------|------------|--------------|----------------|-----------------|----------------|--------------|---------|
| Father         | Good Attender   | 4.3                | 11.8                  | 20.4             | 21.7       | 3.8          | 17.2           | 11.3            | 3.5            | -            | 6.2     |
|                | Poor Attender   | 2.9                | 15.6                  | 19.2             | 21.0       | 2.5          | 17.0           | 12.0            | 3.3            | -            | 6.5     |
| Mother         | Good Attender   | -                  | 9.1                   | 0.5              | 27.9       | 0.3          | 10.7           | 1.6             | 1.6            | 46.2         | 2.1     |
|                | Poor Attender   | -                  | 6.8                   | 1.0              | 32.2       | 1.4          | 8.1            | 3.1             | 0.3            | 43.7         | 3.4     |



that English was the language used in the home. Therefore, it would appear that there is no significant relationship between type of attendance and language spoken at home.

Of those students reporting father's birthplace, 67.0 per cent of the good attenders and 72.8 per cent of the poor attenders indicated Canada as place of origin. Similarly, the mother's of 70.3 per cent of good attenders and 72.7 per cent of poor attenders were born in Canada. The remaining students indicated that the birthplaces for their parents were located in one of more than thirteen countries or regions of the world.

On the whole, no significant differences were observed which suggest any relationship between type of attendance and principal language used or parent's birthplace. One may conclude that parental origin has no bearing on school attendance of Ontario high school students.

An important observation with respect to these measures should be highlighted. Not only do approximately ninety per cent of all the students surveyed indicate English as the chief language spoken but more than eighty per cent of the parents of the students come from Canada or other countries in which English is the major language.

#### Geographic Location of Home

In order to assess whether attendance is affected by geographic location of the home both good and poor attenders were categorized according to location of residence and mode of travel to school. The data provided in Table 4:9 reveals similar distribution patterns of the two types of students with respect to the location of students' homes.

TABLE 4:9  
Percentage Distribution of Good and Poor Attenders by  
Location of Residence

| Type of Student | Location of Residence |                       |       |      |
|-----------------|-----------------------|-----------------------|-------|------|
|                 | City                  | Town<br>or<br>Village | Rural | Farm |
|                 | %                     | %                     | %     | %    |
| Good Attender   | 63.5                  | 13.2                  | 14.1  | 9.2  |
| Poor Attender   | 61.2                  | 16.2                  | 16.2  | 6.5  |
| Total           | 62.5                  | 14.5                  | 15.0  | 8.0  |

In contrast, the findings presented in Table 4:10 suggest that the mode of transportation may have some bearing on the attendance. For example, 29.8 per cent of poor attenders travel to school in their own car or by public transit whereas only 18.2 per cent of good attenders use similar means of transportation. Alternatively the proportion of good attenders walking to school is 41.5 per cent whereas only 32.4 per cent of poor attenders walk to school.

TABLE 4:10  
Percentage Distribution of Good and Poor Attenders by  
Most Common Means of Transportation to School

| Type of Student | Means of Transportation |                        |            |               |                   |       |
|-----------------|-------------------------|------------------------|------------|---------------|-------------------|-------|
|                 | Walk                    | Driven<br>by<br>Parent | Own<br>Car | School<br>Bus | Public<br>Transit | Other |
|                 | %                       | %                      | %          | %             | %                 | %     |
| Good Attender   | 41.5                    | 4.0                    | 5.5        | 31.3          | 12.7              | 5.0   |
| Poor Attender   | 32.4                    | 3.2                    | 12.3       | 29.5          | 17.5              | 5.2   |
| Total           | 37.6                    | 3.7                    | 8.4        | 30.5          | 14.8              | 5.1   |

### Aspirations towards Formal Education and Work

The desire for some measure of financial independence and future goals may have some bearing on the level of attendance of a student. To test the first statement both types of students were asked to indicate whether or not they held a part-time job of twelve or more hours duration per week. Their responses indicated that 36.8 per cent of poor attenders held a part-time job in contrast to 23.8 per cent of good attenders. These findings are statistically significant.

Future plans of students may be affected by the expectations of their parents; the norms developed within the group of friends; as well as personal ambitions. In order to examine the effect of these factors on levels of attendance, students were asked to indicate the plans that they feel most of their friends intend to follow and their own plans for the future. Table 4:11 provides the responses to these varied choice questions.

When the students were asked to indicate their own future plans some differences emerge according to level of attendance. A high proportion of good attenders (approximately thirty nine per cent) indicated they intended to continue with their formal education up to and including university. Among the poor attenders, 17.7 per cent indicated that their plans included attending university. Thus, the proportion of poor attenders with university oriented plans was less than half of the good attenders with similar expectations. Conversely 28.6 per cent of poor attenders perceived their future in terms of leaving school as soon as possible or obtaining a job as soon as completing high school. The per cent of good attenders with similar plans is 12.0. Little difference is observed in the proportions of

good and poor attenders who showed a preference for colleges of applied arts and technology. It would appear that those students who do not intend to continue their formal education beyond high school level tend to have a higher incidence of absenteeism.

The responses to the request to indicate what they thought were their friend's future plans revealed some differences with their own expectations. For example, both good and poor attenders felt that the expectations of their friends to pursue university education was lower than their own. Thus, only 31.9 per cent of good attenders perceived that their friends intended to go to university and only 15.1 per cent of poor attenders felt that their friends were university bound.

The greatest differences in the respondents' plans and those they perceive of their friends is found in the numbers of students who intend to leave school as soon as possible or find work. The respondents whether good or poor attenders, perceive a greater proportion of their friends leaving high school with no intentions of pursuing any educational plans. Thus, 32.1 per cent of good attenders perceive their friends with no future education plans while 47.5 per cent of poor attenders feel that their friends have such intentions.

It would appear that some significant differences exist between the students' own future plans and the perceived plans of their parents. Consequently, the perceived proportion of parents, whether of poor or good attenders, who would like their children to attend university is higher than that of the respondents preferences. In the case of good attenders, 57.8 per cent of them perceive that their parents would like them to continue with their formal education

TABLE 4:11  
Distribution of Good and Poor Attenders by Future Plans

| Plans Made | Type of Student | Alternative Future Plans |              |                          |           |                   | Other/<br>Undecided<br>% |
|------------|-----------------|--------------------------|--------------|--------------------------|-----------|-------------------|--------------------------|
|            |                 | University<br>%          | College<br>% | Apprentice-<br>ship<br>% | Work<br>% | Leave School<br>% |                          |
| Respondent | Good Attender   | 38.8                     | 22.3         | 7.3                      | 11.0      | 1.0               | 19.8                     |
|            | Poor Attender   | 17.7                     | 22.8         | 6.4                      | 22.8      | 5.8               | 24.4                     |
| Friends    | Good Attender   | 31.9                     | 23.2         | 2.5                      | 23.4      | 8.7               | 10.2                     |
|            | Poor Attender   | 15.1                     | 18.3         | 2.9                      | 34.1      | 13.5              | 16.1                     |
| Parents    | Good Attender   | 57.8                     | 21.8         | 5.0                      | 8.8       | 0.0               | 5.8                      |
|            | Poor Attender   | 44.8                     | 22.9         | 5.8                      | 18.7      | 1.0               | 6.8                      |



at university. The percentage of poor attenders who have similar perceptions is 44.8, which is somewhat lower. On the whole, almost eighty per cent of the good attenders and approximately ninety eight per cent of the poor attenders indicated that their parents would like them to pursue some form of post-secondary education. In contrast, about sixty one per cent of good attenders and forty one per cent of poor attenders indicated a personal preference for post-secondary education in their own plans. Thus, it would appear that the parental aspirations for their children to continue with some form of education is greater than that of the children regardless of level of school attendance. However, significant differences do exist in the expectations of parents of poor and good attenders with respect to their children's future educational plans.

#### IV SATISFACTION

Although none of the literature surveyed indicated any research linking school absenteeism with school satisfaction, the literature in organizational and social psychology suggests that links may well exist between absenteeism and an individual's motivation and satisfaction with the role he or she is undertaking within a work organization. In view of the latter field of research it is possible a relationship exists between the satisfaction and motivation of students in a school and their levels of attendance. To explore such a relationship, the Job Diagnostic Survey developed by Hackman and Oldham<sup>1</sup> was adapted to the school setting. The above survey attempts to measure a number of affective reactions or feelings that a person develops when performing a job, among which are: (1) general satisfaction; (2) meaningfulness of school work; (3) internal work motivation and (4) individual growth strength.



These four measures derived from the Job Diagnostic Survey were considered to have particular relevance in this study of student absenteeism. As a consequence, both the questionnaires for students and teachers included items from which indices could be calculated which reflected the students', or teachers' perceptions of school satisfaction; meaningfulness of school work; internal work motivation and individual growth strength.

The school satisfaction index is an overall measure of the degree to which a student is satisfied with the school he or she attends. The experienced meaningfulness of work indication provides a measure of the importance of school work to the student. Thus, this index is an assessment of the degree to which a student considers the activities and studies undertaken at school as being meaningful, valuable and worthwhile.

If a student feels that the results of his efforts are not important or relevant it is unlikely that he will be motivated to continue with these activities. In fact to be self-motivated, a student should achieve something that is felt to be worthwhile and important and at the same time feel that his or her efforts are worthwhile. The measure, internal work motivation, indicates the degree to which individuals are self-motivated.

The purpose of tapping the strength of a respondent's desire to "grow" in his or her work is to assess how an individual responds to a job. The individual growth need strength index measures the degree to which each student has a strong or weak desire to obtain satisfaction from school work. Individuals with high scores may be expected to respond more positively to school work which focuses upon higher order need satisfaction. Conversely, a student with a low

value on this scale would tend to be one who does not respond well to opportunities for the satisfaction of higher order needs.

This section of the report provides an analysis of the mean values of the above indices calculated for good and poor attenders by sex. For each index, the mean value may range from a minimum of 1 to a maximum of 5. Since the study is descriptive in nature no consideration is given to the statistical significance of the findings. Any significant differences reported are based upon inspection of the tables only.

#### School Satisfaction

Table 4:12 presents the mean scores and standard deviations of the school satisfaction index for good and poor attenders by sex. The mean scores for both male and female good attenders are higher than the corresponding values for poor attenders. In general, the mean scores of 3.40 and 3.29 suggest that good attenders are moderately satisfied with school in comparison with poor attenders where mean scores of 2.94 and 2.68 indicate they are barely satisfied with school. Within the good attenders, the difference in the means between the sexes is not significant. However, in the case of the poor attenders, the difference in the means is greater.

Poor attenders are less satisfied with school than good attenders, but differences exist between the sexes in each group. Thus, females of both groups are less satisfied than their male counterparts. Consequently, male good attenders have the highest mean score of 3.40 for school satisfaction and female poor attenders have the lowest mean score of 2.68.

TABLE 4:12  
Mean Scores and Standard Deviations of School Satisfaction Index  
by Type and Sex of Student

| Type of Student | Sex    | School Satisfaction Index |                    |
|-----------------|--------|---------------------------|--------------------|
|                 |        | Mean                      | Standard Deviation |
| Good Attender   | Male   | 3.40                      | 0.59               |
|                 | Female | 3.29                      | 0.59               |
| Poor Attender   | Male   | 2.94                      | 0.63               |
|                 | Female | 2.68                      | 0.63               |

#### Meaningfulness of School Work

The degree to which the student considers his or her work to be generally meaningful, valuable and worthwhile is reflected in the mean scores and standard deviations presented in Table 4:13. Although the mean values for both sexes of poor attenders are somewhat below the means for good attenders, the range is moderate. Within the respective types of attenders the mean values of this index do not differ significantly for sex since the mean for males is only marginally higher than for females in each group. However, as in the case of school satisfaction the greatest difference in means exists between male good attenders and female poor attenders.

#### Internal Work Motivation

Table 4:14 presents the mean scores and standard deviations of the internal work motivation index. These scores represent the degree to which both good and poor attenders assess their self-motivation to school work. Once more, the mean values of both sexes of

TABLE 4:13

Mean Scores and Standard Deviations of the Meaningfulness  
of School Work Index by Type and Sex of Student

| Type of Student | Sex    | Meaningfulness of School Work Index |                    |
|-----------------|--------|-------------------------------------|--------------------|
|                 |        | Mean                                | Standard Deviation |
| Good Attender   | Male   | 3.37                                | 0.68               |
|                 | Female | 3.35                                | 0.65               |
| Poor Attender   | Male   | 3.10                                | 0.73               |
|                 | Female | 3.06                                | 0.69               |

good attenders are marginally higher than the corresponding values for poor attenders. Moreover, the range of values for this index of 3.81 to 3.60 suggest that both good and poor attenders perceive themselves as having a fairly high level of internal work motivation.

Within each group, there is little difference in the mean values of the index between the sexes. However, in the case of poor attenders the mean score for females is marginally higher than that for males. Consequently the range of mean scores for this index has a high of 3.81 for male good attenders and a low of 3.60 for male poor attenders.

TABLE 4:14

Mean Scores and Standard Deviations of the Internal Work  
Motivation Index by Type and Sex of Student

| Type of Student | Sex    | Internal Work Motivation Index |                    |
|-----------------|--------|--------------------------------|--------------------|
|                 |        | Mean                           | Standard Deviation |
| Good Attender   | Male   | 3.81                           | 0.54               |
|                 | Female | 3.80                           | 0.50               |
| Poor Attender   | Male   | 3.60                           | 0.56               |
|                 | Female | 3.70                           | 0.48               |



### Individual Growth Need Strength

The degree to which students can satisfy their 'growth' needs through their school work is reflected in this measure. Table 4:15 provides the mean measures and standard deviations of this index for good and poor attenders. The mean scores suggest that students, regardless of attendance patterns and sex, receive moderately high satisfaction of their growth needs from school work. The highest level of satisfaction score is 3.65 which is the mean score for female poor attenders. Both female good attenders and male poor attenders achieved the lowest mean score of 3.53.

TABLE 4:15

Mean Scores and Standard Deviations of the Individual Growth Need Strength Index for Good and Poor Attenders by Sex

| Type of Student | Sex    | Individual Growth Need Strength Index |                    |
|-----------------|--------|---------------------------------------|--------------------|
|                 |        | Mean                                  | Standard Deviation |
| Good Attender   | Male   | 3.58                                  | 0.61               |
|                 | Female | 3.53                                  | 0.67               |
| Poor Attender   | Male   | 3.53                                  | 0.74               |
|                 | Female | 3.65                                  | 0.80               |

### Teacher Perceptions

In order to be able to compare the responses of good and poor attenders with those of high school teachers Table 4:16 provides the mean scores and standard deviations for each of the indices used which reflect the teachers' perceptions of students' satisfaction with school. Of the four scales used, the mean scores of the teachers were higher than those of either good or poor attenders in all cases except for the index of individual growth need strength. In the case of this scale, the teachers' mean score was the lowest.

TABLE 4:16

Mean Scores and Standard Deviations of School Work  
Satisfaction Indices for Students as  
Perceived by High School Teachers

| Type of Index                   | Mean | Standard Deviation |
|---------------------------------|------|--------------------|
| School Satisfaction             | 3.51 | 0.58               |
| Meaningfulness of School Work   | 3.41 | 0.72               |
| Internal Work Motivation        | 3.98 | 0.56               |
| Individual Growth Need Strength | 3.46 | 0.76               |

#### V PERCEPTIONS REGARDING ABSENTEEISM AND CLASS-SKIPPING

A number of questions in the questionnaires used were designed to assess the perceptions of students and teacher on factors related to attendance procedures, absenteeism and class-skipping.

The findings to these questions are provided below.

##### Attendance Procedures

One of the basic concerns in this section of the questionnaire is to assess the degree to which teachers take attendance in



their subject classes and whether students are aware of the practice. The other major interest is the effect that taking attendance or the concern expressed by teachers about attendance has on the attendance behaviours of students. The questions asked on attendance procedures and the percentage responses to them are provided in Table 4:17.

While 97 per cent of the teachers responding indicated that teachers do take attendance in their subject classes a slightly lower percentage of students held a similar opinion. In fact, approximately ninety per cent of the students indicated that teachers take attendance regularly. The difference between the responses of the good and poor attenders was 2 per cent which may be considered insignificant.

Although attendance may be taken regularly, the impact of this procedure on attendance behaviour is perceived differently among the three groups concerned. An overwhelming number of teachers, 91.1 per cent indicated that students are most likely to attend classes when attendance is taken regularly. The same level of confidence is not expressed by either group of students. Only 68 per cent of poor attenders felt that such procedures affect attendance behaviour whereas almost seventy nine per cent of the good attenders were of the same opinion.

The discrepancy in viewpoints widens slightly in the responses to the consequences of teachers' caring about attendance. Approximately ninety one per cent of the teachers think that students are more likely to attend classes when teachers are concerned about attendance. This level of response is similar to that of the previous question. In contrast, less than sixty four per cent of poor attenders share this opinion. The response of the good attenders is more consis-

TABLE 4:17

Comparison of Percentage Responses of Teachers, Good and Poor Attenders  
for Questions on Attendance Procedures

| Questions                                                                                      | Respondents |         |                |         |                |         |
|------------------------------------------------------------------------------------------------|-------------|---------|----------------|---------|----------------|---------|
|                                                                                                | Teachers    |         | Good Attenders |         | Poor Attenders |         |
|                                                                                                | Yes<br>%    | No<br>% | Yes<br>%       | No<br>% | Yes<br>%       | No<br>% |
| 1. Do most teachers take attendance regularly in their subject classes?                        | 97.1        | 2.9     | 91.3           | 8.7     | 89.3           | 10.7    |
| 2. Are students more likely to attend subject classes when teachers take attendance regularly? | 91.1        | 8.9     | 78.9           | 21.1    | 68.0           | 32.0    |
| 3. Are students more likely to attend classes in which teachers care about attendance?         | 90.6        | 9.4     | 79.3           | 20.8    | 63.1           | 36.9    |

tent with their response to the earlier question. Thus, 79.3 per cent of good attenders were in accordance with the view that the teachers' concern about attendance will bring about a greater likelihood of students attending classes.

### Absenteeism

A comparison of perceptions about absenteeism is provided by the data presented in Table 4:18. Of the three groups in the comparison, more good attenders than poor attenders or teachers perceive that parents are concerned about their children being absent from school without permission. While 87.8 per cent of good attenders held this opinion almost eighty six per cent of the teachers held similar perceptions. The greatest discrepancy is with the poor attenders. In this group 75.4 per cent felt that parents were concerned about absenteeism.

The pattern of responses to the question: "Are teachers concerned about their students being absent?", is substantially different to those of the previous question. Almost ninety seven per cent of the teachers indicated that a concern about student absenteeism exists among teachers. In contrast less than sixty per cent of the poor attenders perceived that teachers had such concerns. A slightly higher per cent of good attenders, 67.4, felt that teachers exhibited a concern about absenteeism.

In contrast, a greater per cent of both good and poor attenders perceive that school administrators are concerned about absenteeism. However, the greatest difference in viewpoint is between teachers and poor attenders. While more than ninety five per cent of teachers recognize that administrators are concerned about absenteeism only 82.1 per cent of poor attenders held similar perceptions.

TABLE 4:18

Comparison of Percentage Responses of Teachers, Good and Poor Attenders  
for Questions on Absenteeism

| Questions                                                                            | Teachers |         |                            |         | Respondents |         |                            |         |
|--------------------------------------------------------------------------------------|----------|---------|----------------------------|---------|-------------|---------|----------------------------|---------|
|                                                                                      | Yes<br>% | No<br>% | Good Attenders<br>Yes<br>% | No<br>% | Yes<br>%    | No<br>% | Poor Attenders<br>Yes<br>% | No<br>% |
| 1. Are parents concerned about their children being absent without their permission? | 85.3     | 14.7    | 87.8                       | 12.2    | 75.4        | 24.6    |                            |         |
| 2. Are teachers concerned about their students being absent?                         | 96.5     | 3.5     | 67.4                       | 32.6    | 59.7        | 40.3    |                            |         |
| 3. Are school administrators concerned about absenteeism?                            | 95.1     | 4.2     | 86.8                       | 13.3    | 82.1        | 17.9    |                            |         |
| 4. Are the actions taken by the students to limit absenteeism effective?             | 52.0     | 48.0    | 36.2                       | 63.8    | 27.7        | 72.3    |                            |         |



Positive responses by all of the groups regarding the effectiveness of procedures to limit absenteeism are less frequent than to the previous questions. In fact, just under half of the teachers feel that the attempts to limit absenteeism are ineffective. The responses of the students are even more negative. Only 36.2 per cent of good attenders were of the opinion that present practices to limit absenteeism were effective. Almost twenty eight per cent of poor attenders were of the same opinion.

### Class-Skipping

A set of questions on class-skipping similar to the ones posed on absenteeism were included in the questionnaires. Table 4:19 contains the percentage responses to these items. It would appear that the lowest percentage of respondents who perceive parents as being concerned about class-skipping is to be found among poor attenders. Seventy seven per cent of the group felt that this matter was of concern while approximately eighty nine per cent of both teachers and good attenders held the same opinion.

In the case of teachers being concerned about class-skippers it is evident that a discrepancy in perceptions exists between teachers and poor attenders. Only 58.7 per cent of poor attenders think that teachers are concerned about this matter whereas 96.9 per cent of the teachers responded positively to this item.

Differences in opinion are less evident in responses to the issue of whether school administrators are concerned about class-skipping. Although poor attenders, with an 80.8 per cent positive response, have the lowest level of agreement on this issue it is much higher than the positive response to the previous question. In contrast 95.8 per cent and 85.6 per cent of teachers and good attenders respectively felt that school administrators are concerned about class-

TABLE 4:19

Comparison of Percentage Responses of Teachers, Good and Poor Attenders  
for Questions on Class-Skipping

| Question                                                                  | Respondents |         |                |         |                |         |
|---------------------------------------------------------------------------|-------------|---------|----------------|---------|----------------|---------|
|                                                                           | Teachers    |         | Good Attenders |         | Poor Attenders |         |
|                                                                           | Yes<br>%    | No<br>% | Yes<br>%       | No<br>% | Yes<br>%       | No<br>% |
| 1. Are parents concerned about their children skipping classes?           | 88.8        | 11.2    | 89.6           | 10.4    | 77.1           | 22.9    |
| 2. Are teachers concerned about their students skipping classes?          | 96.9        | 3.1     | 69.0           | 31.0    | 58.7           | 41.3    |
| 3. Are school administrators concerned about class skipping?              | 95.8        | 4.2     | 85.6           | 14.4    | 80.8           | 19.2    |
| 4. Are the actions taken by the school to limit class-skipping effective? | 56.7        | 43.3    | 31.7           | 68.3    | 25.7           | 74.3    |



skipping.

However, none of the responding groups were in overwhelming agreement that the actions taken to limit class-skipping are effective. Only 25.7 per cent of poor attenders hold this opinion in contrast to 31.7 per cent of the good attenders. Almost fifty seven per cent of the teachers think that present actions taken by the school to limit class-skipping are effective.

Two further questions were included in the questionnaires; one of which was directed to students and the other to teachers. In the case of the students they were asked to indicate whether they thought that attending school would help them to obtain a better job at some later period. Almost ninety five per cent of the good attenders responded positively to this question while only 82.4 per cent of the poor attenders had a similar view. Teachers were asked if the rules and regulations concerning attendance and class-skipping were well known by the students. Eighty five per cent responded positively.

#### Levels and Reasons for Absenteeism and Class-Skipping

While it is important to obtain some perceptions about topics such as absenteeism and class-skipping it is equally important to assess the base for these perceptions. With this object in mind, teachers and students were asked to respond to several questions relating to levels of absenteeism and class-skipping and reasons for absenteeism. This part of the chapter is concerned with the findings to these questions.

Table 4:20 presents the percentage responses to an open ended question which requested respondents to indicate the number of times a student should be allowed to be absent before it was considered a serious problem. Within the group of teachers, 66.7 per cent indicated that up to five absences should be the maximum allowable number.

TABLE 4:20

Percentage Distribution of Teachers, Good and Poor Attenders by  
Number of Permissible Absences

| Respondent     | Frequency of Permissible Absences |           |            |            |                 |               |            |
|----------------|-----------------------------------|-----------|------------|------------|-----------------|---------------|------------|
|                | 5 or less<br>%                    | 6-10<br>% | 11-15<br>% | 16-20<br>% | 21 or more<br>% | No limit<br>% | Other<br>% |
| Teachers       | 66.7                              | 14.9      | 3.3        | 3.1        | 0.6             | 0.2           | 11.2       |
| Good Attenders | 44.4                              | 26.0      | 6.5        | 5.2        | 3.1             | 2.3           | 12.5       |
| Poor Attenders | 30.6                              | 21.0      | 5.0        | 7.7        | 7.7             | 10.3          | 17.7       |

In contrast, only 44.4 per cent of good attenders and 30.6 per cent of poor attenders hold a similar point of view. At the other end of the scale, 25.7 per cent of poor attenders think that absences of more than 16 days are permissible. The corresponding percentage for good attenders and teachers are 10.6 and 3.9 respectively. It is particularly significant to observe that more than 10 per cent of the poor attenders feel that no limits should be placed upon absenteeism.

A substantial percentage of the responses to both of these questions were categorized under "Other". The major reason for this category is these responses did not always provide a particular frequency but gave qualitative criteria as a guide.

Both students and teachers were also asked to indicate the number of permissible class-skippings. The distribution of the responses to this question are found in Table 4:21. While 95.1 per cent of the teachers are of the opinion that the maximum number of permissible class-skippings should not exceed five, decreasing percentages of good and poor attenders held the same opinion. In particular, only 55.8 per cent of poor attenders feel that the limit to class-skipping should be five and a further 11.4 per cent of the same students think that no limit should be placed upon class-skipping.

In order to assess reasons for absenteeism a list of nine common reasons were included in both questionnaires. Using a four point scale ranging from seldom to very often, respondents were asked to indicate how often they felt each of these reasons were given for absences. The responses in a percentage format are presented in Table 4:22. To facilitate comparisons among the respondent groups the following description is based upon combining the responses found in the "Often" and "Very Often" categories.

TABLE 4:21

Percentage Distribution of Teachers, Good and Poor Attenders  
By Frequency of Permissible Class-skipping

| Respondent     | Frequency of Permissible Class-Skipping |           |            |            |                 |                        |
|----------------|-----------------------------------------|-----------|------------|------------|-----------------|------------------------|
|                | 5 or less<br>%                          | 6-10<br>% | 11-15<br>% | 16-20<br>% | 21 or more<br>% | No limit<br>Other<br>% |
| Teachers       | 95.1                                    | 1.6       | 0.2        | 0.2        | -               | 0.2 2.7                |
| Good Attenders | 72.7                                    | 13.6      | 1.8        | 0.8        | 0.8             | 2.6 7.6                |
| Poor Attenders | 55.8                                    | 16.4      | 2.3        | 2.3        | 2.0             | 11.4 9.7               |

TABLE 4:22  
Percentage Responses of Teachers, Good and Poor Attenders  
with Respect to Reasons for Absences

| Reason                          | Teachers |      |      |      |      |      |      |      | Respondents |      |      |      |      |   |   |   |
|---------------------------------|----------|------|------|------|------|------|------|------|-------------|------|------|------|------|---|---|---|
|                                 | 1        |      |      |      | 2    |      |      |      | 3           |      |      |      | 4    |   |   |   |
|                                 | %        | 2    | 3    | 4    | %    | 1    | 2    | 3    | 4           | %    | 1    | 2    | 3    | 4 | % | 1 |
| 1 School is too boring.         | 17.4     | 57.4 | 21.3 | 3.9  | 3.9  | 9.5  | 43.3 | 29.0 | 18.3        | 10.0 | 38.4 | 27.7 | 23.9 |   |   |   |
| 2 School is not meeting needs.  | 30.5     | 51.6 | 16.1 | 1.8  | 1.8  | 46.9 | 32.2 | 14.9 | 6.0         | 35.7 | 34.4 | 19.7 | 10.2 |   |   |   |
| 3 Bad weather.                  | 51.0     | 37.7 | 9.9  | 1.4  | 1.4  | 57.3 | 32.2 | 7.0  | 3.5         | 59.7 | 26.6 | 9.4  | 4.2  |   |   |   |
| 4 Didn't want to come.          | 19.1     | 44.8 | 25.3 | 10.8 | 10.8 | 12.5 | 29.5 | 35.3 | 22.8        | 13.6 | 27.9 | 28.2 | 30.2 |   |   |   |
| 5 To avoid tests or exams.      | 17.7     | 54.2 | 21.7 | 6.4  | 6.4  | 15.3 | 28.0 | 31.8 | 25.0        | 34.7 | 28.2 | 24.4 | 12.7 |   |   |   |
| 6 Too sick                      | 16.0     | 39.4 | 28.6 | 15.6 | 15.6 | 18.3 | 42.5 | 21.0 | 18.3        | 19.8 | 40.3 | 25.3 | 14.6 |   |   |   |
| 7 Problems at home.             | 9.1      | 52.8 | 29.1 | 8.9  | 8.9  | 43.5 | 42.8 | 10.3 | 3.5         | 40.9 | 39.3 | 14.3 | 5.5  |   |   |   |
| 8 Going somewhere with friends. | 23.0     | 50.5 | 22.2 | 4.3  | 4.3  | 16.5 | 34.2 | 31.7 | 17.7        | 23.1 | 31.2 | 26.9 | 18.8 |   |   |   |
| 9 Failing in school.            | 16.6     | 44.4 | 27.7 | 11.3 | 11.3 | 21.9 | 27.4 | 30.2 | 20.2        | 21.8 | 26.1 | 29.6 | 22.5 |   |   |   |

Explanation: The categories of responses are 1 Seldom 2 Sometimes 3 Often 4 Very Often.



It would appear that none of the groups perceive bad weather as a major cause of absenteeism since the combined positive responses of each group range from 11.3 per cent to 13.6 per cent. In contrast, around forty per cent of each group were of the opinion that sickness is often a major reason for the absence of students.

Among the remaining reasons for absenteeism there is a lack of common agreement with regard to the frequency of their use. In most cases, the discrepancy is between the teachers and students, regardless of their attendance patterns. However, both teachers and poor attenders do not perceive students being absent to avoid tests or examinations to the same degree that good attenders do. In contrast 17.9 per cent of the teachers and 20.9 per cent of the good attenders consider that the failure of the school to meet needs is often a reason for students being absent. Whereas just over twenty nine per cent of the poor attenders were of the same opinion.

Approximately fifty eight per cent of the students, regardless of attendance, felt that the most common reason for absenteeism is that students do not want to go to school. Only 36.1 per cent of the teachers hold a similar opinion. Failing in school and the fact that school is boring are considered by approximately half of the good and poor attenders to be two other major reasons given for absenteeism. In contrast problems at home were not seen by students as commonly used reasons for absenteeism. However, 38.0 per cent of the teachers considered that this reason was often used.

To assess the importance attached to school attendance both students and teachers were asked to indicate how often they or other students might attend school if attendance were voluntary. Table 4:23 provides the responses to this question. While 7.8 per cent of poor



TABLE 4:23

Percentage Responses of Teachers, Good and Poor Attenders  
with Respect to Voluntary School Attendance

| Respondent     | Level of Attendance |                |            |                    |
|----------------|---------------------|----------------|------------|--------------------|
|                | Seldom<br>%         | Sometimes<br>% | Often<br>% | Very<br>Often<br>% |
| Teachers       | 1.6                 | 23.3           | 72.8       | 2.4                |
| Good Attenders | 2.5                 | 9.5            | 47.1       | 40.9               |
| Poor Attenders | 7.8                 | 16.6           | 58.1       | 17.5               |

TABLE 4:24

Percentage Responses of Teachers, Good and Poor Attenders  
with Respect to Rating of Levels of Absenteeism and Class-Skipping

| Respondent        | Levels of:  |                  |         |                  |      |                |                  |         |                  |      |
|-------------------|-------------|------------------|---------|------------------|------|----------------|------------------|---------|------------------|------|
|                   | Absenteeism |                  |         |                  |      | Class-Skipping |                  |         |                  |      |
|                   | Low         | Below<br>Average | Average | Above<br>Average | High | Low            | Below<br>Average | Average | Above<br>Average | High |
|                   | %           | %                | %       | %                | %    | %              | %                | %       | %                | %    |
| Teachers          | 15.5        | 25.3             | 42.4    | 13.5             | 3.3  | 7.5            | 22.2             | 47.9    | 17.9             | 5.1  |
| Good<br>Attenders | 4.2         | 7.5              | 62.2    | 19.4             | 6.7  | 1.7            | 8.7              | 55.2    | 24.9             | 9.5  |
| Poor<br>Attenders | 1.9         | 7.8              | 49.8    | 24.9             | 15.5 | 3.2            | 6.8              | 48.2    | 20.7             | 21.0 |

attenders indicated they would seldom attend school an additional 17.5 per cent indicated they would attend very often if attendance were not compulsory. This contrasts dramatically with the teachers' responses which indicate that only 2.4 per cent of the teachers think that students would attend very often given the above conditions. More than 40 per cent of the good attenders indicate they would attend very often even if attendance were voluntary. In fact, 88 per cent of the poor attenders were of the opinion that voluntary attendance would range from often to very often. Approximately seventy five per cent of the other two groups hold a similar opinion.

Table 4:24 presents data on the rating of levels of absenteeism and class-skipping in the schools involved in the survey as perceived by teachers, good attenders and poor attenders. More than 40 per cent of poor attenders consider absenteeism to be above average or higher whereas 26.1 per cent of good attenders and 16.8 per cent of the teachers are of a similar opinion. A slightly greater percentage in each of the groups consider class-skipping to be above average or higher. Furthermore, a greater proportion of poor attenders, 41.7 per cent, perceive class-skipping to be above average or higher. In contrast, 34.4 per cent of good attenders and 23.0 per cent of the teachers hold the same views.

# 5 School Attendance in the Intermediate Grades

---

## I INTRODUCTION

This chapter reviews the responses of a sample of good and poor attenders in the intermediate Grades VII-X inclusively to a questionnaire on school attendance (see Appendix A). The respondents were selected from Grades VII and VIII in eight elementary schools and from Grades VII-X in a special vocational school. Teachers in each of these schools were also asked to respond to a questionnaire similar to the one developed for the students (see Appendix A). Of the 268 students completing the instrument, 185 were classified as good attenders and 83 were considered to be poor attenders. In the case of teachers, 75 out of a possible 142 teachers completed the questionnaire which amounts to a return of 53 per cent.

Some explanation is appropriate at this point regarding the sample of students selected. On the basis of several enquiries it was concluded that absenteeism in elementary schools was not a significant problem in the lower grades. Consequently, the search for good and poor attenders was limited to Grades VII and VIII. While it was considered important to include a vocational school within our sample of schools it was not necessary that such a school be treated independently in this part of the study. Although the vocational school does not fit within the traditional concept of either an elementary or secondary school it was included with the elementary school sample. In this way, it was possible to consider absenteeism and class-skipping at the intermediate grade levels.

The test instrument used is identical to the one employed in the high school with the exception of two items which were modi-

fied for the elementary schools. Both objective and subjective questions are included in the questionnaire which provide information about the characteristics; family background; perceptions of school absenteeism and class-skipping of the students sampled. The analysis of the responses attempts to provide baseline data on the characteristics and perceptions of good and poor attenders.

### 11 SOME CHARACTERISTICS OF POOR ATTENDERS

Of the poor attenders surveyed in the intermediate grades, 57.8 per cent were female which places the male poor attender in a slight minority. When poor attenders are classified according to age (see Table 5:1) it is apparent that the distribution is different to that of good attenders. In fact only 39.7 per cent of poor attenders are aged 12 or 13 whereas 64.9 per cent of good attenders are in the same age bracket. Thus, it would appear that the older students in the intermediate grades are more likely to be poor attenders.

TABLE 5:1

Percentage Distribution of Poor Attenders in  
Intermediate Grades by Age

| Type of Student | Age of Student<br>(in years) |      |      |      |     |     |     |
|-----------------|------------------------------|------|------|------|-----|-----|-----|
|                 | 12 or<br>Less                | 13   | 14   | 15   | 16  | 17  | 18  |
|                 | %                            | %    | %    | %    | %   | %   | %   |
| Good Attenders  | 26.5                         | 38.4 | 24.3 | 4.9  | 3.8 | 1.1 | 1.1 |
| Poor Attenders  | 12.0                         | 27.7 | 27.7 | 19.3 | 6.0 | 6.0 | 1.2 |

Table 5:2 classifies good and poor attender by the subjects they most prefer. From the data it would appear that a difference in

the preference of subjects does exist between the two groups. The proportion of poor attenders who prefer English/Language Arts; Mathematics and Home Economics/Workshop are higher than those of good attenders. In contrast, the better attenders tend to prefer in order of importance: physical education, science, music and art, and history or geography.

TABLE 5:2

Percentage Distribution of Intermediate Level of  
Good and Poor Attenders by Most Preferred Subject

| Type of Students | Types of Subjects |             |         |                |           |           |                   |
|------------------|-------------------|-------------|---------|----------------|-----------|-----------|-------------------|
|                  | Language Arts     | Mathematics | Science | Social Studies | Music/Art | Phys. Ed. | Home Ed. Workshop |
|                  | %                 | %           | %       | %              | %         | %         | %                 |
| Good Attender    | 4.3               | 14.6        | 10.6    | 7.6            | 10.3      | 29.2      | 23.8              |
| Poor Attender    | 8.4               | 24.1        | 6.0     | 2.4            | 8.4       | 18.1      | 32.5              |

The students were also asked to indicate the level of academic achievement at the end of the previous academic year. The distribution of both types of students according to academic performance is presented in Table 5:3. While approximately eighty-five per cent of good and poor attenders performed at an average or above average level in the previous year, slightly more of the poor attenders, 51.2 per cent, were average in their academic performance. Despite the variations in the levels of achievement, attendance does not appear to be significantly related with academic performance in intermediate grades.



TABLE 5:3  
Percentage Distribution of Intermediate Level Good and  
Poor Attenders by Academic Performance in June, 1977

| Type of Student | Level of Academic Performance |                  |         |                  |      |
|-----------------|-------------------------------|------------------|---------|------------------|------|
|                 | Outstanding                   | Above<br>Average | Average | Below<br>Average | Poor |
|                 | %                             | %                | %       | %                | %    |
| Good Attender   | 8.2                           | 41.0             | 44.3    | 3.8              | 2.7  |
| Poor Attender   | 4.9                           | 37.8             | 51.2    | 4.9              | 1.2  |

### III FAMILY BACKGROUND

Family background and related environmental factors have long been regarded by educators as playing a critical part in the actions of students. In this section of the chapter a comparison between good and poor attenders is made with respect to family background. Since it is impossible to assess the family background of students with the aid of a single variable it becomes necessary to use several variables to assess the relationship between the home situation and school attendance. Thus, factors such as: parents in the home; number of children; and the parents' educational level and occupation are considered in this study.

Table 5:4 presents the distribution of good and poor attenders by the presence of parents in the home. While the findings in this table may not be statistically significant it is evident that poor attendance is particularly pronounced for students who live with their mother only. In general, good attenders tend to come from homes with two parents.

TABLE 5:4

Percentage Distribution of Intermediate Level  
Good and Poor Attenders by Parents in the Home

| Type of Student | Father<br>and<br>Mother<br>% | Father<br>Only<br>% | Mother<br>Only<br>% | Guardian<br>% | Other<br>% |
|-----------------|------------------------------|---------------------|---------------------|---------------|------------|
| Good Attender   | 89.7                         | 0.5                 | 5.4                 | 2.7           | 1.6        |
| Poor Attender   | 71.1                         | 3.6                 | 21.7                | 0.0           | 3.6        |

Respondents to the questionnaire were also asked to indicate the number of children in their families, including themselves. The results are reported in Table 5:5. On the whole, it would appear that the pattern of attendance is not drastically affected by the size of the family. However, a greater proportion of poor attenders than good attenders are to be found in single child families and families with five or more children, 7.2 per cent and 32.5 per cent respectively. In contrast, it would appear that more than fifty-two per cent of good attenders come from families with two or three children.

TABLE 5:5

Percentage Distribution of Intermediate Level Good and  
Poor Attenders by the Number of Children in the Home

| Type of Student | Number of Children in the Home |      |       |      |                 |
|-----------------|--------------------------------|------|-------|------|-----------------|
|                 | One                            | Two  | Three | Four | Five or<br>More |
|                 | %                              | %    | %     | %    | %               |
| Good Attender   | 4.3                            | 26.6 | 26.1  | 15.8 | 27.2            |
| Poor Attender   | 7.2                            | 19.3 | 24.1  | 16.9 | 32.5            |

A commonplace view is that the social class of parents as represented by their level of formal education has a bearing on a student's academic activities. To assess whether the parent's education affected patterns of attendance, students were requested to indicate the highest level of formal education received by their parents. The results given in Table 5:6 suggest that the level of education of either father or mother is not related to the pattern of attendance. This lack of relationship may be attributed to the fact that more than thirty per cent of the students, regardless of attendance patterns, are unaware of their parents' education.

TABLE 5:6  
Percentage Distribution of Intermediate Level Good and Poor  
Attendees by Parents' Highest Level of Formal Education

| Type of Parent | Type of Student | Levels of Formal Education |                |              |                 |
|----------------|-----------------|----------------------------|----------------|--------------|-----------------|
|                |                 | Elementary<br>%            | Secondary<br>% | College<br>% | Don't Know<br>% |
| Father         | Good Attender   | 15.3                       | 33.3           | 21.3         | 30.1            |
|                | Poor Attender   | 13.3                       | 21.7           | 19.3         | 45.8            |
| Mother         | Good Attender   | 8.7                        | 41.5           | 17.5         | 32.2            |
|                | Poor Attender   | 11.0                       | 35.4           | 18.3         | 35.4            |

Another indicator of socio-economic status is the parents' occupation. The data presented in Table 5:7 indicates the percentage distribution of intermediate level students according to the occupation of their parents. Although little relationship exists between father's occupation and attendance, it would appear that the proportion of poor attenders coming from families belonging to the ranks of professionals and semi-skilled employees, 15.7 per cent and 25.7

TABLE 5:7  
Percentage Distribution of Intermediate Level Good and Poor Attenders  
by Occupation of Parents or Guardians

| Type of Parent | Type of Student | Type of Occupation |                       |                  |            |              |                |                 |                |              |         |
|----------------|-----------------|--------------------|-----------------------|------------------|------------|--------------|----------------|-----------------|----------------|--------------|---------|
|                |                 | Unskilled Labour % | Semi-Skilled Labour % | Skilled Labour % | Clerical % | Managerial % | Professional % | Self-Employed % | Not-Employed % | Home-maker % | Other % |
| Father         | Good Attender   | 2.8                | 21.9                  | 23.6             | 19.7       | 3.4          | 10.7           | 5.1             | 2.8            | -            | 10.1    |
|                | Poor Attender   | 1.4                | 25.7                  | 22.9             | 12.9       | 2.9          | 15.7           | 7.1             | 4.3            | -            | 7.1     |
| Mother         | Good Attender   | -                  | 12.1                  | 2.1              | 28.7       | -            | 6.3            | 0.0             | -              | 47.1         | 3.4     |
|                | Poor Attender   | -                  | 13.0                  | 0.0              | 20.8       | -            | 9.1            | 1.3             | -              | 53.2         | 2.6     |

per cent respectively, is slightly higher than the proportion of good attenders in these categories. Conversely, 19.7 per cent of good attenders come from homes where the father holds a clerical position whereas only 12.9 per cent of poor attenders are from a similar family background.

In the case of families where the mother is working outside the home, Table 5:7 indicates that 28.7 per cent of the good attenders and 20.8 per cent of poor attenders have mothers who occupy clerical type positions. By far, the greatest majority of mothers, regardless of student attendance patterns, are home-makers. These findings suggest that there is little relationship between attendance and the occupation of the students' mothers.

In an attempt to assess the relationship of ethnicity to patterns of attendance, students were asked to indicate the birthplace of their parents and the principal language spoken in the home. Approximately sixty two per cent of good attenders and seventy three per cent of poor attenders indicated that Canada was the birthplace of their father. Similar proportions of good and poor attenders, 66.7 per cent and 75.0 per cent respectively, reported that their mother was Canadian born. The parents not born in Canada originated from one of eleven other geographic areas. Thus, the data suggests, if anything, that students with one or more of the parents born outside Canada will tend to be relatively better attenders.

With respect to the matter of language spoken in the home, nine languages including English were identified from the students' responses. However, only 12.5 per cent of good attenders and 8.4 per cent of poor attenders indicated that a language other than



English was the principal language spoken at home. Since the majority of students sampled, whether poor or good attenders, indicated that English was the language of the home it is not possible to relate attendance with this variable. In fact, it would appear that the national background of parents has little bearing on the issue of attendance.

To assess the importance of the location of a students' home with respect to attendance, students were asked to indicate the type of area in which they lived and the mode of transportation they used to travel to and from school. Table 5:8 provides the distribution of the residential location of good and poor attenders. A greater proportion of poor attenders, 75.9 per cent, live in cities than good attenders, 66.8 per cent. As a consequence, the proportion of good attenders living in other locations is somewhat higher. However, the relationship between these variables does not appear to be significant.

Table 5:8  
Percentage Distribution of Intermediate Level  
Good and Poor Attenders by Location of Residence

| Type of Student | Location of Residence |                 |       |      |
|-----------------|-----------------------|-----------------|-------|------|
|                 | City                  | Town or Village | Rural | Farm |
|                 | %                     | %               | %     | %    |
| Good Attender   | 66.8                  | 8.2             | 19.6  | 5.4  |
| Poor Attender   | 75.9                  | 6.0             | 15.7  | 2.4  |

The distribution of intermediate level students according to the mode of transportation used is presented in Table 5:9. While 48.4 per cent of good attenders go to school by public transit or school bus more than sixty two per cent of poor attenders use the same means of transportation. Presumably, those who live further



from school and use transportation are more likely to be away from school more often. In the case of those students within walking distance of the school attendance is slightly better.

TABLE 5:9  
Percentage Distribution of Intermediate Level  
Good and Poor Attenders by  
Most Common Means of Transportation to School

| Type of Student | Means of Transportation |                        |            |               |                   |       |
|-----------------|-------------------------|------------------------|------------|---------------|-------------------|-------|
|                 | Walk                    | Driven<br>by<br>Parent | Own<br>Car | School<br>Bus | Public<br>Transit | Other |
|                 | %                       | %                      | %          | %             | %                 | %     |
| Good Attender   | 35.3                    | 0.5                    | 1.1        | 40.8          | 7.6               | 14.7  |
| Poor Attender   | 28.9                    | 3.6                    | 0.0        | 50.6          | 12.0              | 4.8   |

In a society which stresses that formal education is a preparation for the future it is important to examine the relationship between attendance and aspirations of the student as well as his or her parents and friends. For example, one can argue that those students who are seeking entry to university will be more predisposed to attend school regularly than students who wish to end their formal education as soon as possible. Furthermore, attendance might be affected by conflicting hopes and aspirations of friends and parents. Table 5:10 presents the distribution of students' responses to the question of future plans they wish to pursue; the aspirations that their parents have for their future; and the perception of their friends' future plans. If students' follow their own plans then 49.7 per cent of good attenders will attend some post-secondary institution in comparison to 39.7 per cent of the poor attenders. Thus, a greater percentage of poor attenders, 44.5 per cent wish to

leave school or work in some capacity. In contrast, only 21.4 per cent of the good attenders have similar aspirations. It would therefore appear that the pattern of attendance is related to a student's future plans.

When students were asked to indicate what they perceived their friends' plans to be, both good and poor attenders suggested that a lower proportion of their friends were bound for post-secondary education. Although poor attenders believe as many of their friends as themselves are planning to complete school and begin work they also feel that a higher proportion of their friends, 25.3 per cent, want to leave school as soon as possible. In the case of good attenders 15.9 per cent indicate that they wish to leave school or begin work themselves and at the same time feel that 43.2 per cent of their friends hold a similar viewpoint. It would appear that there is a degree of similarity in the perceptions of both good and poor attenders with respect to their friend's future plans which are significantly different from their own.

The greatest discrepancy in plans is found between the perceptions of parents' future plans for the responding students and their own perceptions of their friends' plans. For example, 77.2 per cent of good attenders believe their parents want them to pursue some form of post-secondary education whereas they feel that only 29 per cent of their friends intend to enter university or college. A similar observation may be made for poor attenders of whom, more than sixty ~~two~~ per cent were of the opinion that their parents' plans were for them to undertake some form of post-secondary education. In contrast, only 24.1 per cent of these same students thought that their friends wished to enter a post-secondary institution.

TABLE 5:10  
Distribution of Intermediate Level Good and Poor Attenders by Future Plans

| Plans made by | Type of Student | Alternative Future Plans |              |                          |           |                      |                            |
|---------------|-----------------|--------------------------|--------------|--------------------------|-----------|----------------------|----------------------------|
|               |                 | Univer-<br>sity<br>%     | College<br>% | Apprentice-<br>ship<br>% | Work<br>% | Leave<br>School<br>% | Other or<br>Undecided<br>% |
| Respondent    | Good Attender   | 33.9                     | 15.8         | 5.5                      | 14.8      | 1.1                  | 29.0                       |
|               | Poor Attender   | 27.7                     | 12.0         | 7.2                      | 26.5      | 10.8                 | 15.7                       |
| Friends       | Good Attender   | 19.7                     | 9.3          | 7.7                      | 30.1      | 13.1                 | 20.2                       |
|               | Poor Attender   | 16.9                     | 7.2          | 8.4                      | 26.5      | 25.3                 | 15.7                       |
| Parents       | Good Attender   | 57.1                     | 20.1         | 4.3                      | 9.8       | 0.0                  | 8.7                        |
|               | Poor Attender   | 44.6                     | 18.1         | 6.0                      | 21.7      | 0.0                  | 9.6                        |

The importance that parents attach to education is reflected in the fact that the responding students, regardless of their attendance pattern, were of the opinion that their parents did not want them to leave school before completing the high school requirements. However, 21.7 per cent of the poor attenders did think that their parents expected them to enter the work force after high school graduation. This particular statistic is consistent with the percentage of poor attenders who hold a similar position about their own plans and the plans of their friends.

A desire for some independence is part of the drive of students in their search for part-time employment. Since some jobs do encroach upon time required to complete school work it may well affect the attendance of students. To test this view students in the intermediate grades were asked to indicate whether they had a part-time job which averaged twelve or more hours per week. The responses indicated that 9.3 per cent of good attenders and 10.8 per cent of poor attenders were employed according to the conditions previously stated. On the basis of this information one may conclude that the relationship between attendance and job status is not relevant for these students.

#### IV LEVELS OF STUDENT SATISFACTION

A portion of the previous chapter was devoted to an explanation of the reasons and basis for the inclusion of items in both the student and teacher questionnaires which permitted the construction of indices of school satisfaction. It is therefore unnecessary to repeat these comments in any detail. However, it is perhaps helpful to re-state the meaning of the indices employed in the discussion of the findings.

In order to assess student satisfaction with school and school work four indices are used, namely: (1) school satisfaction; (2) experienced meaningfulness of school work; (3) internal work motivation and (4) individual growth need strength. In the sections that follow the mean and standard deviation of each of these indices for good and poor attenders by sex are compared with similar measures based upon the teachers' perceptions on these matters. These findings are presented in Tables 5:11 and 5:12. For each of the indices the mean value may range between 1 and 5.

The school satisfaction index is a measure of the degree to which a student is satisfied and happy with his or her work and so measures an affective response to school. According to Table 5:11 the mean score of good attenders, regardless of sex, is 3.44, which suggests that the level of satisfaction of these students with school is more than moderate. In the case of poor attenders, the mean measures of school satisfaction was 2.89 for males and 3.12 for females. For purposes of this study, any significant differences between the mean values are based upon inspection rather than any test of significance. According to this criteria the difference between the male and female poor attenders is not significant. However, the difference in the mean level of satisfaction between male good and poor attenders seems significant.

It would appear that good attenders in the intermediate grades are somewhat more satisfied than poor attenders particularly in the case of male students. However, the level of school satisfaction recorded by the students is not as high as that perceived by the teachers. Table 5:12 indicates a mean measure of 4.11 for school satisfaction as perceived by teachers. This difference is especially



TABLE 5:11

Mean Scores and Standard Deviations of School Work Satisfaction  
Indices by Type and Sex of Intermediate Level Students

| Type of Student | Sex    | Types of Indices    |           |                                     |           |                    |          |                   |                       |
|-----------------|--------|---------------------|-----------|-------------------------------------|-----------|--------------------|----------|-------------------|-----------------------|
|                 |        | School Satisfaction |           | Meaningfulness<br>of<br>School Work |           | Internal Work      |          | Individual Growth |                       |
|                 |        | Mean                | Std. Dev. | Mean                                | Std. Dev. | Motivation<br>Mean | Std Dev. | Need<br>Mean      | Strength<br>Std. Dev. |
| Good Attender   | Male   | 3.44                | 0.61      | 3.51                                | 0.68      | 3.82               | 0.52     | 3.95              | 0.51                  |
|                 | Female | 3.44                | 0.57      | 3.63                                | 0.57      | 3.81               | 0.41     | 3.75              | 0.59                  |
| Poor Attender   | Male   | 2.89                | 0.68      | 3.26                                | 0.62      | 3.67               | 0.52     | 3.86              | 0.63                  |
|                 | Female | 3.12                | 0.71      | 3.54                                | 0.65      | 3.90               | 0.48     | 3.90              | 0.68                  |



significant when compared with the school satisfaction measure of poor attenders.

The experienced meaningfulness of work index is an attempt to assess the impact of school work on students; particularly the degree to which the student perceives school work as being generally meaningful. The mean scores of this measure seen in Table 5:11 indicate that the difference between male and female good attenders with respect to the meaningfulness of work is marginal. Similarly, the difference in the mean measures of 3.26 and 3.54 for male and female poor attenders may be attributed to chance alone. Thus, while the measure of this index is relatively high for both types of students no significant differences emerge. One may therefore conclude that that lack of experienced meaningfulness of work does not appear to be a factor in school absenteeism among the intermediate grades. The mean value of this index for the teachers is 3.89, once again higher than that of the students.

Internal work motivation is an assessment of the degree to which an individual is self-motivated to perform in school. The mean scores of this index given in Table 5:11 indicate a small margin of difference among the various sub groups under consideration. For example, the greatest range is between the male and female poor attenders whose internal work motivation measures are 3.67 and 3.90 respectively. It would appear that self-motivation of the students is relatively high and is independent of sex and level of school attendance. Thus, lack of motivation does not appear to be a major factor in school attendance at the intermediate level.

The degree to which each student exhibits a strong or weak desire to obtain growing or increasing satisfaction from his or her

own school work is measured by the individual growth need index. Thus, high scorers on this index tend to respond positively to challenging and enriched school work whereas low scorers tend to find little satisfaction or motivation in their school work. The mean scores for this index range from 3.75 to 3.96 which suggests that intermediate level students obtain a fairly high degree of satisfaction from their school work. The differences within the good and poor attenders as well as between them is not significant. Thus, it may be surmised that this factor is not critical to the level of attendance in intermediate grades although the mean measure of the teachers' perception of student individual growth need strength was high, 3.85, it did not follow the pattern set by the scores in the previous indices. In fact, the teachers' measure was almost the same as that for male poor attenders.

TABLE 5:12  
Mean Scores and Standard Deviations of School Work  
Indices for Students as Perceived  
by Intermediate Level Teachers

| Type of Index                 | Mean | Standard Deviation |
|-------------------------------|------|--------------------|
| School Satisfaction           | 4.11 | 0.48               |
| Meaningfulness of School Work | 3.89 | 0.56               |
| Internal Work Motivation      | 4.28 | 0.46               |
| Individual Growth Need        | 3.85 | 0.66               |

On the whole, apart from school satisfaction, the means of the indices just examined are not very different for good and poor attenders and would therefore appear to have little impact on atten-

dance in the intermediate grades. Even in the case of school satisfaction, it would seem to be extraneous to the level of attendance.

#### V PERCEPTIONS REGARDING ATTENDANCE AND CLASS-SKIPPING

The behaviour of an individual is conditioned to a great extent by a variety of factors including the perception of the situation. It is therefore appropriate in a study on attendance behaviours that some consideration be given to the perceptions of the students and teachers on matters relating to school attendance and class-skipping. Thus, this portion of the report will summarize the more pertinent findings on topics concerning attendance procedures, absenteeism, class-skipping and reasons for absenteeism.

In the case of attendance procedures Table 5:13 provides the distribution of responses to certain questions on this topic by teachers and students. While an overwhelming majority of teachers are of the opinion that teachers take attendance regularly; the positive responses of the students are somewhat lower. A higher proportion of poor attenders, 70.3 per cent, than good attenders, 61.9 per cent, agree with the teachers perceptions. Both types of attenders support the view that students are more likely to attend classes when attendance is taken regularly. However, a greater proportion of the teachers, 93.0 per cent hold this opinion. Thus, the teachers appear to believe more ardently in the salutary effects of taken attendance than do the students themselves. Almost eighty per cent of both poor and good attenders feel that students are more likely to attend classes in which teachers care about attendance. Ninety three per cent of the teachers were of the same opinion.

It would appear that certain poor attenders are neither affected by teachers taking attendance regularly nor teachers caring

TABLE 5:13

Comparison of Percentage Responses of Teachers, Good Attenders and Poor Attenders in Intermediate Levels for Questions on Attendance Procedures

| Questions                                                                              | Teachers |         | Respondents                |         | Poor Attenders |         |
|----------------------------------------------------------------------------------------|----------|---------|----------------------------|---------|----------------|---------|
|                                                                                        | Yes<br>% | No<br>% | Good Attenders<br>Yes<br>% | No<br>% | Yes<br>%       | No<br>% |
| 1. Do most of your teachers take attendance regularly?                                 |          |         | 61.9                       | 38.1    | 70.3           | 29.7    |
| 2. Are you more likely to attend class when teachers take attendance regularly?        | 93.0     | 7.0     | 75.5                       | 24.5    | 79.7           | 20.3    |
| 3. Are students more likely to attend classes in which teachers care about attendance? | 93.0     | 7.0     | 79.1                       | 20.9    | 77.1           | 22.9    |

about absenteeism. Among the good attenders, similar comments might be made. It would appear that the continued attendance of the good attenders would seem to be in spite of attendance procedures.

Responses to questions on absenteeism are presented in Table 5:14. Both students and teachers are in near unanimity in their perceptions that parents care about their children being absent without permission. The minor variations in the proportions of good and poor attenders who responded negatively on parent concern indicate the responses are independent of type of attender. The perceptions about teacher concerns for student absenteeism exhibit considerably less unanimity. Of the teachers responding to this question, 97.3 per cent expressed the view that teachers are concerned about their students being absent. In the case of the students, 78.6 per cent of the good attenders and 67.5 per cent of the poor attenders hold the same view. It would therefore appear that students with higher levels of absenteeism are more negative in their perceptions about teachers' concerns for student absenteeism.

Just over ninety seven per cent of the teachers feel that school administrators are concerned about absenteeism. In the case of students, 83.1 per cent of the poor attenders and 78.1 per cent of the good attenders perceive administrators to be concerned about absenteeism. Though a higher proportion of poor attenders than good attenders affirm this viewpoint the student responses are independent of type of attender.

The students' perceptions of the effectiveness of actions taken by their schools to cut down on unexcused absences is much less favorable than the teachers' assessment. While just over eighty per cent of the teachers indicated that such actions are effective, more



TABLE 5:14

Comparison of Percentage Responses of Teachers, Good Attenders and Poor Attenders in Intermediate Levels for Questions on Absenteeism

| Questions                                                                            | Teachers |      | Good Attenders |      | Poor Attenders |      |
|--------------------------------------------------------------------------------------|----------|------|----------------|------|----------------|------|
|                                                                                      | Yes %    | No % | Yes %          | No % | Yes %          | No % |
| 1. Are parents concerned about their children being absent without their permission? | 98.7     | 1.3  | 97.3           | 2.7  | 96.4           | 3.6  |
| 2. Are teachers concerned about their students being absent?                         | 97.3     | 2.7  | 78.6           | 21.4 | 67.5           | 32.5 |
| 3. Are school administrators concerned about absenteeism?                            | 97.3     | 2.7  | 78.1           | 21.9 | 83.1           | 16.9 |
| 4. Are the actions taken by the school to limit absenteeism effective?               | 80.3     | 19.7 | 42.5           | 57.5 | 45.8           | 54.2 |



than half of the students disagreed.

A comparison of the responses of teachers and students to questions on class-skipping is provided in Table 5:15. The opinion that parents are concerned about their children skipping classes is almost unanimous for both students and teachers. Though a higher proportion of poor attenders than good attenders responded in the negative to this question of parental concern, there is no significant difference in the perceptions of the two groups.

Almost all of the teachers indicated that they are concerned about students skipping classes. This sentiment is also shared by the students but to a lesser degree. Thus, 80.7 per cent of the good attenders and 77.1 per cent of the poor attenders feel that teachers are concerned about class-skipping. However, both good and poor attenders have a more favorable perception about the concern of school administrators regarding class-skipping. The most manifest discrepancy in the perceptions of teachers and students is on the effectiveness of the school's actions to cut down class-skipping. Fully eighty per cent of the teachers feel that the actions are effective. In contrast, 58.2 per cent of good attenders and 65.1 per cent of the poor attenders disagree with this view.

Both teachers and students were asked to indicate the number of absences and class-skipping which might be tolerated before taking some action. The percentage responses to these questions are to be found in Tables 5:16 and 5:17. In the case of absenteeism, 82.9 per cent of the teachers thought that the number of permissible absences should be five or less. Students appear to be somewhat more lenient in that only 54.9 per cent of the good attenders and 50.6 per cent of the poor attenders would limit the number of permissible absences

TABLE 5:15

Comparison of Percentage Responses of Teachers, Good Attenders and Poor Attenders in Intermediate Levels for Questions on Class-Skipping

| Questions                                                                 | Teachers |      | Good Attenders |      | Poor Attenders |      |
|---------------------------------------------------------------------------|----------|------|----------------|------|----------------|------|
|                                                                           | Yes %    | No % | Yes %          | No % | Yes %          | No % |
| 1. Are parents concerned about their children skipping classes?           | 100.00   | 0.0  | 96.2           | 3.8  | 92.8           | 7.2  |
| 2. Are teachers concerned about their students skipping classes?          | 98.7     | 1.3  | 80.7           | 19.3 | 77.1           | 22.9 |
| 3. Are school administrators concerned about class-skipping?              | 100.00   | 0.0  | 94.5           | 5.5  | 95.2           | 4.8  |
| 4. Are the actions taken by the school to limit class-skipping effective? | 80.3     | 19.7 | 41.8           | 58.2 | 34.9           | 65.1 |

TABLE 5:16

Percentage Distribution of Teachers, Good Attenders and Poor Attenders  
in the Intermediate Level by Number of Permissible Absences

| Respondent     | Frequency of Permissible Absences |           |            |            |                 |               |
|----------------|-----------------------------------|-----------|------------|------------|-----------------|---------------|
|                | 5 or less<br>%                    | 6-10<br>% | 11-15<br>% | 16-20<br>% | 21 or more<br>% | No Limit<br>% |
| Teachers       | 82.9                              | 4.3       | 1.4        | 0.0        | 0.0             | 11.4          |
| Good Attenders | 54.9                              | 21.7      | 5.1        | 4.0        | 1.1             | 9.1           |
| Poor Attenders | 50.6                              | 20.3      | 5.1        | 3.8        | 2.5             | 15.2          |

to five. Closer unanimity is achieved in the case of the number of permissible 'class-skips'. While 97 per cent of the teachers felt that some action should be taken if the number of 'class-skips' exceeded five approximately eighty-six per cent of the students, regardless of attendance patterns held the same view.

In both questionnaires, a list of common reasons for absenteeism were provided. Both the students and the teachers were asked to indicate on a scale from seldom to very often how frequently they thought these reasons explained absences from school. The percentage responses are presented in Table 5:18. Since the table provides much detail this description will be limited to a number of general observations regarding the relative frequency with which these reasons are perceived to explain school absenteeism.

Of the nine reasons provided, illness is considered by most teachers and students to be a major reason for absenteeism. More specifically, 75.0 per cent of the teachers, 54.4 per cent of the good attenders and 57.8 per cent of the poor attenders hold the view that illness is often a reason for absenteeism. In contrast, 'bad weather' and 'the school not meeting students' needs' are considered to play little part in absenteeism in the intermediate grades. In the case of the reason, 'school is not meeting students' needs', 91.6 per cent of the teachers feel that this reason seldom or only sometimes explained absenteeism. This opinion is also shared by 85.3 per cent of the good attenders and 74.7 per cent of the poor attenders. It is of particular interest to note that a far greater percent of poor attenders perceive this reason as an explanation than either of the other two groups. Just over ninety per cent of the teachers feel that 'bad weather' does not account for many ab-

TABLE 5:17

Percentage Distribution of Teachers, Good and Poor Attenders  
in Intermediate Levels by Frequency of Permissible Class-Skipping

| Respondent     | Frequency of Permissible Class-Skipping |           |            |            |               |
|----------------|-----------------------------------------|-----------|------------|------------|---------------|
|                | 5 or less<br>%                          | 6-10<br>% | 11-15<br>% | 16-20<br>% | No Limit<br>% |
| Teachers       | 97.0                                    | 0.0       | 0.0        | 0.0        | 3.0           |
| Good Attenders | 87.0                                    | 6.2       | 0.0        | 0.6        | 2.5           |
| Poor Attenders | 85.9                                    | 5.1       | 1.3        | 1.3        | 3.8           |

sences.

Perhaps the greatest discrepancy in viewpoints is observed in the responses to the reason 'to avoid tests or exams'. About fifty per cent of good attenders indicate that this is often the reason for absenteeism compared with 40.3 per cent of poor attenders who hold a similar viewpoint. In contrast, the majority of teachers, 86.1 per cent, hold that this reason only occasionally explains poor attendance.

Nearly half of the teachers believe that 'not wishing to come to school' is seldom a reason for absences. Within the group of students, 42.7 per cent of the poor attenders think that refusal to come to school is sometimes a reason, whereas 46.7 per cent of the good attenders believe more strongly that just not wanting to come to school is quite often a reason for non-attendance. In the case of the reason 'problems at home' 18.6 per cent of the good attenders rate this item as a regular reason for absenteeism compared to 27.1 per cent of the poor attenders. The majority of teachers, 76.4 per cent feel that this reason seldom or sometimes explains absenteeism.

The consensus of opinion of the student and teacher respondents is that 'going somewhere with friends' and 'failing in school' are seldom reasons for absenteeism. Teachers in particular see these reasons as less of an explanation than do the students. The typical response of good and poor attenders is that 'boredom with school' is a common reason for absenteeism. In contrast, 94.5 per cent of the teachers consider that this reason seldom or only sometimes explains absenteeism.

In general, some discrepancies in the perception of the reasons for non-attendance may be observed. Good attenders see



TABLE 5:18  
Percentage Responses of Teachers, Good and Poor Attenders in  
Intermediate Levels with Respect to Reasons for Absences

| Reason                          | Teachers |      |      |      |      |      | Respondents    |      |      |                |      |      |
|---------------------------------|----------|------|------|------|------|------|----------------|------|------|----------------|------|------|
|                                 |          |      |      |      |      |      | Good Attenders |      |      | Poor Attenders |      |      |
|                                 | 1        | 2    | 3    | 4    | 1    | 2    | 3              | 4    | 1    | 2              | 3    | 4    |
|                                 | %        | %    | %    | %    | %    | %    | %              | %    | %    | %              | %    | %    |
| 1 School is too boring.         | 52.8     | 41.7 | 2.8  | 2.8  | 26.1 | 42.4 | 22.8           | 8.7  | 19.3 | 44.6           | 15.7 | 20.5 |
| 2 School is not meeting needs.  | 59.7     | 31.9 | 6.9  | 1.4  | 46.2 | 39.1 | 10.9           | 3.8  | 45.8 | 28.9           | 19.3 | 6.0  |
| 3 Bad weather.                  | 43.1     | 47.2 | 6.9  | 2.8  | 42.4 | 37.0 | 14.7           | 6.0  | 39.0 | 42.7           | 13.4 | 4.9  |
| 4 Didn't want to come.          | 49.3     | 41.1 | 5.5  | 4.1  | 23.4 | 29.9 | 29.9           | 16.8 | 18.3 | 42.7           | 19.5 | 19.5 |
| 5 To avoid tests or exams.      | 33.3     | 52.8 | 9.7  | 4.2  | 23.4 | 26.1 | 29.9           | 20.7 | 37.8 | 22.8           | 24.4 | 15.9 |
| 6 Too sick.                     | 2.8      | 22.2 | 36.1 | 38.9 | 17.4 | 28.3 | 29.9           | 24.5 | 16.9 | 25.3           | 28.9 | 28.9 |
| 7 Problems at home.             | 20.8     | 55.6 | 19.4 | 4.2  | 43.7 | 37.7 | 15.3           | 3.3  | 34.6 | 38.3           | 14.8 | 12.3 |
| 8 Going somewhere with friends. | 61.1     | 29.2 | 8.3  | 1.4  | 40.4 | 34.4 | 16.4           | 8.7  | 43.8 | 35.0           | 11.3 | 10.0 |
| 9 Failing school.               | 52.0     | 25.0 | 16.7 | 4.2  | 39.9 | 27.3 | 19.7           | 13.1 | 40.0 | 32.5           | 11.5 | 16.3 |

Explanation: The categories of responses are 1 Seldom 2 Sometimes 3 Often 4 Very Often.

factors such as: problems at home, avoidance of tests or exams; not wanting to come to school; failing in school; and bad weather. Poor attenders tend to feel that illness; boredom with school; and the school not meeting student needs as the more dominant reasons for absenteeism. Except for illness, the teachers perceived all the excuses listed as of little importance in explaining absenteeism in intermediate grades.

Students and teachers were also asked to indicate the level of attendance by students if school attendance were not compulsory. Their responses were tabulated in Table 5:19. Over ninety per cent of the teachers indicate that students would attend school often or very often. Good attenders are a little less optimistic and 33.7 per cent of poor attenders were of the opinion that students would attend only occasionally if school attendance were voluntary.

TABLE 5:19  
Percentage Responses of Teachers,  
Good and Poor Attenders in Intermediate  
Levels with Respect to Voluntary School Attendance

| Respondent     | Level of Attendance |                |            |                 |
|----------------|---------------------|----------------|------------|-----------------|
|                | Seldom<br>%         | Sometimes<br>% | Often<br>% | Very Often<br>% |
| Teachers       | 0.0                 | 6.9            | 80.6       | 12.5            |
| Good Attenders | 3.3                 | 11.0           | 51.9       | 33.7            |
| Poor Attenders | 7.2                 | 26.5           | 45.8       | 20.5            |

Perceptions regarding the levels of absenteeism and class-skipping in the schools of the respondents are presented in Table 5:20. In the case of absenteeism, there is a basic congruence of

TABLE 5:20

Percentage Responses of Teachers, Good and Poor Attenders in Intermediate Levels  
with Respect to Ratings of Levels of Absenteeism and Class-Skipping

| Respondents    | Levels of:  |                       |              |                       |           |          |                       |              |                       |           |
|----------------|-------------|-----------------------|--------------|-----------------------|-----------|----------|-----------------------|--------------|-----------------------|-----------|
|                | Absenteeism |                       |              | Class-Skipping        |           |          |                       |              |                       |           |
|                | Low<br>%    | Below<br>Average<br>% | Average<br>% | Above<br>Average<br>% | High<br>% | Low<br>% | Below<br>Average<br>% | Average<br>% | Above<br>Average<br>% | High<br>% |
| Teachers       | 26.0        | 19.2                  | 54.8         | 0.0                   | 0.0       | 71.2     | 19.2                  | 9.6          | 0.0                   | 0.0       |
| Good Attenders | 9.2         | 17.9                  | 53.3         | 15.8                  | 3.8       | 39.9     | 20.8                  | 26.8         | 8.2                   | 4.4       |
| Poor Attenders | 8.5         | 9.8                   | 51.2         | 14.6                  | 15.9      | 25.3     | 20.5                  | 43.4         | 2.4                   | 8.4       |

opinion between teachers and students. Though no teacher admits that the absenteeism level is higher than average, 54.8 per cent of the teachers do indicate that absenteeism in their school is average. Likewise, 53.3 per cent of the good attenders and 51.2 per cent of the poor attenders hold that absenteeism is average. However, a smaller percentage of students than teachers perceive absenteeism to be below average.

The perceptions regarding class-skipping are somewhat different. Over seventy per cent of the teachers consider that class-skipping in their schools is low and none feel it is above average. Students do not share this viewpoint since only 39.9 per cent of good attenders and 25.3 per cent of poor attenders regard class-skipping as low. In fact, more than ten per cent of the students think class-skipping is high. In both absenteeism and class-skipping, the perceptions of the students seem related to patterns of attendance.

# 6

## Board Policies and Procedures

---

One of the tasks of this study is to examine the policies and procedures presently employed by school boards to deal with matters concerning school attendance. To carry out this activity it is useful to employ an analytical framework which takes into account not only current provincial legislation regarding school attendance but also school board policies. Thus, there are three parts to this chapter. Part one consists of the development of such a framework by which to analyse the policy documents made available by school boards across the province. The second part of the chapter is concerned with a review of provincial legislation and regulations regarding school attendance. The final section is devoted to an analysis of policy documents provided by school boards.

### 1 ANALYTICAL FRAMEWORK

Responsibility for educational matters in this country belongs to the provinces. Thus, it is the provincial legislature which possesses the authority to create and enforce legislation in the field of education. The provincial legislature in this province has exercised this right by creating a number of statutes which provide direction for the educational system. In addition to these statutes the Minister of Education has the authority to make regulations. These additional rules, although a secondary type of legislation, are just as binding as the statutes created by the legislature. While these regulations must fall within the parameters of the statutory legislation they are created as a consequence of the Minister's interpretation of the meaning of the statutes. It is therefore



evident that school boards cannot establish their own policies and procedures in total isolation but must make them within the framework provided by the provincial government. Figure 6:1 presents a pictorial representation of this framework.

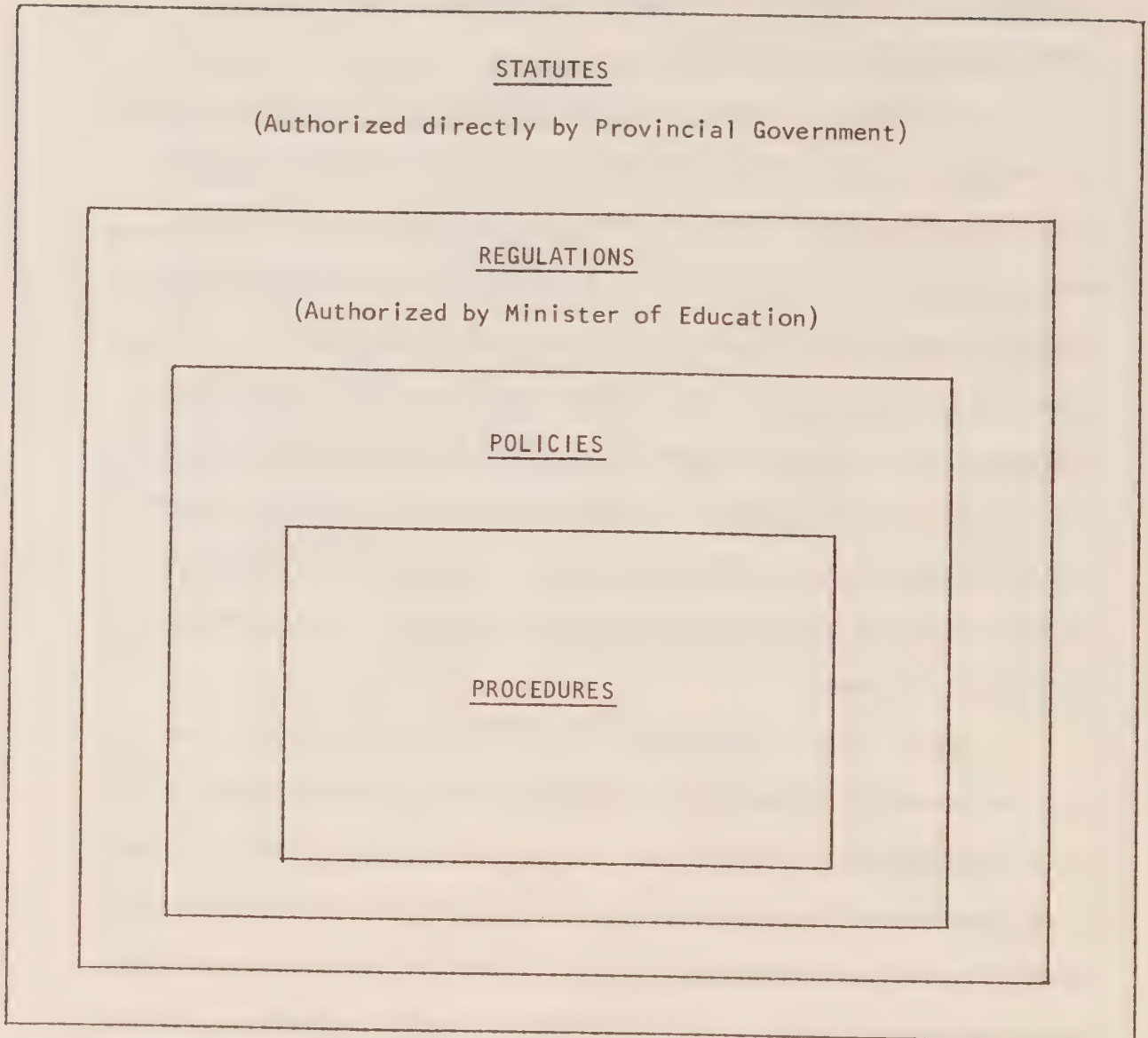
According to Figure 6:1 policy development must occur within the context of existing legislation and regulations. The purpose of a policy is to provide a set of rules or guides in an attempt to ensure that matters are treated in a uniform way. Although they do not carry the same weight as do statutes and regulations they are, nonetheless, considered to be binding upon those individuals functioning within the jurisdiction of the body which has established them. Thus, it is by means of policy statements that school boards regulate the actions of their employees. Such policies cannot contradict or ignore existing statutes and provincial regulations but must interpret them.

While careful attention is given to the wording of statutes, regulations and policies they are often stated in such a manner that some interpretation is necessary. Often, the interpretation of these guides can depend upon both the particular situation and the individual or individuals concerned. In an attempt to limit the ways in which individuals carry out similar duties many organizations develop specific procedures. The development of such procedures is possible with simple repetitive type operations such as the filling out of a register. However, it is more difficult, and is seldom attempted, in tasks that are more difficult to define and which require judgments to be made by the individual concerned.

On the basis of the above analytical framework, it is evident that a review of existing provincial statutes and Ministry



FIGURE 6:1  
Relationship of Statutes and Policies



of Education regulations must be undertaken in order to provide the appropriate context by which to examine school board policies and procedures relating to school attendance. Thus, the concern of the next section of this chapter is the development of a set of questions based upon current statutes and regulations which will be used to assess existing school board policies and procedures relating to school attendance.

## II PROVINCIAL STATUTES AND REGULATIONS

Most of the statutory provisions with respect to school attendance and absenteeism are contained within The Education Act, 1974. This act not only requires compulsory school attendance but outlines a basic scheme by which to enforce this requirement. More specifically Section 20(1) of this act requires that every child between the ages of six and sixteen years, unless otherwise excused, shall attend school on every school day. The reasons for which a child may be excused from attendance at school are provided in Section 20(2) as follows:

"A child is excused from attendance at school if,

- (a) he is receiving satisfactory instruction at home or elsewhere;
- (b) he is unable to attend school by reason of sickness or other unavoidable cause;
- (c) transportation is not provided by a board for the child and there is no school that he has a right to attend situated,
  - (i) within one mile from his residence measured by the nearest road if he has not attained the age of seven years on or before the first school day in September in the year in question, or
  - (ii) within two miles from his residence measured by the nearest road if he has not attained the age of seven years but not the age of ten years on or before the first school day in September in the year in question, or
  - (iii) within three miles from his residence measured by the nearest road if he has attained the age of ten years on or before the first school day in the year in question.
- (d) he has obtained a secondary school graduation diploma or has completed a course that gives him equivalent standing;

- (e) he is absent from school for the purpose of receiving instruction in music and the period of absence does not exceed one-half day in any week.
- (f) he is suspended, expelled or excluded from attendance at school under any Act or under the regulations;
- (g) he is absent on a day regarded as a holy day by the church or religious denomination to which he belongs;
- (h) he is absent or excused as authorized under this Act and the regulations.

According to Section 20(5) the parent or guardian of any child required to attend school is responsible for ensuring the child's attendance unless any of the above reasons permit the child to be absent.

While the provision requiring all children within established age limits to attend school is fairly unequivocal a certain degree of vagueness exists in the enumerated excuses. For example, the statute permits a child receiving satisfactory education at home or elsewhere to be excused from attendance at school but does not provide any definition of 'satisfactory'. Similarly, the nature and degree of a sickness which is considered to render a child unable to attend school is not specified. Such concerns may also be expressed about the remaining justifiable reasons for absence from school which suggests that this portion of the statute is susceptible to a variety of interpretations. A certain degree of latitude is necessary in order that modifications to the excuses may be made to suit changing times and differing circumstances. While the inherent flexibility may cause problems it does provide an opportunity for school boards to develop policies and procedures which are suitable to their situations. At the same time, however, the Minister of Education must be sensitive to the possible uneven or inequitable application of the law.

Despite the lack of specificity in the area of acceptable reasons for school absenteeism, the Act does have provisions to enforce compulsory attendance. Section 23 calls for the appointment of a Provincial School Attendance Counsellor, who is responsible for supervising and directing the enforcement of the statutes. In fact, the Provincial School Attendance Counsellor may exercise his powers within any school board jurisdiction. The succeeding section of the Act also requires each school board to appoint one or more school attendance counsellors to ensure that the compulsory school attendance requirements are adhered to at the local level.

Each school attendance counsellor is required by the Act "to enquire into every case of failure to attend school within his knowledge or when requested to do so by the appropriate supervisory officer or principal of a school or a ratepayer..." If, as a result of his inquiry, the local attendance counsellor concludes that a child has been improperly absent from school he must then give to the parent or guardian of the child a written warning of the consequences of such improper absence, and a written notice requiring the child to attend school.

If the parent or guardian disagrees with the local school attendance counsellor's conclusion that the child has been improperly absent, the matter must then be referred to the Provincial School Attendance Counsellor. On receipt of such a referral the Provincial School Attendance Counsellor must then appoint a committee of one or more persons to inquire into the matter. After receiving the committee's report of its inquiry, the Provincial School Attendance Counsellor may then issue a written order directing that the child be excused from school, or requiring that the child attend school.

While it seems likely that the Provincial School Attendance Counsellor would rely on the committee's findings in deciding which order to issue, the Act does not require him to do so. Indeed, the wording of the Act would seem to permit a decision to issue no order at all.

Provisions within Section 29 of the Act permit penalties to be applied against: (1) parents or guardians who neglect or refuse to cause their children to attend school; (2) people or corporations who employ during school hours a child who is required to attend school; (3) children who refuse to attend school or who are habitually absent. To further enforce attendance Section 30 of the Act makes school attendance counsellors responsible for instituting court proceedings when considered necessary. However, nothing in the Act appears to make the institution of such proceedings contingent upon the completion of inquiry proceedings by the Provincial School Attendance Counsellor. Furthermore, if an order made by the Provincial School Attendance Counsellor as a result of an inquiry has been issued prior to any court proceeding it may only serve as evidence rather than proof in the proceedings.

While the referral of disputed cases to the Provincial School Attendance Counsellors is clearly required it would appear that a school attendance counsellor could refer a case to both the Provincial School Attendance Counsellor and to the courts at the same time. Should a local attendance counsellor choose not to pursue a case through the court it is possible for the Provincial School Attendance Officer to initiate such action since he has all the powers of a local counsellor.

The duties of the school principal with respect to the registering of students and recording of their attendance is attended to



in Section 230. The same section requires principals to furnish the the Ministry and appropriate supervisory officers of the Board with any information they may have which affects the interests of the school and to prepare such reports for the local school board as are required by the board. However, there does not appear to be anything in the Act which specifically requires principals to report absences to school attendance officers.

The regulations provided by the Ministry of Education to deal with matters of school attendance give little amplification to the provisions made in the Act. In fact, Section 37 of Ontario Regulation 191 merely requires pupils to attend classes punctually and regularly. It also states that when a pupil returns to school after an absence the parent must give a reason for the absence either orally or in writing, at the discretion of the principal. The regulation also permits a student to be temporarily retired from school at any time provided the parent has sought and received permission from the principal. However, if a principal believes a pupil is making an unjustified use of this privilege then the principal is required to notify the board promptly.

The review of current statutes and regulations concerning school attendance reveals certain general directives which members of the school system must follow with respect to matters pertaining to attendance. In addition procedures are set out to enforce regular attendance. It is within this framework that school boards must operate.

In summary it would appear that the responsibility for the recording of each student's attendance and verifying the legitimacy



of any absences lies with the principal. In fulfilling this responsibility the principal may receive assistance from classroom teachers and other personnel. If cases of absenteeism appear to be unjustified then the principal may either deal with the matter himself or forward it to the attendance counsellor. In essence, some judgement must be exercised by the principal in deciding which cases can be handled at the school level and which are best looked after by the attendance counsellor. Those cases which are referred to the counsellor are likely to be ones which the principal considers require some special attention. On receipt of a case the attendance counsellor must decide the disposition of it. The alternatives available are to deal with the case himself or to refer it to the courts.

It is evident that the framework requires the exercise of much judgement at the board level. Thus, the school boards may establish their own policies and procedures to provide some uniformity in dealing with these matters and issues which are left unattended by the statutes and regulations. To examine the extent to which school boards sampled in this study have developed policies and procedures to deal with school attendance the following questions were prepared:

1. Do the policies provide any guidelines regarding the interpretation of the excuses listed in The Education Act, 1974, S.20(2)?
2. Do the policies specify any mechanisms to ensure that cases of absenteeism come before the principal for review?
3. Do the policies provide any guidelines or steps which the principal must follow when investigating cases of absenteeism?
4. Are procedures available which a principal must follow before making a referral to the school attendance counsellor? If so, what are the steps?
5. Do the policies provide guidelines with respect to the number or kind of absences required before a given case is referred to the school attendance counsellor?

6. What procedures exist by which cases are referred from a principal to the school attendance counsellor?
7. What procedures exist which must be followed by the school attendance counsellor when investigating cases of absenteeism?
8. Do policies or procedures provide guidelines for the school attendance counsellor in his efforts to secure attendance by a student?
9. Do the policies provide any guidelines governing the referral of cases to the courts?
10. Do policies contain provisions relating to any discretionary matters not mentioned above?
11. Do policies contain any provisions relating to matters which are not discretionary?

### III ANALYSIS OF SCHOOL BOARD POLICIES

The sample of schools used in the analysis of attendance patterns elsewhere in this study were located within the jurisdiction of seventeen school boards across the Province. The school attendance counsellors of each of these boards were contacted by letter and requested to provide copies of any written attendance policies or local regulations established by their boards for general implementation within their jurisdiction. Replies were received from sixteen of the seventeen jurisdictions.

On the basis of the responses received it would appear that a majority of the school boards contacted have no written policies or procedures to deal with student attendance. Such matters would seem to be left to the discretion of individual principals and the school attendance counsellor. An initial review of policies submitted revealed that many were essentially restatements of provincial statutes and regulations. Little or no assistance was provided in a number of these documents to assist the principals or school attendance counsellors in dealing with the discretionary matters mentioned above.

To ensure that these findings were indeed representative of school boards across Ontario an additional fifteen school boards were requested to submit copies of their written policies and procedures dealing with school absenteeism. This second sample was weighted in favour of larger school boards on the assumption that such boards are more likely to develop comprehensive policies. An examination of the responses revealed that the findings from the first sample were not atypical.

The following analysis is based upon the combined responses received from the two sets of requests submitted to school boards. In all, twenty-seven replies were received in response to thirty-two requests. Since more than sixty per cent of the respondents reported that they had no policies or procedures relating to school attendance, it may be assumed that most of the five non-respondents also lacked any written policies or procedures on this matter. Consequently, the analysis is based upon an examination of policies submitted by ten school boards. The nature of the analysis takes the form of responses to the questions above.

1. Do the policies provide any guidelines regarding the interpretation of the excuses listed in The Education Act, 1974, S.20(2)?

Two boards reported policies or regulations that were subsequently judged to relate to this question. Of the two, one simply reaffirms the provincial legislation in the follow manner:

- 22, (2) (c) Pupils of compulsory school age shall attend school in accordance with The Education Act, 1974, Part II, Section 20,

The other board reported regulations which went beyond a mere re-statement of provincial legislation. This particular policy provides guidelines for the early dismissal of particular pupils on a given day at the request of the parents:

...the following guidelines are offered to principals with respect to parental requests:

1. Where the request pertains to the realm of home responsibility, it shall be accepted without question, e.g.:
    - a) Music lessons
    - b) Medical and dental appointments
    - c) Home help
  2. Where the request pertains to the realm of school responsibility, it shall be rejected, e.g. request for release of a pupil to attend a football game when school policy forbids this.
  3. Where there is a misunderstanding between parent and principal arising from a release request, the principal shall contact the parent in order to clarify, and if possible, reconcile the two points of view.
  4. Only the principal, or in his absence his deputy, may release a pupil from school during school hours.
  5. All telephone requests for release of students from school during regular hours shall be verified by a return telephone call to the parent (not to the number given by the caller) before the student is released.
  6. All written requests for release of a student during school hours shall be verified by the principal before the pupil is released.
  7. In the case of personal requests for release of a pupil from school, the principal shall satisfy himself concerning the identity of the caller before releasing the student.
2. Do the policies specify any mechanism to ensure that cases of absenteeism come before the principal for review?

Four boards reported procedures related to this question.



One board's Elementary Handbook states that:

A system whereby pupil absence is reported to the principal should be maintained. In addition, provision should be made for necessary action to follow up frequent absence and to determine the cause of absence.

Another board's Operations Manual contains two provisions:

Each school shall carefully monitor the attendance of students according to Regulation 191 and the procedures.

Attendance of students should be checked each period by classroom teacher and absences reported to the main office.

The requirements of the third board are similar to those of the previous in that: "each school adopt a procedure of reporting absenteeism". However, the policy statement is followed by a unique guideline suggesting that procedures for monitoring student absenteeism may be developed in consultation with the parent community. The procedures of the fourth board were more specific in that they require attendance be taken in the home forms each morning and that a list of absentees be sent to the school office by 9.15 A.M.

Two of the four boards have statements urging that parents be informed of the school's attendance expectations and procedures but the two policies differ in terms of the manner in which such information is to be acquired by parents:

Students and parents must be knowledgeable of school expectations with regard to regular attendance.

The procedures followed should be well communicated to the parent community.

3. Do the policies provide any guidelines or steps which the principal must follow when investigating cases of absenteeism?

Although the requirement that reasons for absences may be considered as part of attendance monitoring procedures, for purposes of this analysis they are classified as part of the investigation procedures. Several boards reported policies or procedures which require parents to give reasons to the principal, either orally or in writing, for their child's absence from school. In each case, however, the statements were essentially a re-phrasing of the provincial dictum. Alternatively, one board requires the principal to ascertain, to the best of his ability, the reasons for a pupil's absence. No guidance is provided for the principal in fulfilling this task.

Two boards reported policies or procedures which extend beyond the provision of reasons for absences. One board requires the principal to inform the parents or guardian of students who have been absent for two consecutive days or after a series of sporadic instances of the absences. In the case of the other board the principal is required to investigate absences before referring them to the Attendance Department. A third board reported that while it had neither a policy nor a set of procedures on this matter, it was generally understood by all the principals that when a student was absent for three days (one day in the case of chronic absentees) without communication the school would attempt to contact the home.

4. Are procedures available which a principal must follow before making a referral to the school attendance counsellor?

The need for such procedures does not appear to be very high since only one board deals with this issue and even then any referral appears to be discretionary:

Notify the parent or guardian of absence not satisfactorily explained. Failing a satisfactory explanation, the Principal may refer the matter to the School Attendance Counsellor.



5. Do the policies provide any guidelines as to the number or kind of absences required before a given case is referred to the school attendance counsellor?

Five boards reported policies related to this question. 'Habitual truancy', 'habitual lateness', and 'spotty attendance' are the typical qualifiers most often used to describe cases for referral. One board requires the referral of any child suspected of being out of school without a lawful reason and where there is serious doubt regarding absences of more than two days. Another board simply states: "when a serious attendance problem is identified school administration shall report the case to the attendance counsellor". Two boards had similar provisions suggesting one day absences not be referred to the school attendance counsellor unless some pattern develops, or a crisis has arisen in the child's family. One of these boards added a particularly positive directive that referrals be made before a case becomes chronic. One board gave three specific situations in which the school attendance counsellor must be notified. These are: (1) when a student transfers to an unknown destination; (2) when a student's record is not requested by another school within three weeks after the time of the transfer; and (3) when situations arise within the school that may require police involvement.

Two additional boards reported rather general procedures which lacked the support of board policies. In the case of one of these boards principals were expected to contact the school attendance counsellor when the school was unable to communicate with parents or guardian of a student who had been absent for three days without any communication with the school. The general procedures employed by the other board require that cases be referred to the school attendance counsellor only when a student has been absent or truant

for a major part of the academic year and only after the principal's efforts to deal with the issue have not produced the desired results.

6. What procedures exist by which cases are referred from a principal to the school attendance counsellor?

Five boards reported policies or regulations related to this question.

One board simply directs principals to report directly to the school attendance counsellor. One board requests the principal to make referrals in writing. Two boards request referrals to be made by telephone before 10.00 A.M. or 12.00 noon daily, respectively.

One board encourages referrals either by phone or in writing, and provides a form for written referrals. Yet another board indicated that reports to the school attendance counsellor are made on a monthly basis. These reports provide information on the frequency of absences for each student.

7. What procedures exist which must be followed by the attendance counsellor when investigating cases of absenteeism?

Several boards require the school attendance counsellor to report his findings to the principal at the conclusion of an investigation. However, only one board offered a more complete set of procedures to conduct an investigation:

- 3.0 The attendance counsellor or School Home Liason Officer proceeds to investigate the referral.
- 3.1 He ascertains from his records whether previous referrals have been made.
- 3.2 He visits the Principal making the referral to obtain the fullest possible information re the referral.
- 3.3 In co-operation with the principal he may meet with other staff members concerned.
- 3.4 He investigates the referral and makes appropriate recommendations to all affected and does all within his power and ability to be supportive and to alleviate difficult social conditions for the benefit of the pupil under referral.
- 3.5 He reports briefly in writing to the Principal on conclusion of the investigation.

8. Do policies or procedures provide guidelines for the school attendance counsellor in his efforts to secure attendance by a student?

None of the responding school boards provided any policies or procedures to assist the attendance counsellor in ensuring the return to school of poor attenders. Consequently, counsellors must be guided by the provisions of the provincial statutes and regulations. The lack of established policy on this matter may well reflect the importance that school boards attach to this problem.

9. Do the policies provide any guidelines governing the referral of cases to the courts?

The policy statements of two boards require that court proceedings be initiated by the school attendance counsellor only 'when necessary' or 'unavoidably necessary'. Another board advises that court proceedings are to be used only as a 'last resort'. These are the only guidelines reported.

10. Do policies contain provisions relating to any discretionary matters not mentioned above?

Only three boards reported policies or regulations on this matter. These statements were limited to a requirement that reports of student attendance be sent to parents at regular intervals, or be included in all report cards.

11. Do policies contain any provisions relating to matters which are not discretionary?

Although a number of boards have policies or procedures on school attendance which are essentially provincial statutes or restatements of regulations, only one case was found in such statements which could possibly be construed as contrary to provincial requirements. The regulation in question is stated as follows:

No pupil shall be allowed to absent himself from school for the purpose of taking lessons elsewhere except for necessary instruction in such courses as provided for in The Regulations of the Ministry of Education.

The inherent issue in this statement is a possible contravention of a pupil's right to be absent up to one-half day per week to receive instruction in music since provision for such instruction is provided for in The Education Act, 1974, not the Regulations of the Ministry of Education. In the absence of any evidence to the contrary it would appear that there is no intentional effort to contravene legislative authority but that an error was made in formulating the policy and that the reference should have been made to The Education Act.

#### IV SUMMARY

In dealing with absenteeism consideration should not only be given to the need to comply with compulsory attendance requirements but also the effect that absenteeism can have on the education received by a student. It is evident that the treatment of absenteeism by both provincial statutes or regulations and board policies or procedures reflect a sole concern for matters related to compulsory attendance. Consequently the statements on student attendance examined place an emphasis on: (1) the legitimacy of an absence (as defined by The Act); (2) the frequency of absences; and (3) the procedures to enforce attendance. While these concerns may be appropriate for provincial statutes and regulations one might have expected some recognition of the educational concerns in the policy statements of the school boards. However, in the absence of any policy statements on school attendance by a majority of the school boards one might conclude that school absenteeism is not viewed as a critical problem.



This viewpoint is further reinforced by the absence of procedures to assist principals and school attendance counsellors in dealing with poor attenders. Since the provincial statutes and regulations provide ample opportunities to exercise discretion in a number of areas it is of particular interest to note the lack of board procedures. In the absence of such statements it would appear that the onus of making decisions on matters of school absenteeism lies primarily with the school principal. In the absence of any uniform policies in many school boards one would expect to find matters of attendance handled in a variety of ways at the school level.

The apparent absence of board policies which recognize the educational issues associated with absenteeism gives cause for concern. If the situation that exists in some parts of the United States is not to be replicated in this province then some positive actions must be taken now to avoid or limit high incidences of absenteeism. To ensure such action it is important that school boards begin to recognize the need for an extensive review of the current approaches used in dealing with truants. Merely to enforce existing legislation is not the answer. In many cases, special services need to be developed to assist such students in coping with what is in essence a "re-entry" into the school system. Examples of alternative strategies in dealing with absentees will be provided in a later chapter. However, before comprehensive services of this type can be provided it is necessary that boards provide a commitment both in terms of budget allocations and in policy statements.

# 7

## Improving Attendance in Schools

---

According to the responses to the questionnaires, there is a general consensus among both teachers and students in the elementary and secondary schools which were surveyed that class-skipping and absenteeism in their schools was in the range of low to average. In contrast, the perceptions of the effectiveness of school action in reducing class-skipping and absenteeism by students and teachers were somewhat incongruent. Teachers in general are more favourable in their assessment of their school actions on these two points than the students. Despite this difference in opinion, the teachers are not without suggestions for reducing class-skipping and absenteeism as well as the recording of absences and follow-up procedures. This observation was verified by the number of responses given by teachers to the item in the questionnaire requesting such suggestions. The major focus of this chapter is: (1) to report on the suggestions made by teachers to improve attendance in schools; and (2) a review of different approaches.

### 1 SUGGESTIONS TO REDUCE ABSENTEEISM AND CLASS-SKIPPING

Although absenteeism is less of a problem in elementary schools than in high schools, elementary school teachers provided a number of suggestions in order that the magnitude of these problems might be reduced. The suggestions to reduce absenteeism in elementary schools tend to revolve around two basic steps: (1) the identification of the absentee, (2) follow-up action both of a preventative and a punitive nature. Only a minority of teachers advocated no action because they felt that schooling should be voluntary. The teachers readily acknowledge that any improvement in identification will



necessitate more consistent record keeping and greater attention to attendance taking. In the case of follow-up action there is a division of opinion between what may be referred to as the liberal and traditional preventative measures such as better programs, improvement of class interest and demonstration of care and interest in students. The more traditional teachers recommend the use of disciplinary actions such as extending punishments; receipt of letters from parents before re-entry into class; and the notification of the attendance officer of any absences. A small number of teachers are also of the opinion that parents should be billed for any follow-up work that the school board has to undertake in the case of truants.

Among the suggestions to improve the recording of attendance there is a basic agreement among teachers that the procedures should ensure consistency in record keeping. However, beyond this point there is a division of opinion. Some teachers wish the control over registers to remain or be returned to the class-room teachers. Others would like to see the recording of attendance become the task of the school office. A number of teachers also favour the recording of student absences on their report cards for the information of parents. In addition, it is suggested that absences be recorded in each students' O.S.R. file for the information of other teachers.

Although the recommendations with respect to follow-up procedures take many forms, it is possible to categorize them as preventative or punitive. The underlying thrust of most preventative proposals is that increased parental awareness and involvement in the school is necessary to limit truancy. Most of the suggestions in this category required parents to be informed by phone as soon as possible if their child was absent or had skipped classes. Some teachers also suggest-

ed home visits by the attendance counsellor, teacher or other school official would also be helpful, especially in the case of chronic skippers. In one upper-middle income neighbourhood school, the institution of a Block Parent program was credited with a reduction in class-skipping and other absences experienced in that school. Under the program, particular homes are designed as Block Parent Homes to which students may go if they feel that they are being followed. Although the program was initially instituted as a precaution against child molestation, this particular program encouraged Block Parents to phone the school if students were observed on the streets during school hours. Some of the Block Parents are also employed to assist the Attendance Clerk in contacting the parents of children who are absent from the school without prior notification. While the program was initiated by the Parents' School Association to assist children it has led to a reduction in the work load of school administration and has provided an avenue for parental involvement with no added costs to the board. The major drawback of this type of program is that it may be difficult to introduce in areas with a high concentration of apartments, or where both parents are at work during the day.

An alternative preventative measure mentioned frequently focuses upon the classroom and the curriculum. Although suggestions varied somewhat, the common theme underlying them is an improvement in the climate of the classroom by making subjects more interesting and by offering programs that are more relevant to the life situation of the students. The feeling of many of the teachers making such suggestions is that the school in general, and the classroom in particular, should be made into a place which attracts students rather than one which repels them. To accomplish this end would require certain curriculum changes.

Suggestions premised on the use of sanctions were prominent in the responses of the teachers. These suggestions included detentions, loss of marks and greater enforcement of existing disciplinary measures. Conversely, some teachers suggested 'non-material rewards' for non-skippers though the nature of these rewards was not specified. Among the teachers there was also some support for improving procedures to prevent skipping. These included more consistent record keeping; the taking of attendance in each period; and more frequent checks of the attendance register.

Of the approaches described to combat class-skipping and absenteeism in elementary schools, preventive action is preferred by a more rigid enforcement of existing rules and regulations. In addition, most teachers recognize that there is a need to improve communications between home and school in these matters. Parents, on the one hand, should notify the school of any intended absences and the school should discourage parents from taking their children out of school for trips and holidays. Conversely the teachers or school office staff should contact parents about any absences of which the parents might be unaware.

The suggestions to limit absenteeism provided by secondary school teachers are not too different from those recommendations made by elementary school teachers. In general, the suggestions recognize that the problem cannot be resolved by the teachers and students alone but required the involvement of both parents and school administration. A small number of teachers, however, do think that the solution to the problem is to be found outside the school. The more dominant opinion is that assistance by parents in limiting student absenteeism would be especially helpful but would not resolve the issue completely.

All too often the helpfulness of parents hinges upon the

speed with which they can be informed of their child's absence. While the use of a telephone call is the most common practice in informing parents there are certain limitations. In some cases, parents cannot be contacted during the day because they are at work and such calls may not be regarded too favourably by an employer. An alternative approach suggested is to call the parents during the evening. Some teachers feel that a monitoring of the notes brought by students after an absence from school might also limit absences. In keeping with this suggestion, two teachers recommended a random checking with parents on the authenticity of such notes. The more common recommendations to deal with chronic absenteeism in high schools are based upon a consultative mode in which student, teacher, parents and counsellor are involved.

Some teachers feel that all that is required to resolve absenteeism is to enforce more stringently the present attendance policies. Such an approach would require the administrators to review the effectiveness of present penalties and perhaps add new deterrents. Among the sanctions preferred by some of the teachers are: withholding or loss of subject credit; detentions; suspensions; and finally expulsion. In contrast, a substantial number of teachers do not believe that an increased use of penalties by administration will reduce absenteeism. These individuals would prefer to try to resolve the issue by attempting to raise the level of student interest through improvements in curricula and school programs. To facilitate this recommendation smaller classes and more homogeneous groupings of students are also advocated. Only a minority feel that too much concern is being expressed about matters of attendance and that the students should be free to make their own judgements about attending classes. The under-



lying attitude of some of these teachers seems to be that students are too protected and should be encouraged to accept responsibility for their own actions, particularly with respect to attending classes.

At the other extreme, some teachers recommend that teachers should improve their communications with students in order to heighten the students' awareness of the possible implications and consequences of habitual absenteeism. In keeping with this proposal, deterrents in the form of reductions in privileges to participate in a number of activities which appeal to students such as sports and excursions were recommended by some teachers. If such procedures failed to reduce absenteeism then teachers felt that more demanding procedures should be instituted such as requiring medical certificates after a designated number of days absence. If no certificate were provided then administrators should be allowed to suspend a student pending a meeting among the school officials, teacher and parents.

A number of teachers are of the opinion that reducing absenteeism is not a fundamental responsibility of the teacher. Consequently, the involvement of the teacher in this activity should be quite limited. Thus, some teachers feel that their involvement is merely of a clerical nature which requires keeping attendance records; taking attendance each period; scrutinizing notes; signing admission slips; and liaising with the school office.

Of the more long term suggestions, the need for an improvement in social attitudes of both students and public with respect to school attendance was the most significant. Those making this type of recommendation seem to believe that the re-education of the public on matters such as class attendance and related issues is a precursor to any improvement in attendance. Other suggestions based upon changes in

social policy include improving the health of society at large; a reduction in the number of working mothers; and the linking of family allowance payments with attendance. Such suggestions however were in a minority.

Like their colleagues in the elementary schools, high school teachers are in basic agreement that the procedures in recording of attendance should be consistent. However, some teachers expressed concern that existing procedures are already time consuming. The most common procedure recommended is that attendance should be taken more frequently, although no consensus could be gleaned from the responses with respect to the preferred frequency of attendance taking. The modal view is that attendance should be taken every period while others feel that attendance be taken only in the home-rooms twice a day. In either case, teachers agree that the office should be notified of absences in order that a master list may be compiled for subsequent follow-up action. Some of the teachers in larger schools suggested that computerization of attendance would permit greater efficiency, provided additional clerical assistance is available to expedite the process.

Basic agreement also exists among many teachers that any follow-up of absentee students should be the responsibility of the teacher, presumably because he or she knows the student best. An alternate group of teachers are inclined to view such follow-up activities as the primary responsibility of the office but wish to be informed of any subsequent actions with respect to the student concerned.

The most common follow-up action recommended by teachers is that the parents be contacted by phone. Where this procedure is not possible a letter should be mailed to the parents informing them of



their child's absence. On a student's return to school after an absence, many teachers are of the opinion that admission to classes should only be allowed when the student has received a duly authorized admission slip from the school office or presents a note from his or her parents. In the case of situations of severe attendance problems then teachers are of the opinion that others such as the student counsellor; the attendance counsellor and parents should be consulted.

In secondary schools, the survey indicates that the student perception of skipping is more unfavourable than that of the teachers. More than a third of the students in the survey believed that skipping is above average or higher compared with less than a fifth of the teachers. However, despite their more favourable opinion, teachers were not inhibited in offering a plethora of suggestions in an effort to reduce class-skipping.

A substantial proportion of secondary school teachers are of the opinion that class-skipping can be significantly reduced by a more vigorous enforcement of the existing rules and regulations. Moreover, these teachers also felt that follow-up procedures such as notifying parents after their child has skipped classes a specified number of times is particularly important. However, some teachers feel that parents should be notified immediately after each incident while others indicate that this action should be undertaken only after a given number of class-skips.

Some teachers feel that the taking of attendance for each class on a regular basis would be a deterrent, sufficient in itself. Others suggest that improvements in the supervision of students in the school and monitoring of students in the school halls would reduce class-skipping. In schools where attendance taking is centralized, teachers favour the distribution of master attendance lists to

each teacher before the commencement of the second class to enable them to monitor student attendance. Several teachers were especially critical of communication between the teacher and office in their schools. Conversely, some of the researchers found that the office staff felt that teachers should undertake attendance and class-monitoring matters more conscientiously particularly in communicating class-skipping and absenteeism to the office.

Among the teacher respondents, the application of sanctions as a method to control class-skipping had greatest support. However, differences regarding the specific nature of the penalties were encountered. A substantial number of teachers preferred a scheme whereby class-skipping would lead to a reduction in student marks. Detentions were also suggested as an alternative form of punishment. The third most common sanction suggested was the development of a scheme whereby a student would be suspended after a certain number of 'class-skips'. If this sanction would not produce a favourable result then some teachers felt that the school should institute procedures to expell the student.

A group of teachers, though they are in a minority position, favour no make-up work for unjustifiable class-skipping. Conversely, a similar number of teachers feel that students who skip classes should be required to do make-up work before re-admission to class. An even smaller percentage of teachers suggested that the receipt of family allowances or child welfare payments should be linked to school attendance. Some teachers even suggest that legal actions be brought against parents of class-skippers although the basis for this action was not made clear. An alternative suggestion supported by some of the respondents is that parents pay tuition fees if their children,

who are considered to be habitual truants or class-skippers, have to repeat a course or academic year. A handful of teachers suggest that the reporting of attendance on the O.S.R. cards and the right to report the student's record attendance to prospective employers might also limit class-skipping.

Some teachers were of the opinion that the return to compulsory final exams would have a beneficial effect. Implicit in this suggestion is that the incidence of skipping increases in the interval between the last test in the school year and the exam week for those who choose to opt out of the finals. Therefore, if they have already 'passed' the course then the urgency to attend classes in subsequent classes diminishes. Reduction in the free time of students is thought by some to affect class attendance.

A rather small segment of the respondents view the emphasis of rewards rather than sanctions as a viable means to improve class attendance. A typical suggestion is that students should receive bonus marks for acceptable levels of class-attendance. One or two teachers even suggested that the school provide financial inducements in order to encourage students to attend school regularly.

A significant number of the teachers favour actions on the part of teachers and administrators which will motivate students to attend class regularly and assist them in developing favourable attitudes toward school. The overwhelming feeling of this particular group is that teachers should strive to make their class presentations more interesting and challenging. Complementary to this approach is a suggestion that teachers exhibit more care about students. Some teachers feel that this concern over students should extend beyond the classroom through improved counselling services. In addition,

other teachers feel that a reduction in class size would facilitate the development of such attitudes. Still others would like to see students streamed into more homogeneous groupings according to ability and aptitude to facilitate the development of classroom materials that are challenging and interesting to the whole class. In a similar vein, it was suggested that special classes be set up to assist students with problems that are related to class-skipping and truancy.

A number of teachers feel that the reduction of class-skipping can only come about if parents strongly support the policies and procedures employed by the school. Since parents are not always familiar with such policies and regulations then school administrations should plan to make efforts to educate parents about such matters. A very small minority of teachers conveyed the position that class attendance should be voluntary rather than compulsory.

On the whole the suggestions for dealing with class-skipping and truancy seem to derive from existing practices employed in Ontario schools. If there is any single action which teachers feel would enhance attendance it is a more vigorous enforcement of the present procedures. Some differences do exist with respect to the methods of enforcement. Some teachers would prefer to see sanctions vigorously employed while others support approaches which make schools more attractive.

## II ALTERNATIVE APPROACHES

In addition to the recommendations made by teachers to deal with matters of absenteeism and class-skipping a review of the literature revealed a number of alternative approaches. Instead of describing each alternative in detail an attempt was made to classify them into five categories. For this portion of the report, one or more



examples were selected from each category and are described in some detail. The particular categories selected are: (1) student contracts; (2) home visit program; (3) remediation; (4) tied credits; and (5) open campus. Although the application of each of these methods has met with some success it must be remembered that any attempt to employ one of these approaches may require some modification of the method because of particular characteristics of the Ontario educational system.

### Student Contracts

The use of contracts with students to ensure attendance is not new. Such contract approaches are generally based upon the principle of operant condition. This approach does not claim to deal with the underlying causes of maladaptive behaviour but merely limits activities to inducing desirable behaviours through the use of rewards and sanctions. Brooks<sup>1</sup> reports, in some detail, the employment of contingency contractual arrangements with chronic truants in Centennial Intermediate School, California. Figure 7:1 provides an example of the type of contract typically used by Brooks. In this particular case, Mary followed the provisions of the contract and received the rewards delineated in it. After six weeks, written contracts were no longer used and Mary continued to attend classes regularly. At the time the contracts were discontinued it appeared that there were several attitude changes taking place in both Mary and her mother. First of all, Mary reported that she felt school was not so bad after all and that she even liked a few of her teachers. Second, she stated that she thought she would like to start planning for her future and that she was now considering going on to a junior college. Finally, Mary's mother appeared to have a more positive attitude toward Mary and was

## FIGURE 7:1

## An Example of a Contract

NAME: Mary A.

PROBLEM: Excessive period and full-day truancy.

BACKGROUND: Mary has missed as much as four days of school each week during the first quarter. She has been continually counseled, and her mother has (1) restricted her for long periods of time (Mary is now on restriction), (2) "blistered her with a belt", and (3) threatened to remove Mary from school. Mary continued to be truant.

BEHAVIORAL IMPLEMENTATION:

Mary will do the following in exchange for the rewards stated below:

(1) Mary will attend every class she is scheduled into. (2) Mary will have her teacher initial an attendance card at the end of each period. (3) Mary will turn in the attendance card at the end of each school day. (4) Mary will record on a chart in the counseling office the number of classes she attended. (5) Mary will attend a group rap session once a week.

REWARD SCHEDULE:

Successful completion of the implementation will be rewarded in the following manner:

Week One: Mary will be taken off restriction for four (4) hours Friday night (time specified by mother).

Week Two: Mary will be taken off restriction for four (4) hours Friday night (time specified by mother) and six (6) hours Saturday (time specified by mother).

Week Three: All restrictions for Friday and Saturday will be removed.

Following the third week a conference will be held, during which a determination will be made as to a new reinforcement schedule.

SIGNATURE AND AGREEMENT STATEMENTS

I agree to follow the contract and dispense the rewards according to the provisions stated above.

Mrs. A. \_\_\_\_\_

I agree to follow the provisions of this contract (1 through 5).

Mary A. \_\_\_\_\_

I agree to monitor this contract and to make a written or verbal progress report to Mary and her mother at the end of each week.

Counselor \_\_\_\_\_



very pleased that Mary was attending school.

A welcome side effect emerged from this method of dealing with the truancy problem. The counselor no longer had to spend much time with this one student. Instead of seeing Mary for an hour to discuss what would happen if her truancy continued, the counselor found that a casual visit with her for a few minutes to reinforce her new more desirable behaviour was sufficient.

The use of contingency contracts, as Brooks suggest, has a number of advantages.<sup>2</sup> First, from a time management point of view it is economical. Once a contract is set up, the monitoring of the contract is relatively easy. Secondly, the contract places the responsibility on the student. Thirdly, a contract which involves parents gives some degree of responsibility to them. Fourthly, the contract also shows that the counsellor or teacher cares in a concrete way.

#### Home Visit Programs

This type of program is based upon the concept that any lasting observable changes in school behaviour can only be brought about with the assistance of parents. Erickson and others<sup>3</sup> reviewed the School-Home Contact Program for the New York City Board of Education in 1970-71. The final report of this project indicates that the program achieved among other things: (1) a reduction in absenteeism; class-skipping, and class tardiness; (2) an improvement in school-parent relations; and (3) an improvement in student attitudes towards school.

The success of the program rested upon the employment of individuals as Family Assistants who were familiar with the community. After a period of training and orientation, a Family Assistant was assigned to visit the homes of senior high school students who evi-

denced serious problems in school attendance; adjustment; or academic achievement. The task of these para-professionals was to assist parents in better understanding the expectations of the school for their children. In addition, suggestions of ways in which parents might assist their children in adjusting to and achieving in the school system were also made.

Such assistants were employed on a part-time basis and were expected to average three to four visits per day although some visits were made in the evening or during the weekend. Each assistant was assigned to deal with 150 problem students. Although total costs for the program are not provided the report did indicate that the assistants received approximately \$3.00 per hour plus public transportation expenses. Some complaints were expressed regarding the clerical component of the job and the need for closer liaison with teachers but it was generally felt that the program was instrumental in reducing absenteeism and related problems. Unfortunately, no quantitative data are presented to indicate the degree of change in attendance.

#### Remediation

Some educators believe that the nature of the educational program has a bearing on the levels of class-skipping and absenteeism. As a consequence, a number of programs which have registered success in reducing attendance problems have been based upon curriculum changes. In some cases the curriculum changes were made within the school while in others the new curriculum is associated with an alternative school.

The FOCUS<sup>4</sup> program developed in Portland, Oregon, and the Learning Centre Program<sup>5</sup> of Anaheim, California, are examples of programs developed in a school to combat absenteeism. In the case of FOCUS, the program served approximately 100 students in Grades IX to

XII, most of whom had histories of low academic achievement; poor attendance; attitudinal and behavioural problems. The curriculum for these students was re-designed regularly as a consequence of student and staff inputs. Although the program did not have any compulsory courses the program was built around five basic categories of study and activities, namely:

- a) Communication - activities centre upon modes of communication.
- b) Analysis - activities emphasize a critical examination of man's environment.
- c) Values - activities are directed towards a review of individual and social values.
- d) Realities - activities focus upon economic, political and vocational dimension of life.
- e) Electives - a variety of topics of a non-academic nature.

To operate the program five full-time teachers and one half-time teacher were employed; with one of the teachers having leadership responsibilities.

The program emphasized the development of the affective domain of the students in the belief that significant academic development cannot occur until a student's feeling of self-doubt; inadequacy; and detachment are recognized and resolved. While students in the program indicated improved academic performance they also exhibited improvements in attendance. Thus, more than seventy per cent of those classified as poor attenders were absent for less than 12.5 per cent of the days they were enrolled in the program.

The Learning Centre Program provides an alternative example of a modified program within a school which also relied upon affective changes in order to improve student attendance and achievement. Enrolment in this program was entirely voluntary and students were allow-

ed to progress at their own rate. Although the program included the traditional courses a different teaching approach was emphasized. More specifically, every attempt was made to design courses around activities and projects. Attendance and punctuality were emphasized.

At the end of the academic year, 1973-74, approximately seventy five per cent of the students who persisted with the program improved their attendance performance. In fact, the total days lost for the group dropped from 2,237 to 1,432 in one year. An assessment of the perceptions of students in the program revealed that around seventy three per cent of them thought that their attendance had improved and 68 per cent indicated they were more enthusiastic about attending school. The author attributes the success of the program to smaller classes; high teacher commitment; the activity centred approach and adequate teacher aide and clerical support.

In 1963 the Chicago Board of Education initiated the IMPACT<sup>6</sup> (Improvement of Attendance and the Curtailment of Truancy) program which offered a remedial program independent of regular school activities and administration to deal with students who exhibited attendance and behavioural problems. The program itself was designed to assist boys between the ages of seven and thirteen inclusively. Each class had between five and ten students who received instruction from an experienced male teacher.

Admission to the program was on a referral basis after prior screening by the principal and district superintendent. Each case, after referral was reviewed by an IMPACT committee which consisted of a principal, social worker, psychologist, nurse, and head attendance officer. The committee was chaired by the District Superintendent. Each review by the committee was based upon the student's file which provided data such as cumulative school record, teacher evalua-



tions, psychological appraisals, health history, attendance record, social workers evaluation of the status of the student and his family. Once the decision to admit the child was made then recommendations regarding his school program, extra-curricular activities and any health and social service follow-up were agreed upon. The progress of the student was carefully monitored throughout the program to assess when the child was ready to return to his regular class. Although the length of stay could vary it would not exceed two years.

The success of this particular program in reducing truancy and improving academic achievement has been attributed to the program with its flexible curriculum schedules and activities which was geared for boys. Of significant importance was the teachers who were not only well-trained and experienced but possessed an element of empathy in dealing with the boys.

### Tied Credit and Attendance

The underlying principle in relating course credits with attendance is to reward desirable behaviour and to reinforce reliable attendance by the use of sanctions. In the literature, a number of programs in which the receipt of course credits is dependent upon attendance have been reported as successful in improving not only attendance but also school achievement and student attitudes. Although each program links attendance with the receipt of credits, the procedures employed vary significantly. Three examples are provided below which illustrate alternative approaches.

The first example is based upon the Attendance Policy<sup>7</sup> of Boulder High School, Colorado, which employs a somewhat traditional

FIGURE 7:2

Example of a Letter to Parents  
used by Boulder High School

Dear Parent:

In order to help us work with you toward what is best for your son or daughter, we are attempting to individualize our attendance procedures. Please express to us which of the following procedures you would like for us to use with them regarding the reporting of absences. We will mark the records accordingly, notify each of their teachers of your desires, and do our best to follow through according to your wishes. If this form is not returned, we will follow Category 2.

\*            \*            \*            \*            \*            \*

CATEGORY 1 - I feel that \_\_\_\_\_ should be completely responsible for his/her own attendance and for the consequences of any problem created. Please do NOT contact me about the problems other than severe illness, injury, or withdrawal from enrollment in school.

|              |           |
|--------------|-----------|
| Relationship | Signature |
|              |           |

CATEGORY 2 - I believe that \_\_\_\_\_ should handle most judgmental situations and negotiate solutions to most problems on his/her own without my involvement. Please contact me ONLY if his/her actions seem not to justify this. I wish to be notified ONLY when the conduct or attendance is creating a problem for him/her or for the smooth functioning of the class or of the school. This notification will occur BEFORE the problem becomes too serious to solve. I will notify the school of any circumstances beyond the student's control (such as illness or family emergency) which would prevent attendance.

|              |           |
|--------------|-----------|
| Relationship | Signature |
|              |           |

CATEGORY 3 - It is my belief that \_\_\_\_\_ should be present for every class on every day that is scheduled unless I have notified the school otherwise. I want to be notified by school personnel as soon as is reasonable (usually the following day) after the absence or tardiness occurs.

|              |           |
|--------------|-----------|
| Relationship | Signature |
|--------------|-----------|

|                                  |               |
|----------------------------------|---------------|
| Home Phone                       | Business Home |
| Other contact in case these fail |               |
| Name                             | Phone         |



approach to this matter. Prior to registration, letters are sent out to parents asking them to indicate their wishes with respect to notification by the school should their son or daughter be absent from school. A sample of this letter is provided in Figure 7:2. In essence, parents select from three alternative courses of communication on matters of absenteeism: (1) no contact (since the son or daughter should be completely responsible for their own attendance); (2) ask to be notified of any absence or tardiness; (3) notify only if conduct or attendance is creating a problem. If the completed form is not returned to the school then it automatically follows that parents are only notified if the conduct of their child is creating a problem for the school or the child. The attendance policy itself relies upon the coordinated effort of students, parents, and teachers.

Each student is expected to attend all classes for which he or she is registered. Absence from a class may result in loss of credit when the teacher has formally placed the student on probation for lack of attendance and the student fails to fulfill the requirements of that probation. Should a student demonstrate mature work habits then a teacher may make a contractual arrangement with a student based upon an attendance pattern different from the regular one if the requirements of the class warrant deviation from the daily attendance requirements. Furthermore, parents are required to notify the school of any planned absences. All work missed during such absences must be made up within five days of returning to school or within the time limits specified by the teacher. All such work should be completed within two weeks of the student returning to school. Work missed for reasons of truancy may not be made up.

Should a student be habitually absent and disregard his

school work then the teacher or principal is expected to inform the student and parents of his attendance obligations. Any continuation of truancy will result in a loss of course credits. If a student is absent for three consecutive days without a justifiable reason then the student is suspended from class pending a conference with the principal and the counsellor.

The above policy has been credited with reducing absences and increasing attendance through positive reinforcement, that is making each student feel involved in his own education. The policy is also regarded by its sponsors as flexible enough to satisfy those parents who prefer the traditional approach.

The tied credit-attendance policy adopted by North High School, Omaha, Nebraska, is combined with a vocational counselling program.<sup>8</sup> One major reason for the introduction of this type of policy was a growing attitude among many of the students that it was not necessary to attend school five days a week. A second factor was a reluctance on the part of students to attend school which resulted in a reduction in morale and an increase in vandalism.

The attendance policy which was designed after consultation with teachers, parents, and students emphasizes a just and equal treatment and is based on an attendance merit system. More specifically, any student who has less than two and one-half absences per semester, and fewer than six lates are excused from all final examinations unless he or she is encountering some difficulties in class. Eligible students are permitted to check out and leave the building after their last day before the final exam. With the introduction of this policy, the administration attempted to clarify for the students the reasons for emphasizing attendance. In addition, it

was pointed out that the students should prepare themselves for the working world by taking on the responsibility for their own regular attendance. To assist in this matter the vocational counselling program attempted to assist by providing them with an opportunity to become acquainted with the requirements of jobs either through consultation with the counsellor or by means of on-site experience. The more senior students were also given vocational counselling by outside agencies as well as the school counsellor.

This combination of tied credit and vocational counselling was considered successful in reducing tardiness and absences. Within a two year period tardiness was reduced by 50 per cent and absenteeism by 25 per cent. In addition, withdrawal rates from school decreased and improvements in academic achievement were observed. The success of the project may be attested to by the fact that among the teachers, attendance problems dropped from the second most important problem to the sixth with the introduction of the policy.

The plan adopted by the schools in Las Cruces, New Mexico, was patterned after that of Ferndale High School, Michigan<sup>9</sup>. Prior to 1974-75, the two senior high schools in Las Cruces required some communication from parents to determine whether student absences were legitimate. This particular aspect of the policy was not popular with many parents. In addition, the schools found that the procedures for the handling of attendance were time consuming and expensive. In order to overcome these disadvantages a new attendance plan was proposed and adopted for 1974-75. The updated policy placed the major responsibility for attendance on both students and parents by allowing 10 days of 'sick leave' each semester which a student could use as he pleased, in addition to the regular holidays. The school did

not attempt to determine how the 'sick leave' was used. However, after a student had used three or six days of 'sick leave' the school sent a report of this fact to the parents leaving the student to explain the absences to his or her parents. If the allowable 10 days of absence were exceeded then the student could forfeit course credits. Lates were also included with absences on the basis of a ratio of 3-1. Provisions did exist whereby the allowable number of days absent could be extended if there were extenuating circumstances. An incentive was also provided for students who were absent from classes fewer than four times during the semester. This reward took the form of being excused from final examinations provided that the teachers gave approval and the student was not encountering any difficulties in the courses.

With the introduction of this new attendance policy, the average attendance in the two schools rose from 90.05 per cent in 1973-74 to 95.62 per cent in 1974-75. On the basis of a school year of 180 days, average student absences declined from 17.9 days per student per year to 7.9 days per student. Most students approved the plan because they felt that they were mature enough to accept the responsibility for their own attendance in school.

An attendance plan similar to that employed in the Las Cruces Schools, was implemented at Napa High School, California<sup>10</sup> in 1975. This plan provided for 12 days per semester which could be applied to illness, appointments and family problems. After the thirteenth absence, students risked forfeiture of credit if the absences were not justifiable. In this plan, three tardies were counted as one absence. Forms completed by the teacher indicating the date of absence were sent home after the fourth, eighth and twelfth absence, by the attendance office with copies to the appropriate staff. After the fourth



absence a student would be counselled by a teacher and after the eighth or twelfth absence counselling would be undertaken by the teacher and a counsellor or school administrator. In addition to sending a letter after the eighth absence personal contact would be made by the teacher with the parents, usually by phone. If the 'sick leave' were used up then a student or parent could request a review board, comprising of administration, counselling and faculty, to consider any extenuating circumstances, and to place the student on a probationary basis. Parents would be notified of the review board's decision in writing.

This plan, during its first year of operation, was credited with reducing absences by approximately fifty per cent from an average of approximately nine per cent in 1972-75 to 4.5 per cent in 1975-76.

#### The Open Campus

The introduction of the "open campus" climate has apparently resulted in improved attendance, academic achievement and student discipline in a number of schools in which it has been tried. The implicit principle of this approach is that while students are expected to attend scheduled classes the school should not hold them accountable for the use of other school time. For example, the Bell Fourche High School<sup>11</sup> did not attempt to regulate student free time although at the introduction of an open campus policy distraction caused by noise in the halls did become a major problem. This particular matter was resolved by making provisions for a student lounge which was financed and supervised by the students. According to Graslie this type of policy not only enhanced attendance and reduced class-skipping but also improved discipline. He also observed that after the initial period of new found freedom more and more students were going to the

library and resource centre rather than to the lounge. Unfortunately, no quantitative data about the improvement in attendance, behaviour by age group, nor the socio-economic environment, is available. A less liberal open campus policy than that of the Bell Fourche School is also credited with improving attendance and fostering student discipline at Harriton High, Merion, Pennsylvania.<sup>12</sup> In this version of the open campus, senior high school students were required to attend five assigned classes per day on a regular basis. Any exceptions had to be approved by the principal. The following provisions were made for students who had some non-instructional time: a study hall; access to recreation facilities; use of resource area for research and study. The students were free to use their non-instructional time in any of the facilities provided. Such privileges could be forfeited by withdrawal of privileges if a student failed in one major or two minor subjects in the preceding quarter; failed to attend classes regularly; or if the right was withdrawn by parents.

Class-cutting and unexcused absences were not permitted. Should a student be absent without justification then open campus privileges were removed for a period of nine weeks and the students' parents were notified. After a second illegal absence open campus privileges were removed for the rest of the year. Any student who was absent for three days without acceptable justification was suspended for three days, and the parents were required to apply for their child's reinstatement into the school.

#### Team Approach

Some individuals believe that absenteeism is not the consequence of any single cause but results from a complexity of factors. Therefore, any solution to this problem will by necessity be compre-



hensive and require the help of a team of specialists. An experiment conducted by the Inner London Education Authority (ILEA)<sup>13</sup> to combat truancy was based upon the coordination of several school and social services which may have contact with truants or potential truants: the plan required that parents inform the school immediately if their child is absent. In turn the school reciprocated by letting parents know when their child was absent with no good reason. Arrangements were also made whereby all returning students were seen personally by a teacher. In the case of persistent poor attenders, an education welfare officer would visit the home and at the same time social workers would participate by working with regular truants in an effort to convince them to return to school. Other youth workers would be called upon to report on teenagers who turned up at social clubs when they should be at school and doctors were requested to excuse children from school attendance only when they were truly incapable of attending school. The police were also involved by monitoring students who were absent from school during school hours.

In addition the ILEA provided part-time and full-time teaching help together with financial assistance in order to establish informal education centres in the city. The purpose of these centres was to assist students by easing their re-entry into school over an extended time period. In some cases, truants were given daily individual tuition at the school they attended. These sessions were carried out in an extremely informal manner.<sup>14</sup> Unfortunately, no indication is provided of the level of success in this project.

#### Summary

On the basis of the preceding examples it would appear that a number of alternative ways with which to deal with absenteeism are

available to schools and school boards. However, there is one major reservation: although the literature indicates that these plans were successful, the writers did not always provide data on the level of improvement of student attendance. Even where such data are provided, there does not appear to be any followup studies. As a consequence, one must be concerned whether attendance recedes after the novelty of such programs wears off.

# 8

## Summary of the Study

---

This study examines six issues related to student absenteeism in the Ontario school system. The six issues are: 1) the present levels and patterns of school attendance; 2) the relationship between patterns of school attendance and selected variables; 3) the general characteristics of persistent poor attenders; 4) the relationship between poor attendance and dropping out; 5) local board policies with respect to attendance; and 6) procedures presently employed to monitor patterns of school attendance.

Attendance problems have been of particular concern in United States and the United Kingdom in recent years, and the research literature on school attendance has grown rapidly. The purpose of this study is to provide baseline data on the issues under investigation, thus providing a reference point for future investigations into the question of attendance and absenteeism in Ontario.

### I RESEARCH METHODOLOGY

To carry out the study, twenty-four elementary and secondary schools were selected according to pre-determined criteria: location, school size, school system size, type of school, and type of program. Within each school, a sample of poor attenders were identified. In elementary schools, only Grade 7 and 8 students were included, as attendance was not perceived to be a problem in Grades K-6.

Four instruments were employed to gather the necessary data. These were: 1) a student absentee form on which data regarding absenteeism was gathered from school records; 2) a questionnaire on school attendance which gathered factual and perceptual data from good attenders, poor attenders, and teachers; 3) a request for

policies dealing with absenteeism, which was used to gather written policy statements from the local school boards where schools were involved in the research, as well as an additional sample of boards; and 4) an interview schedule which was used to gather details from school level personnel on school procedures and environment.

Four research teams, each consisting of two research assistants, shared the task of visiting each of the cooperating schools and collecting necessary data by means of the instruments provided. In the case of board policies, directors or school attendance counsellors were contacted by mail.

The data were converted to machine readable form, where possible, and edited to enable the investigation of the patterns of absenteeism of groups within the school, and patterns of absenteeism among students were identified independently for each school.

Every attempt was made to ensure anonymity with regard to the schools, students and teachers involved. As the study is descriptive in nature, the findings should not be used for predictive purposes.

## II FINDINGS AND CONCLUSIONS

The findings in this study reveal some considerable variations in patterns of attendance and the perceptions held by students and teachers on such matters as school satisfaction; absenteeism; and class-skipping. Although this may be taken as an indication that there are no clear cut procedures to deal with these matters, some general patterns can be detected which may provide the basis for the development of alternative strategies to combat absenteeism and class-skipping.

### Levels and Patterns of Absenteeism

While absenteeism in Ontario schools has not reached the levels experienced in some United States schools there is a natural concern that the patterns of attendance evidenced in the United States will eventually be replicated in Canada. Therefore, it is important to be aware of present levels of absenteeism in Ontario schools. According to the data collected in this study the level of absenteeism does differ between elementary and secondary schools. While the level of absenteeism for all of the schools included in this study is approximately eight per cent, the levels of absenteeism for elementary and secondary schools are 5.5 per cent and 9.0 per cent respectively.

In the case of secondary schools it was observed that the level of absenteeism in the schools with an academic emphasis was the lowest. Although the level of absenteeism in comprehensive high schools was lower than that for vocational schools it was somewhat higher than the level of absenteeism encountered in academic secondary schools. No particular difference between levels of absenteeism of male and female students could be determined.

Inspection of the data revealed no patterns in the levels of absenteeism among the groups of schools based on the characteristics used to design the sample, except for those grouped by level and type as described above.

### Patterns of Absenteeism in Schools

Weekly patterns of absenteeism were investigated by considering the pair of days on which the highest numbers of absences were recorded during each week. These patterns were investigated for a number of groups of students in each school, namely: all



boys, all girls, all students, and students in each grade level. Weekly patterns of absenteeism for each of these groups were inspected for three time-periods: before the Christmas vacation, after the Christmas vacation and for the whole school year. This review was limited to those group/time-period combinations where the number of weeks with at least four days on which absences were recorded constituted at least half of the calendar weeks during each particular time period.

The first pattern of interest considered for each school was the day or days of the week on which the maximum number of absences was most often recorded for all students throughout the school year. For a pattern to be considered significant, a given day of the week must have occurred as the day of maximum absenteeism in at least thirty per cent of the weeks included in the analysis for the school year. Thus, it is possible that more than one day in the week may exceed the criterion. Friday was identified as a significant day of maximum absenteeism in each of twenty-one of the twenty-four sample schools. In addition, the criterion was exceeded for Monday in eleven of the above twenty-one schools. Friday and Monday occurred equally in all elementary and academic secondary schools. Thus, one is led to the following conclusion: 1) Friday is the day of the week on which maximum absenteeism occurs in secondary schools; and 2) maximum absenteeism in elementary schools occurs on both Friday and Monday.

Additional analysis was undertaken for each school to determine whether: 1) a particular day of maximum absenteeism was common among grade level groups; and 2) a particular day of maximum absenteeism was common to the periods before and after the Christmas vacation. The same day of the week occurred as the day of maximum absenteeism



in nine of the twenty-four sample schools. This leads to the conclusion that the day of the week on which the maximum number of absences in the week was most often recorded over the school year, was different among the grade levels.

An analysis of the day of the week on which the weekly maximum number of absences was most often recorded for the time-periods before and after the Christmas vacation revealed differences for at least a third of the groups within five elementary and four secondary schools. In the remaining schools no significant differences were observed. Therefore, in conclusion one may state that the day of the week on which the weekly maximum number of absences was recorded before and after the Christmas vacation is different for the majority of elementary schools but similar for most secondary schools. However, the day of the week on which maximum absenteeism occurred was not common among the schools.

The final school absentee pattern reviewed was the sequence of the days of the week when arranged in descending order of the number of absences recorded for each grade for the school year and the periods before and after the Christmas vacation. For such a pattern to be considered significant for a given group/time-period combination, a given ordered pair of days of maximum absenteeism must have occurred in at least thirty per cent of the weeks in the time period under consideration. In only one school were significant pairs of days observed for more than a third of the group/time-period combinations included in the analysis for that school, although at least one significant ordered pair of days occurred in each of twenty schools. This limited number of significant pairs of days leads one to conclude that no distinctive sequence of days of absen-

teeism exists among sample schools.

Further inspection of the data also revealed no evidence of patterns of absenteeism among the schools when classified according to the characteristics used to select the sample schools (see Table 1:1). The only exception to this statement is the patterns of absenteeism between elementary and secondary schools as described above.

#### Patterns of Absenteeism Among Students

Patterns of absenteeism among students with differing levels of absenteeism in each school were also investigated by considering days on which such students were most often absent during the school year. These particular patterns differ from the previous ones in that school patterns do not take into account patterns of absenteeism which are common to individual students. Since some differences of absenteeism patterns could emerge for types of students which might be different to the patterns of absenteeism in schools it was considered appropriate to examine:

1. the day of the week on which each student was most often absent; and
2. the pair of days of maximum absenteeism, arranged in descending order of the number of absences, on which each student was most often absent.

Since it was not possible to use a case study approach with each student, individual patterns of absenteeism were investigated within the following groups: 1) those individuals with more than ten absences in the school year; 2) those with eleven to twenty absences; 3) those with twenty-one to forty; and 4) those with more than forty absences in each school. For a day or pair of days of the week to constitute a significant pattern of absenteeism, that

day or pair must have occurred at least thirty or ten per cent, respectively, of the students in each group.

In only three of the actual sixty seven groups of students included did any particular day of the week occur as the day of maximum absenteeism for more than the criterion value of thirty per cent of the students in a group. Furthermore, of the sixty seven groups, in only thirteen did the number of ordered pairs, of the two days of maximum absenteeism, meet or exceed the criterion of ten per cent of the students in a group. In both analyses, no particular day or pair of days of maximum absenteeism was found to be common among the groups. Consequently, one can conclude that the likelihood of a student with more than ten absences in the school year being absent more often on one day of the week than another is very low. Further, no significant differences were observed among the sub-groups of students with different levels of absenteeism over the school year. When these data were inspected on the basis of the characteristics used in selecting the sample schools no consistent patterns of student absenteeism were found.

#### Dropouts and School Attendance

On the basis of attendance data collected in the sample of secondary schools for this study there is no indication that dropouts might be detected by their pattern of school attendance. What these findings do highlight however, is that the problem of dropout is a complex one. Therefore, it is highly unlikely that any single factor can be used as a predictor of such students. In fact, there is support in other studies for the need to assess a variety of indicators for the purpose of predicting dropouts.

### Characteristics of Good and Poor Attenders

As part of this study, data were gathered in order to assess whether poor school attenders were characteristically different from good attenders. In this regard, it is of particular interest to note that a number of studies have already attempted to determine some of the characteristics of truants. However, in these studies no comparisons were made with good attenders. If no such comparison had been undertaken in this study it is highly likely that the conclusions to be drawn from the analysis of the data would have been far different from the ones presented below.

This viewpoint is reinforced by the fact that while differences do emerge between poor and good attenders in the responses to the questionnaire, the differences in many cases are not substantial. This observation is particularly evident when one compares the family background of both intermediate and secondary school students. None of the factors employed to assess family background of the students provided any highly significant differences among good and poor attenders.

Some consistent differences were observed with respect to satisfaction with school and school work. The level of satisfaction, on the basis of the indices employed, indicated that poor attenders are somewhat less satisfied than good attenders. In addition, male students tend to be slightly more satisfied than female students, regardless of whether they were poor or good attenders. What is of particular interest, however, is that teachers perceive a higher level of satisfaction among their students than the students themselves reported.

When perceptions of teachers and students with respect to



absenteeism and class-skipping are examined a number of conclusions can be made. Perhaps the most significant conclusion is that none of the respondents are particularly supportive of the effectiveness of present measures to limit truancy and class-skipping. Moreover, while teachers exhibit a greater confidence in present procedures, poor attenders overwhelmingly feel they are quite ineffective. This criticism is most important particularly when the respondents feel that parents, teachers and administrators are truly concerned about such matters.

While sickness is probably the most common legitimate reason for being absent it is evident that students are away from school for a variety of other reasons. It would appear from this study that the major reasons for students not coming to school are because they are not experiencing success in their school work or that the school does not seem relevant to their particular interests. Bad weather or problems at home do not appear to students or teachers to be significant reasons for absenteeism.

It is of particular interest to note how different respondent groups view the level of absenteeism and class-skipping in their schools. Far more poor attenders view absenteeism and class-skipping as above average than either teachers or good attenders. In turn, teachers consider these problems less serious than good attenders. It would therefore appear that poor attenders tend to view the various aspects of absenteeism and class-skipping as more serious than the other responding groups.

The more negative attitudes of poor attenders towards absenteeism and class-skipping may be a consequence of the students with whom they associate. It is most likely that poor attenders

will have more in common with other poor attenders. Consequently, their opinions on such matters as the effectiveness of measures to limit truancy will be coloured by the fact that most of their associates are truants. In the case of good attenders, one would expect their viewpoint on such issues to be more positive since they will tend to associate with other good attenders. However, they may well be more aware of truants than are the teachers.

According to this study it is not possible to develop a particular stereotype of the poor attender. Not only do poor attenders exist in all grade levels and at all ages but they are to be found in all programs. Moreover, no significant distinction can be made between good and poor attenders on the basis of home background; origin of parents or location of home. Perhaps the only distinguishing characteristics of these two types of students relate to their satisfaction with school. More specifically, poor attenders indicated a lower level of satisfaction than did good attenders.

#### School Board Attendance Policies

The survey and analysis of attendance policies suggests that local school boards have generally not been active in the area of regulating student absenteeism. This would suggest that boards either do not perceive student absenteeism as a serious issue or else they are satisfied with the procedures presently in effect to monitor and counteract absenteeism within their jurisdictions.

On the basis of this study it would appear that current efforts to limit absenteeism at the board level are generally conducted on an informal basis. A major part of the decision-making and judgemental responsibility appears to rest upon the shoulders



of principals without the support of well developed school board attendance regulations.

It would appear that most of the school board policies reviewed, as well as many of the procedures developed in individual schools, are concerned with the levels of absenteeism rather than with procedures to limit absenteeism. This approach perhaps, reflects the interpretation given to the sections of the Education Act and the Ministry of Education regulations concerning absenteeism.

#### Improving School Attendance

The most common feature of recording school absenteeism is the highly centralized approach that is taken. In all of the schools visited, it was common for absences to be reported to the main office so that parents and teachers might be informed of such absences. Perhaps the only difference of significance is the manner of reporting to the main office. In some cases a class list is used, in others a computer card, while others employ quick sort cards. The success of such procedures depends primarily on the cooperation of teachers. In fact, whatever procedure is developed to monitor attendance it will inevitably depend upon the willing cooperation of many individuals. If that cooperation is not available, then any procedure no matter how well detailed, will be ineffective.

A significant proportion of the teachers responding to the questionnaire were of the opinion that school attendance might be improved by better enforcement of existing sanctions or the introduction of new sanctions. However, the review of attempts to improve school attendance in the United States and the United Kingdom tend to be related with programs designed to improve attitudes towards school and the development or improvement of learning skills.

The review of alternative approaches used to deal with poor attenders permitted the development of five categories of approaches. These are: 1) use of student contracts; 2) development of home visit programs; 3) remediation; 4) tied credits; and 5) open campus. In most cases, the procedures developed are based upon the assumption that the student must be assisted in dealing with difficulties in the school or home environments which are affecting his performance in school. Thus, attempts are made to relate school attendance with school performance.

Some educators in the United Kingdom are of the opinion that absenteeism is the consequence of a number of complex factors. Therefore, any approach to this problem must take into account such complexities and employ a team of specialists. While this approach has been undertaken as an experiment no indication of its level of success is available.

In part, the dissatisfaction of poor attenders reported in this study further reinforces the need to take into account the attitudes and aptitudes of students who are classed as truants. While the programs alluded to earlier do consider these factors the use of sanctions is not precluded. What can be concluded, however, is that the use of sanctions alone will not necessarily assure the continued attendance and successful performance of a poor attender since such an approach essentially attacks the symptoms rather than the problem. In other words, absenteeism is in many cases a manifestation of some basic problem, most likely related with school performance. If attendance is to be improved over an extended period of time with a minimum of surveillance then any policy on truancy must recognize and provide direction for the resolution of the basic problem.

### III IMPLICATIONS

While it is not within the terms of reference of this study to make recommendations regarding student attendance procedures the report would be incomplete without indicating some of the implications that can be drawn from the survey. However, it is important to realize that the following suggestions are not necessarily the only ones to be drawn from the study. In fact, the researchers have deliberately limited this section to a brief review of the more critical implications.

- 1) Although the average levels of absenteeism for the elementary and secondary schools included in the study are 5.5 per cent and 9.0 per cent respectively; some schools will exceed these values. In fact, the level of absenteeism of one secondary school exceeded twenty per cent. It is therefore important that within the near future serious consideration be given to monitoring the level of absenteeism in schools. However, before such an activity is undertaken some attempts should be made to establish an average level of absenteeism; bearing in mind that no attempt to limit truancy will ever be completely effective.

Since previous studies have suggested that about four and a half per cent of the student body will be absent due to sickness it is evident that an average level of absenteeism should not be less than this amount. Furthermore, since the opportunities to skip classes or be truant are perhaps greater in secondary schools than elementary schools then different average levels of absenteeism should be employed. To begin with, the average levels of absenteeism arrived at in this study might be appropriate.

- 2) In view of the number of schools in the province it is not possible nor desirable to monitor levels of absenteeism or patterns of absenteeism for all of them.

However, it is possible and would be most helpful in assessing trends in absenteeism to examine attendance in a sample of schools. This report provides details by which such a selection might be made and the procedures that could be followed in undertaking such a survey.

- 3) It would appear that truancy is not viewed as a high priority among school boards when one examines their policies. In many cases, board policies are a re-statement of the sections of the Education Act dealing with absenteeism. If the province is to be proactive in this matter then the Ministry of Education should re-consider their present policy on absenteeism in order to encourage boards to counteract truancy before it reaches the proportions experienced in the United States. Any such change in policy should take into consideration the need of school boards to assist habitual truants in their return to school. In addition, such policies should recognize that truancy is a far more significant problem in secondary schools than elementary schools.
- 4) The reasons for students dropping out of school are many and varied and do not necessarily coincide with those of the habitual truant. Consequently, it is not possible nor advisable to attempt to predict potential drop outs solely on their attendance performance.
- 5) Absenteeism has been of concern to educators in this province for many years but the attempts to deal with the problem have been in large part, limited to the employment of a wide range of sanctions in order to have students return to school. Unfortunately, these techniques do not ensure that such students are taking full advantage of the benefits provided by the school. As educators, we must recognize that merely attaining attendance of poor attenders is not the complete solution to truancy. As was mentioned earlier, absence



from school may quite often be the symptom of some deep rooted problems.

It would therefore appear that if some inroads are to be made in the problems of truancy, educators must undertake a change of attitude with respect to poor attendance. The need for such a change is reinforced by the overwhelming opinion of both students and teachers that present procedures to limit absenteeism and class-skipping are not effective. What educators should recognize is that absenteeism often reflects some dissatisfaction of the student with respect to school work, or their own abilities, or in their home. The longer a student is absent from school the greater is the likelihood of this dissatisfaction increasing. If such a student is required to return to school without some remedial help then it is doubtful, in a number of cases, whether such an action will be worthwhile in terms of the educational benefits to be gained by the student.

Therefore, before any concrete action in terms of providing remedial help for truants can be undertaken in an effective and committed manner, some change of attitude on the part of those dealing with truants must be evident. Until this change occurs, it is doubtful whether effective policies to deal with this matter will be instituted by school boards. In essence, what is called for is a re-education of educators about the problems of poor attenders.

### Conclusion

The purpose of this project was to undertake a baseline study of absenteeism in Ontario. Our findings suggest that absenteeism has not been viewed as a critical issue among school boards with the result that principals have been given the major responsibility in dealing with absenteeism. Since absenteeism has not been

a dominant issue in the province, the major activity in this area has been primarily one of monitoring absenteeism and enforcing students to return to school. Little or no evidence was found that much was being done in the way of remedial help to assist such students in returning to school.

However, if absenteeism does begin to increase then serious consideration should be given to providing remedial programs for truants. In order that schools may be alerted to the problems of absenteeism it would be helpful if the Regional Offices of the Ministry of Education were to monitor levels of attendance in different types of schools. These attendance levels could be made known to all the schools in the region for comparative purposes. In this way, principals could assess the seriousness of absenteeism within their own schools relative to the data provided by the Regional Office.

Although there is a need to review the approach taken with poor attenders it is not possible to point out any particular distinguishing characteristics of these students. While this study has indicated that in general, poor attenders are not satisfied with school it is not possible to make such a statement about an individual poor attender. As a consequence, one must try to avoid developing a stereotype of the poor attender.

In a number of ways the issue of the poor attender parallels that of the drop out. The reasons for poor attendance are extensive and complex. While it is relatively easy to determine the level of absenteeism of poor attenders it is significantly more difficult to assist such students in achieving a consistent attendance in school which is to their benefit.



## REFERENCES

### CHAPTER 1

1. Tyerman, B.J. Truancy, University Press, London, 1968.
2. Davis, D. 'One Solution to the Inner City Attendance Problem', Phi Delta Kappan, Vol. 56, No. 8, April, 1975, p.560.
3. Levanto, J. 'The Problem of Attendance: Research Findings and Solutions', address given at the 59th Annual Convention of the National Association of Secondary School Principals, 1975; and  
Kohler, L.T. 'The Student Absentee', John Hopkins University, February, 1976.
4. Galloway, D. 'Size of Schools, Socio-economic Hardship, Suspension Rates and Persistent Unjustified Absence from School', British Journal of Educational Psychology, No. 46, 1976, pp. 40-47. See also Galloway, D. 'Persistent Unjustified Absence from School', Trends in Education, December, 1976, pp. 22-27.
5. Karweit, N.L. Rainy Days and Mondays: An Analysis of Factors Related to Absence from Schools, Center for Social Organization of Schools, John Hopkins University, Maryland, 1973. Report No. 162.
6. Mitchell, S. and Shepherd, M. 'The Child Who Dislikes Going to School', British Journal of Educational Psychology, Vol. 37, Part 1, February, 1967.
7. Galloway, op. cit.
8. Kohler, op. cit.
9. Tyerman, op. cit.
10. Stinger, L.A. 'Children at Risk: The Unready for School', Elementary School Journal, Vol. 73, No. 7, April, 1973, pp. 364-373.
11. Karweit, op. cit.
12. Kohler, op. cit.
13. Kohler, op. cit.
14. Karweit, op. cit.
15. Globe and Mail, May 13, 1978, p.4.
16. Burt, C. The Young Delinquent, University Press, London, 1944. Cited in May, D. 'Truancy, School Absenteeism and Delinquency.'

# CHAPTER I

17. Manheim, 1965. Cited in Tennent, T.D. 'School Non-Attendance and Delinquency'.
18. Tennent, T.G. 'School Non-Attendance and Delinquency', Educational Research, Vol. 13, No. 3, June, 1971, pp. 185-190.
19. May, D. 'Truancy School Absenteeism and Delinquency', Scottish Educational Studies, Vol. 7, No. 2, November, 1975, pp.97-108.
20. Ibid.
21. Levanto, op. cit.
22. Galloway, op. cit.
23. North West Regional Society of Education Officers, unpublished report, 1971. Cited in Tyerman, op. cit.
24. Mitchell, S. 'The Absentees', Education in the North, Vol. 9, 1972, pp. 22-28.
25. Galloway, op. cit.
26. United Kingdom Department of Education and Science, 'Results of School Absence Survey', press notice of 25 July 1974. Cited in Galloway, op. cit.
27. North West Regional Society of Education Officers, op. cit.
28. Sproule, A. 'Local Authority Experiment: London', Turner, B. editor, Truancy, London, 1974, publisher not named.
29. Sproule, op. cit.
30. Wheeler, K. and Wheeler, M. 'School Phobia', Instructor, May, 1974.
31. Galloway, op. cit.
32. Tyerman, op. cit.
33. Washington, R., Jr. 'A Survey Analysis of Problems Faced by Inner-City High School Students Who Have Been Classified as Truants', The High School Journal, Vol. 56, February, 1973, pp. 248-257.
34. Davis, op. cit.
35. Karweit, op. cit.
36. Levanto, op. cit.
37. Karweit, op. cit.

## CHAPTER 1

38. Tyerman, op. cit., p.12.
39. Galloway, op. cit.
40. Tyerman, op. cit., p.12.
41. Wright, J.S. 'Factors in School Attendance', Phi Delta Kappan, Vol. 58, No. 4, December, 1976, pp.358-359.
42. Karweit, op. cit.
43. Ziegler, C.W. School Attendance as a Factor in School Progress, Teacher's College, Columbia University, New York, 1928. Contributions to Education No. 297.
44. Galloway, op. cit.
45. Levanto, op. cit.
46. Galloway, op. cit.
47. Levanto, op. cit.
48. Levanto, op. cit.
49. Karweit, op. cit.
50. Ziegler, op. cit.
51. Karweit, op. cit.
52. Pringle, M.L.K., Butler, N.R., and Davie, R. 11,000 Seven Year Olds, Longman, London, 1966.
53. Levanto, op. cit.
54. Levanto, op. cit.
55. Tyerman, op. cit.
56. Levanto, op. cit.
57. Wright, op. cit.
58. Karweit, op. cit.
59. Ziegler, op. cit.

## CHAPTER 3

1. Watson, Cicely, Focus on Dropouts, Toronto, O.I.S.E. 1976, pp. 59-110.

#### CHAPTER 4

1. Hackman, J.R. & Oldham, G.R. The Job Diagnostic Survey: An Instrument for the Diagnosis of Jobs and the Evaluation of Job Redesign Projects, (Technical Report, No. 4) New Haven, Conn. Yale University, Department of Administrative Sciences, 1974.

#### CHAPTER 7

1. B. David Brooks, "Contingency Contracts with Truants", The Personal and Guidance Journal, Vol. 52, No. 5 (January, 1974, pp. 316-319).
2. Ibid, pp. 319-320.
3. Edsel Erickson et al., Final Report of the Evaluation of the 1970-71 School-Home Contact Program (New York: New York City Board of Education, 1971).
4. Ralph T. Nelson, "Focus: An Alternative Model that Works", Phi Delta Kappan, LVI (May 1975), p. 631.
5. Shirley M. Sulack, "The Turnabout from Boredom to Interest", Phi Delta Kappan, LVI (May 1975), p. 630.
6. Berthold Densch and Julia Garth, "A Multidisciplinary Approach to Truancy", Psychology in the Schools, VII (April 1970), pp. 194-197.
7. John R. Hoback, "The Problem of Attendance", NASSP Bulletin, Vol. 60, No. 397 (February 1976), pp. 20-29.
8. Dick Davis, "One Solution to the Inner City Attendance Problem", Phi Delta Kappan, LVI (April 1975), p. 560.
9. Edward Fernandez and Manuel Cardenas, "Absenteeism: Is There a Solution", NASSP Bulletin (November 1976), pp. 87-91.
10. Tom Fotinas, "Napa High School Attendance Policy: An Experiment to Reduce Unnecessary School Absences", (Microfiche ED 119 353, September, 1975).
11. Louis Graslie, "Five Years of Open Campus", NASSP Bulletin, Vol. 51, No. 369 (January 1973), pp. 76-79.
12. James M. Sandercock, "The Development and Implementation of a Program of Open Campus", Practicum Report, Nova University (June 30, 1976). Microfiche ED 133 830.
13. Anna Sproule, "Local Authority Experiment: London", Truancy, ed. by Barry Turner (London, 1974).
14. Ibid, p. 107.



## APPENDIX A

### INSTRUMENTS USED FOR DATA COLLECTION







FACULTY OF EDUCATION  
DUNCAN McARTHUR HALL

Queen's University  
Kingston, Canada  
K7L 3N6

May 8, 1978

Dear

On behalf of the Ministry of Education, we are conducting a study of patterns of school attendance in Ontario elementary and secondary schools. You may be aware that your board has given approval for us to collect data in one or more schools in your board's jurisdiction.

An important part of the study calls for the review of any written policy statements and regulations regarding school attendance and absenteeism, which school boards may have established for general implementation in their jurisdictions. Could you assist us by sending us a copy of any current policy statements and regulations which your board may have relating to student absenteeism or class skipping.

While we hesitate to ask you to take on an additional task at this busy time of year, there is really no other way of obtaining the information that is vitally needed to help understand and clarify problems of attendance and absenteeism. Your assistance in this important project will be very much appreciated.

Yours truly,

LeRoy E. Whitehead, Ph.D.  
Associate Investigator

LW:lf



Queen's University  
Kingston, Canada  
K7L 3N6

FACULTY OF EDUCATION  
DUNCAN McARTHUR HALL

Dear Parent,

A team from Queen's University is conducting a research project to study the Patterns of School Attendance in Ontario Elementary and Secondary Schools. The project has been commissioned, and is funded, by the Ontario Ministry of Education.

We would like to find out what students think about school in general, school attendance, class-skipping, absenteeism, and how effective the present regulations regarding attendance and school attendance procedures are.

We are now writing to ask your permission for your son/daughter/ward to participate in our questionnaire survey. The questionnaire will take approximately 40 minutes (or less) to complete. We would also appreciate having your permission to look at any records of his/her past experience in school.

You may rest assured that all responses given by your son/daughter/ward to our questionnaire will be kept strictly confidential. No student will be identified by name or school, for this is not the purpose of the study.

We would greatly appreciate it if you could assist us by granting this request. We feel confident that this study will lead to further improvement in Ontario's educational system and for this reason your cooperation will be especially valued.

Yours sincerely,

A handwritten signature in cursive script that reads "Brian Sharples".

Brian Sharples, Ph.D.  
Principal Investigator

CONSENT FORM  
PATTERNS OF SCHOOL ATTENDANCE IN  
ONTARIO ELEMENTARY AND  
SECONDARY SCHOOLS

Principal Investigator: Brian Sharples, Ph.D.  
Associate Professor & Chairman of  
Educational Administration  
Queen's University

I consent/do not consent to the participation of my son/daughter/  
ward \_\_\_\_\_ in the above-named project.  
(name)

I understand that he/she will take part in a questionnaire  
survey to be administered by a member of the Queen's research team.  
The questionnaire will take approximately 40 minutes (or less) to  
complete. The researcher may/may not study my son's/daughter's/ward's  
school records.

My understanding is that all information will be kept strictly  
confidential.

Signed,

\_\_\_\_\_  
(Parent or Guardian)

PATTERNS OF ATTENDANCE IN  
ONTARIO ELEMENTARY AND  
SECONDARY SCHOOLS

FACULTY OF EDUCATION  
QUEEN'S UNIVERSITY

This study is being undertaken by the Faculty of Education, Queen's University on behalf of the Ministry of Education. As part of the study we wish to find out what students think about school, student absenteeism, class-skipping, truancy and school work. Consequently your answers to the questions which follow will be most helpful.

All your answers will remain confidential and anonymous. No one will see the questionnaire except the researchers.

This questionnaire will take approximately 40 minutes. Read the General Instructions on the next page and wait for the signal to start.

O.S.A.P. school code.....

|   |  |  |   |
|---|--|--|---|
| 1 |  |  | 2 |
|---|--|--|---|

GENERAL INSTRUCTIONS

1. Do not start answering before you are told to do so.
2. Answer every question to the best of your ability.
3. If in doubt ask for guidance by raising your hand.
4. Mark only one item for each question.

|   |   |   |
|---|---|---|
|   |   |   |
| 3 | 4 | 5 |

PART ONE

Instructions

In this section please answer the questions given below by writing the number of the answer you choose in the box provided in the right-hand column.

Here is an example:

Q: What city is the capital of the Province of Ontario?

- A:
1. Kingston
  2. Hamilton
  3. Toronto
  4. Thunder Bay

|   |
|---|
| 3 |
|---|

1. What is your sex?

1. Boy
2. Girl

|  |   |
|--|---|
|  | 6 |
|--|---|

2. How old are you?

- |                     |                     |
|---------------------|---------------------|
| 1. 12 years or less | 5. 16 years         |
| 2. 13 years         | 6. 17 years         |
| 3. 14 years         | 7. 18 years         |
| 4. 15 years         | 8. 19 years or more |

|  |   |
|--|---|
|  | 7 |
|--|---|

3. In what grade are you taking most of your courses this year?

1. Grade 7
2. Grade 8

|  |   |
|--|---|
|  | 8 |
|--|---|

4. Indicate in the box the school subject you like most.

1. English/Language Arts
2. Mathematics
3. Science
4. History or Geography
5. Music or Art
6. Physical Health Education
7. Home Economics/Workshop

|  |   |
|--|---|
|  | 9 |
|--|---|

5. How well did you do in school last year?

1. Outstanding
2. Above average
3. Average
4. Below average
5. Poorly

|  |    |
|--|----|
|  | 10 |
|--|----|



6. Indicate the type of place where you live.

1. city
2. town/village
3. rural (home in country)
4. farm

☐ 11

7. How do you usually travel to school?

1. walk
2. driven by parent
3. drive own car
4. school bus
5. public transit
6. other

☐ 12

8. Do you have a part-time job averaging 12 or more hours per week?

1. yes
2. no

☐ 13

9. With whom do you live?

1. Father and mother
2. Father only
3. Mother only
4. Guardians
5. Other than above

☐ 14

10. What is the total number of children in your family (including yourself).

1. one (yourself)
2. two (yourself and a brother or sister)
3. three (yourself and brothers or sisters)
4. four (yourself and brothers or sisters)
5. five or more (yourself and brothers or sisters)

☐ 15

11. What is the highest level of your father's (or male guardian's) education?

1. elementary school
2. high school
3. college or university
4. don't know

☐ 16

12. What is the highest level of your mother's (or female guardian's) education?

1. elementary school
2. high school
3. college or university
4. don't know

☐ 17

13. a) Do most of your teachers take attendance regularly in their subject classes?

1. Yes
2. No

☐ 18

b) Are you more likely to go to subject classes when the teacher takes attendance regularly?

1. Yes
2. No

☐ 19

14. a) Would your parents be concerned if they found out that you missed a school day without their permission?

1. Yes  
2. No

☐ 20

15. a) Do you think your teachers care whether students are absent?

1. Yes  
2. No

☐ 21

b) Are you more likely to go to classes in which teachers care about attendance?

1. Yes  
2. No

☐ 22

16. Do you think going to school will help you to get a good job later on?

1. Yes  
2. No

☐ 23

17. a) Would your parents be concerned if they found out that you skipped classes?

1. Yes  
2. No

☐ 24

b) Do you think teachers care whether students skip classes or not?

1. Yes  
2. No

☐ 25

18. a) Do you think school administrators care about class-skipping?

1. Yes  
2. No

☐ 26

b) Do you think your school administrators are concerned about absenteeism?

1. Yes  
2. No

☐ 27

19. a) Do you think the actions taken by the school to cut down on class skipping are effective?

1. Yes  
2. No

☐ 28

b) Do you think that the actions taken by your school to cut down on unexcused absences are effective?

1. Yes  
2. No

☐ 29

Instructions: In this section please note that the answers change from Yes-No. Read the questions carefully and write the number of the answer you choose in the box provided in the right hand column.

20. If nobody made you come to school, how often would you want to come anyway?

1. Never
2. Seldom
3. Often
4. Always

 30

21. Students stay away from school for a number of reasons. Below is a list of such reasons. Think of the students in your school. For each reason write in the box the number which represents how often it is the reason for absence from school.

1. Seldom
2. Sometimes
3. Often
4. Very Often

a. School is too boring .....

 31

b. School is not meeting needs .....

 32

c. Bad weather .....

 33

d. Just didn't want to come .....

 34

e. To avoid taking a test or exam .....

 35

f. Too sick to come .....

 36

g. Problems at home .....

 37

h. Going somewhere with friends .....

 38

i. Failing in school .....

 39

22. How would you rate the level of class-skipping in your school?

1. Low
2. Below average
3. Average
4. Average
5. Above average

 40

23. How would you rate the level of absenteeism in your school?

1. Low
2. Below average
3. Average
4. Above average
5. High

 41

24. Think of yourself. Which of the plans listed below best describes your own future plans? (Write number in box provided).

1. Go to university
2. Go to college of applied arts and technology
3. Take an apprentice program
4. Complete secondary school then obtain a job  
or work at home
5. Leave school as soon as possible
6. Other plans or undecided

---

42

25. Think of your school friends. Which of the plans listed below describes the plans of most of your school friends? (Enter number in the box provided).

1. Go to university
2. Go to college of applied arts and technology
3. Take an apprentice program
4. Complete secondary school then obtain a job  
or work at home
5. Leave school as soon as possible
6. Other plans or undecided

---

43

26. Think of your parents or guardians. Which of the following would they like you to do?

1. Go to university
2. Go to college of applied arts and technology
3. Take an apprentice program
4. Complete secondary school then obtain a job  
or work at home
5. Leave school as soon as possible
6. Other plans or undecided

---

44

## PART THREE

Instructions: Each of the statements given below is something that a student might say about school and school work. Think of yourself, and indicate how much you agree with the following statements using the numbers of the scale shown.

|          |          |         |       |          |
|----------|----------|---------|-------|----------|
| 1        | 2        | 3       | 4     | 5        |
| Strongly | Disagree | Neutral | Agree | Strongly |
| Disagree |          |         |       | Agree    |

Here is an example:

I often think of joining a band.....

4

The number placed in the box means that the person agreed with the statement.

27. I feel good about myself when I do my school work well.

45

28. In general I find that the life of a student in this school is very satisfactory.

46

29. I feel a sense of personal satisfaction when I do my school work well.

47

30. School work is worthwhile to me.

48

31. I often think of quitting school.

49

32. I am generally satisfied with the kind of school work I am doing.

50

33. My own feelings are not generally affected by how well I do my school work.

51

34. Most of my school work seems useless or unimportant.

52

35. I feel bad and unhappy when I find that I have done my school work poorly.

53

Instructions: Now please think of the other students in your school. Using the scale given below indicate how much you agree with each of the following statements by entering the number which represents your answer in the box provided on the right.

|          |          |         |       |          |
|----------|----------|---------|-------|----------|
| 1        | 2        | 3       | 4     | 5        |
| Strongly | Disagree | Neutral | Agree | Strongly |
| Disagree |          |         |       | Agree    |

Here is an example.

Most students in this school are a friendly bunch.....

5

(The number placed in the box means that you agree very much with the statement.)

36. Most students in this school feel a great sense of personal satisfaction when they do their school work well.

54

37. Most students are very satisfied with this school.

55

38. Most students feel that school work is meaningless and unimportant.

56

39. Students at this school often think of quitting.

57

40. Most students at this school feel badly or unhappy when they find that they have done their school work poorly.

58

41. Most students find their school work to be worthwhile.

59

42. Instructions: Using the scale shown please indicate in the box provided on the right how much you think students would like to have the following:

|              |            |            |         |              |
|--------------|------------|------------|---------|--------------|
| 1            | 2          | 3          | 4       | 5            |
| A very       | a moderate | an average | a large | a very       |
| small amount | amount     | amount     | amount  | large amount |

a) interesting and challenging work.....

60

b) Chances to try out your own ideas in school work.....

61

c) Opportunities to learn new things in school.....

62

d) A sense of accomplishing something worthwhile.....

63

e) Chances to use their imagination in my school work.....

64

f) Opportunities to develop and improve myself as a person.....

65



## PART FIVE

Instructions: Please enter in your own words in the space allotted, the answer to the following questions.

43. In the space provided: please state the chief language spoken in your home. \_\_\_\_\_

66   67

44. What is the occupation of your parents or guardian?

1. Father/male guardian \_\_\_\_\_

68

2. Mother/female guardian \_\_\_\_\_

69

45. Please state the country of birth of

1. Your father \_\_\_\_\_

70   71

2. Your mother \_\_\_\_\_

72   73

46. If you were a teacher how many times would you allow a student to skip classes before you would consider it a serious problem?

74   75

47. If you were a teacher, how many times would you allow a student to be absent from school before you would consider it a serious matter?

76   77

78   79

Thank you

PATTERNS OF ATTENDANCE IN  
ONTARIO ELEMENTARY AND  
SECONDARY SCHOOLS

FACULTY OF EDUCATION  
QUEEN'S UNIVERSITY

This study is being undertaken by the Faculty of Education, Queen's University on behalf of the Ministry of Education. As part of the study we wish to find out what students think about school, student absenteeism, class-skipping, truancy and school work. Consequently your answers to the questions which follow will be most helpful.

All your answers will remain confidential and anonymous. No one will see the questionnaire except the researchers.

This questionnaire will take approximately 40 minutes. Read the General Instructions on the next page and wait for the signal to start.

## ONTARIO SCHOOL ATTENDANCE PROJECT

O.S.A.P. school code .....

GENERAL INSTRUCTIONS

1. Do not start answering before you are told to do so.
2. Answer every question to the best of your ability.
3. If in doubt ask for guidance by raising your hand.
4. Mark only one item for each question.

1 ☐

3 ☐

PART ONEInstructions

In this section please answer the questions given below by writing the number of the answer you choose in the box provided in the right-hand column.

Here is an example:

Q: What city is the capital of the Province of Ontario?

- A:
1. Kingston
  2. Hamilton
  3. Toronto
  4. Thunder Bay

3

1. What is your sex?

1. Boy
2. Girl

☐

6

2. How old are you?

- |                     |                     |
|---------------------|---------------------|
| 1. 12 years or less | 5. 16 years         |
| 2. 13 years         | 6. 17 years         |
| 3. 14 years         | 7. 18 years         |
| 4. 15 years         | 8. 19 years or more |

☐

7

3. In what grade are you taking most of your courses this year?

1. Grade 7
2. Grade 8
3. Grade 9 (Year 1)
4. Grade 10 (Year 2)
5. Grade 11 (Year 3)
6. Grade 12 (Year 4)
7. Grade 13 (Year 5)

☐

8

4. If in High School, at what level are you taking most of your courses this year?

1. Level Two or Three (occupational/vocational/basic)
2. Level Four (General)
3. Level Five or Six (Advanced)

☐

9

5. What was your overall average mark in school in June last year?

- |                 |                |
|-----------------|----------------|
| 1. 80 - 100 (A) | 4. 40 - 49 (D) |
| 2. 65 - 79 (B)  | 5. 0 - 39 (F)  |
| 3. 50 - 64 (C)  | 6. Don't know  |

☐

10

6. Indicate the type of place where you live.

1. city
2. town/village
3. rural (home in country)
4. farm

☐ 11

7. How do you usually travel to school?

1. walk
2. driven by parent
3. drive own car
4. school bus
5. public transit
6. other

☐ 12

8. Do you have a part-time job averaging 12 or more hours per week?

1. yes
2. no

☐ 13

9. With whom do you live?

1. Father and mother
2. Father only
3. Mother only
4. Guardians
5. Other than above

☐ 14

10. What is the total number of children in your family (including yourself).

1. one (yourself)
2. two (yourself and a brother or sister)
3. three (yourself and brothers or sisters)
4. four (yourself and brothers or sisters)
5. five or more (yourself and brothers or sisters)

☐ 15

11. What is the highest level of your father's (or male guardian's) education?

1. elementary school
2. high school
3. college or university
4. don't know

☐ 16

12. What is the highest level of your mother's (or female guardian's) education?

1. elementary school
2. high school
3. college or university
4. don't know

☐ 17

13. a) Do most of your teachers take attendance regularly in their subject classes?

1. Yes
2. No

☐ 18.

b) Are you more likely to go to subject classes when the teacher takes attendance regularly?

1. Yes
2. No

☐ 19

14. a) Would your parents be concerned if they found out that you missed a school day without their permission?

1. Yes  
2. No

☐ 20

15. a) Do you think your teachers care whether students are absent?

1. Yes  
2. No

☐ 21

b) Are you more likely to go to classes in which teachers care about attendance?

1. Yes  
2. No

☐ 22

16. Do you think going to school will help you to get a good job later on?

1. Yes  
2. No

☐ 23

17. a) Would your parents be concerned if they found out that you skipped classes?

1. Yes  
2. No

☐ 24

b) Do you think teachers care whether students skip classes or not?

1. Yes  
2. No

☐ 25

18. a) Do you think school administrators care about class-skipping?

1. Yes  
2. No

☐ 26

b) Do you think your school administrators are concerned about absenteeism?

1. Yes  
2. No

☐ 27

19. a) Do you think the actions taken by the school to cut down on class skipping are effective?

1. Yes  
2. No

☐ 28

b) Do you think that the actions taken by your school to cut down on unexcused absences are effective?

1. Yes  
2. No

☐ 29

PART TWO

Instructions: In this section please note that the answers change from Yes-No. Read the questions carefully and write the number of the answer you choose in the box provided in the right hand column.

20. If nobody made you come to school, how often would you want to come anyway?

- 1. Never
- 2. Seldom
- 3. Often
- 4. Always

30

21. Students stay away from school for a number of reasons. Below is a list of such reasons. Think of the students in your school. For each reason write in the box the number which represents how often it is the reason for absence from school.

- 1. Seldom
- 2. Sometimes
- 3. Often
- 4. Very Often

a. School is too boring .....

31

b. School is not meeting needs .....

32

c. Bad weather .....

33

d. Just didn't want to come .....

34

e. To avoid taking a test or exam .....

35

f. Too sick to come .....

36

g. Problems at home .....

37

h. Going somewhere with friends .....

38

i. Failing in school .....

39

22. How would you rate the level of class-skipping in your school?

- 1. Low
- 2. Below average
- 3. Average
- 4. Average
- 5. Above average

40

23. How would you rate the level of absenteeism in your school?

- 1. Low
- 2. Below average
- 3. Average
- 4. Above average
- 5. High

41



24. Think of yourself. Which of the plans listed below best describes your own future plans? (Write number in box provided).

1. Go to university
2. Go to college of applied arts and technology
3. Take an apprentice program
4. Complete secondary school then obtain a job  
or work at home
5. Leave school as soon as possible
6. Other plans or undecided

42

---

25. Think of your school friends. Which of the plans listed below describes the plans of most of your school friends? (Enter number in the box provided).

1. Go to university
2. Go to college of applied arts and technology
3. Take an apprentice program
4. Complete secondary school then obtain a job  
or work at home
5. Leave school as soon as possible
6. Other plans or undecided

43

---

26. Think of your parents or guardians. Which of the following would they like you to do?

1. Go to university
2. Go to college of applied arts and technology
3. Take an apprentice program
4. Complete secondary school then obtain a job  
or work at home
5. Leave school as soon as possible
6. Other plans or undecided

44

## PART THREE

Instructions: Each of the statements given below is something that a student might say about school and school work. Think of yourself, and indicate how much you agree with the following statements using the numbers of the scale shown.

|          |          |         |       |          |
|----------|----------|---------|-------|----------|
| 1        | 2        | 3       | 4     | 5        |
| Strongly | Disagree | Neutral | Agree | Strongly |
| Disagree |          |         |       | Agree    |

Here is an example:

I often think of joining a band.....

4

The number placed in the box means that the person agreed with the statement.

27. I feel good about myself when I do my school work well.  45
- 
28. In general I find that the life of a student in this school is very satisfactory.  46
- 
29. I feel a sense of personal satisfaction when I do my school work well.  47
- 
30. School work is worthwhile to me.  48
- 
31. I often think of quitting school.  49
- 
32. I am generally satisfied with the kind of school work I am doing.  50
- 
33. My own feelings are not generally affected by how well I do my school work.  51
- 
34. Most of my school work seems useless or unimportant.  52
- 
35. I feel bad and unhappy when I find that I have done my school work poorly.  53
-

Instructions: Now please think of the other students in your school. Using the scale given below indicate how much you agree with each of the following statements by entering the number which represents your answer in the box provided on the right.

|          |          |         |       |          |
|----------|----------|---------|-------|----------|
| 1        | 2        | 3       | 4     | 5        |
| Strongly | Disagree | Neutral | Agree | Strongly |
| Disagree |          |         |       | Agree    |

Here is an example.

Most students in this school are a friendly bunch.....

5

(The number placed in the box means that you agree very much with the statement.)

36. Most students in this school feel a great sense of personal satisfaction when they do their school work well.

54

37. Most students are very satisfied with this school.

55

38. Most students feel that school work is meaningless and unimportant.

56

39. Students at this school often think of quitting.

57

40. Most students at this school feel badly or unhappy when they find that they have done their school work poorly.

58

41. Most students find their school work to be worthwhile.

59

42. Instructions: Using the scale shown please indicate in the box provided on the right how much you think students would like to have the following:

|              |            |            |         |              |
|--------------|------------|------------|---------|--------------|
| 1            | 2          | 3          | 4       | 5            |
| A very       | a moderate | an average | a large | a very       |
| small amount | amount     | amount     | amount  | large amount |

a) interesting and challenging work.....

60

b) Chances to try out your own ideas in school work.....

61

c) Opportunities to learn new things in school.....

62

d) A sense of accomplishing something worthwhile.....

63

e) Chances to use their imagination in my school work.....

64

f) Opportunities to develop and improve myself as a person.....

65

## PART FIVE

Instructions: Please enter in your own words in the space allotted, the answer to the following questions.

43. In the space provided: please state the chief language spoken in your home. \_\_\_\_\_

66   67

44. What is the occupation of your parents or guardian? \_\_\_\_\_

1. Father/male guardian \_\_\_\_\_

68

2. Mother/female guardian \_\_\_\_\_

69

45. Please state the country of birth of \_\_\_\_\_

1. Your father \_\_\_\_\_

70   71

2. Your mother \_\_\_\_\_

72   73

46. If you were a teacher how many times would you allow a student to skip classes before you would consider it a serious problem? \_\_\_\_\_

74   75

47. If you were a teacher, how many times would you allow a student to be absent from school before you would consider it a serious matter? \_\_\_\_\_

76   77

78   79

Thank you

PATTERNS OF ATTENDANCE IN  
ONTARIO ELEMENTARY AND  
SECONDARY SCHOOLS  
SURVEY

FACULTY OF EDUCATION  
QUEEN'S UNIVERSITY

This study is being undertaken by the Faculty of Education, Queen's University on behalf of the Ministry of Education. As part of the study we wish to find out what teachers think about student absenteeism, class-skipping and truancy and to obtain your suggestions for dealing with these problems. We also wish to get your views on the present recording of attendance and follow-up procedures and your suggestions for their improvement. Consequently your responses to the questions will be most helpful, and your cooperation will be greatly appreciated.

All the responses will remain confidential and the respondents will remain anonymous.

When you have completed the instrument, seal it in the accompanying envelope and deposit it in the box marked Queen's University (Teacher Questionnaire) in the General Office. The envelopes will be collected by our Research Assistant in your school.

ONTARIO SCHOOL ATTENDANCE PROJECTTeacher Questionnaire

OSAP School Code

|   |   |
|---|---|
|   |   |
| 1 | 2 |

## PART ONE

Instructions: Think of your school only. Please answer the following questions by entering the number which represent your choice of answer in the box provided.

- |                                                                                                                                                  |                 |                            |
|--------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|----------------------------|
| 1. a) Would the parents of your students be concerned if they found out that their son or daughter missed a school day without their permission. | 1. Yes<br>2. No | <input type="text"/><br>5  |
| <hr/>                                                                                                                                            |                 |                            |
| 2. a) Do most teachers in your school care whether students are absent?                                                                          | 1. Yes<br>2. No | <input type="text"/><br>6  |
| <hr/>                                                                                                                                            |                 |                            |
| b) Do you think students are more likely to go to the classes in which teachers care about attendance?                                           | 1. Yes<br>2. No | <input type="text"/><br>7  |
| <hr/>                                                                                                                                            |                 |                            |
| 3. Are the rules and regulations concerning attendance and class-skipping well known by students?                                                | 1. Yes<br>2. No | <input type="text"/><br>8  |
| <hr/>                                                                                                                                            |                 |                            |
| 4. a) In general would the parents of your students be concerned if they found out that their son or daughter skipped classes?                   | 1. Yes<br>2. No | <input type="text"/><br>9  |
| <hr/>                                                                                                                                            |                 |                            |
| b) Do most teachers in your school care whether students skip classes?                                                                           | 1. Yes<br>2. No | <input type="text"/><br>10 |
| <hr/>                                                                                                                                            |                 |                            |
| 5. a) Do you think your school administrators care about class-skipping?                                                                         | 1. Yes<br>2. No | <input type="text"/><br>11 |
| <hr/>                                                                                                                                            |                 |                            |



5. b) Do you think your school administrators care about student absenteeism?

1. Yes  
2. No

☐  
12

6. a) Do you think that the actions taken by your school to cut down on class-skipping are effective?

1. Yes  
2. No

☐  
13

b) Do you think that the actions taken by your school to cut down on unexcused absences are effective?

1. Yes  
2. No

☐  
14

7. Do you think going to school will help your students to obtain a good job later on?

1. Yes  
2. No

☐  
15

8. If nobody made students come to school, how often do you think they would want to come anyway?

1. Never  
2. Seldom  
3. Often  
4. Always

☐  
16

9. Students stay away from school for a number of reasons. Think of the students at your school. For each reason stated below write in the box the number which represents how often it is the reason for absence from school.

1. Seldom  
2. Sometimes  
3. Often  
4. Very often

a) School is too boring.....

☐  
17

b) School is not meeting needs.....

☐  
18

c) Bad weather.....

☐  
19

d) Just didn't want to come.....

☐  
20

e) To avoid taking a test or exam.....

☐  
21

f) Too sick to come.....

☐  
22

g) Problems at home.....

☐  
23

- 3 -

h) Going somewhere with friends.....

☐  
24

i) Failing in school.....

☐  
25

---

10. How would you rate the level of class-skipping in your school?

1. Low
2. Below average
3. Average
4. High
5. Very high

☐  
26

---

11. How would you rate the level of absenteeism in your school?

1. Low
2. Below average
3. Average
4. High
5. Very high

☐  
27

---

Instructions: Each of the statements below says something about students' feelings toward school and school work. Think of students in your school. Using the scale shown indicate the number which represents your choice of answer in the box provided.

|                      |          |         |       |                   |
|----------------------|----------|---------|-------|-------------------|
| 1                    | 2        | 3       | 4     | 5                 |
| Strongly<br>Disagree | Disagree | Neutral | Agree | Strongly<br>Agree |

- |                                                                                                                         |                                                               |
|-------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------|
| 12. Students feel good about themselves when they do their school work well.                                            | <input style="width: 30px; height: 30px;" type="text"/><br>28 |
| <hr/>                                                                                                                   |                                                               |
| 13. Generally speaking, the life of a student in this school is very satisfactory.                                      | <input style="width: 30px; height: 30px;" type="text"/><br>29 |
| <hr/>                                                                                                                   |                                                               |
| 14. To students most school work seems useless or unimportant.                                                          | <input style="width: 30px; height: 30px;" type="text"/><br>30 |
| <hr/>                                                                                                                   |                                                               |
| 15. Students often talk of quitting school.                                                                             | <input style="width: 30px; height: 30px;" type="text"/><br>31 |
| <hr/>                                                                                                                   |                                                               |
| 16. Students are generally satisfied with the kind of class work they do.                                               | <input style="width: 30px; height: 30px;" type="text"/><br>32 |
| <hr/>                                                                                                                   |                                                               |
| 17. Students feelings generally are not effected by how well they do school work.                                       | <input style="width: 30px; height: 30px;" type="text"/><br>33 |
| <hr/>                                                                                                                   |                                                               |
| 18. Most students in this school feel a great sense of personal satisfaction when they do their school work well.       | <input style="width: 30px; height: 30px;" type="text"/><br>34 |
| <hr/>                                                                                                                   |                                                               |
| 19. Most students are very satisfied with this school.                                                                  | <input style="width: 30px; height: 30px;" type="text"/><br>35 |
| <hr/>                                                                                                                   |                                                               |
| 20. Most students feel that school work is meaningless and unimportant.                                                 | <input style="width: 30px; height: 30px;" type="text"/><br>36 |
| <hr/>                                                                                                                   |                                                               |
| 21. Most students at this school feel badly or unhappy when they find out that they have done their school work poorly. | <input style="width: 30px; height: 30px;" type="text"/><br>37 |

- 5 -

22. Most students find their school work to be very meaningful.

38

23. Using the scoring system shown indicate in the boxes provided how much you think students would like to have a) through f) below.

|                        |                      |                      |                   |                        |
|------------------------|----------------------|----------------------|-------------------|------------------------|
| 1                      | 2                    | 3                    | 4                 | 5                      |
| A very small<br>amount | a moderate<br>amount | an average<br>amount | a large<br>amount | a very large<br>amount |

a) Interesting and challenging work.....

39

b) Chances to try out their own ideas in school work.....

40

c) Opportunities to learn new things.....

41

d) A sense of accomplishing something worthwhile.....

42

e) Chances to use their imagination in school work.....

43

f) Opportunities to develop and improve himself/herself as a person.....

44

PART THREE

Instructions: In this section we wish to obtain your perceptions of the adequacy of the recording of absenteeism and tracking of students, and your suggestions for improving these school procedures. Write your comments in the space provided.

24. Indicate the extent to which you think that school attendance registers accurately reflect total absenteeism from school.

|    |
|----|
|    |
| 45 |

25. a) How many times could a student skip your classes before you would consider it a serious matter?

|    |    |
|----|----|
|    |    |
| 46 | 47 |

- b) How many days could a student be absent from school before you would consider it a serious matter?

|    |    |
|----|----|
|    |    |
| 48 | 49 |

26. a) What are your suggestions for reducing class-skipping in your school?

- b) What suggestions do you have for reducing student absenteeism in your school?

27. What are your suggestions for the improvement of the recording of attendance and follow up procedures?

28. What suggestion do you have for the improvement of the recording of class-skipping and follow up procedures?

Thank you

PATTERNS OF ATTENDANCE IN  
ONTARIO ELEMENTARY AND  
SECONDARY SCHOOLS  
SURVEY

FACULTY OF EDUCATION  
QUEEN'S UNIVERSITY

This study is being undertaken by the Faculty of Education, Queen's University on behalf of the Ministry of Education. As part of the study we wish to find out what teachers think about student absenteeism, class-skipping and truancy and to obtain your suggestions for dealing with these problems. We also wish to get your views on the present recording of attendance and follow-up procedures and your suggestions for their improvement. Consequently your responses to the questions will be most helpful, and your cooperation will be greatly appreciated.

All the responses will remain confidential and the respondents will remain anonymous.

When you have completed the instrument, seal it in the accompanying envelope and deposit it in the box marked Queen's University (Teacher Questionnaire) in the General Office. The envelopes will be collected by our Research Assistant in your school.



Teacher Questionnaire

OSAP School Code

|   |   |
|---|---|
|   |   |
| 1 | 2 |

PART ONE

Instructions: Think of your school only. Please answer the following questions by entering the number which represent your choice of answer in the box provided.

1. a) Do most teachers take attendance regularly in their subject classes? 1. Yes 2. No ☐  
3

---

- b) Are students most likely to come to subject classes when teachers take attendance regularly? 1. Yes 2. No ☐  
4

---

2. Would the parents of your students be concerned if they found out that their son or daughter missed a school day without their permission. 1. Yes 2. No ☐  
5

---

3. a) Do most teachers in your school care whether students are absent? 1. Yes 2. No ☐  
6

---

- b) Do you think students are more likely to go to the classes in which teachers care about attendance? 1. Yes 2. No ☐  
7

---

4. Are the rules and regulations concerning attendance and class-skipping well known by students? 1. Yes 2. No ☐  
8

---

5. a) In general would the parents of your students be concerned if they found out that their son or daughter skipped classes? 1. Yes 2. No ☐  
9

---

- b) Do most teachers in your school care whether students skip classes? 1. Yes 2. No ☐  
10

---

6. a) Do you think your school administrators care about class-skipping? 1. Yes 2. No ☐  
11

6. b) Do you think your school administrators care about student absenteeism? 1. Yes  
2. No ☐  
12

7. a) Do you think that the actions taken by your school to cut down on class-skipping are effective? 1. Yes  
2. No ☐  
13

b) Do you think that the actions taken by your school to cut down on unexcused absences are effective? 1. Yes  
2. No ☐  
14

8. Do you think going to school will help your students to obtain a good job later on? 1. Yes  
2. No ☐  
15

9. If nobody made students come to school, how often do you think they would want to come anyway? 1. Never  
2. Seldom  
3. Often  
4. Always ☐  
16

10. Students stay away from school for a number of reasons. Think of the students at your school. For each reason stated below write in the box the number which represents how often it is the reason for absence from school.

- 1. Seldom
- 2. Sometimes
- 3. Often
- 4. Very often

- a) School is too boring.....☐  
17
- b) School is not meeting needs.....☐  
18
- c) Bad weather.....☐  
19
- d) Just didn't want to come.....☐  
20
- e) To avoid taking a test or exam.....☐  
21
- f) Too sick to come.....☐  
22
- g) Problems at home.....☐  
23

- 3 -

h) Going somewhere with friends.....

☐  
24

i) Failing in school.....

☐  
25

---

11. How would you rate the level of class-skipping in your school?

1. Low
2. Below average
3. Average
4. High
5. Very high

☐  
26

---

12. How would you rate the level of absenteeism in your school?

1. Low
2. Below average
3. Average
4. High
5. Very high

☐  
27

---

- 4 -

Instructions: Each of the statements below says something about students' feelings toward school and school work. Think of students in your school. Using the scale shown indicate the number which represents your choice of answer in the box provided.

|          |          |         |       |          |
|----------|----------|---------|-------|----------|
| 1        | 2        | 3       | 4     | 5        |
| Strongly | Disagree | Neutral | Agree | Strongly |
| Disagree |          |         |       | Agree    |

13. Students feel good about themselves when they do their school work well.

  
28

14. Generally speaking, the life of a student in this school is very satisfactory.

  
29

15. To students most school work seems useless or unimportant.

  
30

16. Students often talk of quitting school.

  
31

17. Students are generally satisfied with the kind of class work they do.

  
32

18. Students feelings generally are not effected by how well they do school work.

  
33

19. Most students in this school feel a great sense of personal satisfaction when they do their school work well.

  
34

20. Most students are very satisfied with this school.

  
35

21. Most students feel that school work is meaningless and unimportant.

  
36

22. Most students at this school feel badly or unhappy when they find out that they have done their school work poorly.

  
37

- 5 -

23. Most students find their school work to be very meaningful.

38

24. Using the scoring system shown indicate in the boxes provided how much you think students would like to have a) through f) below.

|              |            |            |         |              |
|--------------|------------|------------|---------|--------------|
| 1            | 2          | 3          | 4       | 5            |
| A very small | a moderate | an average | a large | a very large |
| amount       | amount     | amount     | amount  | amount       |

a) Interesting and challenging work.....

39

b) Chances to try out their own ideas in school work.....

40

c) Opportunities to learn new things.....

41

d) A sense of accomplishing something worthwhile.....

42

e) Chances to use their imagination in school work.....

43

f) Opportunities to develop and improve himself/herself as a person.....

44



PART THREE

Instructions: In this section we wish to obtain your perceptions of the adequacy of the recording of absenteeism and tracking of students, and your suggestions for improving these school procedures. Write your comments in the space provided.

25. Indicate the extent to which you think that school attendance registers accurately reflect total absenteeism from school.

|    |
|----|
|    |
| 45 |

26. a) How many times could a student skip your classes before you would consider it a serious matter?

|    |    |
|----|----|
|    |    |
| 46 | 47 |

- b) How many days could a student be absent from school before you would consider it a serious matter?

|    |    |
|----|----|
|    |    |
| 48 | 49 |

27. a) What are your suggestions for reducing class-skipping in your school?

- b) What suggestions do you have for reducing student absenteeism in your school?

28. What are your suggestions for the improvement of the recording of attendance and follow up procedures?

29. What suggestion do you have for the improvement of the recording of class-skipping and follow up procedures?

Thank you



## ATTENDANCE DATA CODING FORM: INSTRUCTIONS FOR USE

For each student in the school record the following data on the coding sheet:

1. a two-digit school code number in columns 1,2.
2. A unique four-digit identifying number right justified in columns 3-6.
3. The number of the card 0-9, if more than one card is needed, in column 7.
4. If the student dropped out during the 1977-78 school year, enter the digit 1 in column 8.
5. According to whether the student is male or female enter the digit 1 or 2 in column 9.
6. Enter the two-digit grade number in columns 10,11 where 00 indicates "kindergarten" and 14 indicates "special education."
7. Enter the dates of absences in 4-column fields starting at column 12. The number of the month should be entered, right justified, in the first two columns of a field and the day of the week in the second two columns.











